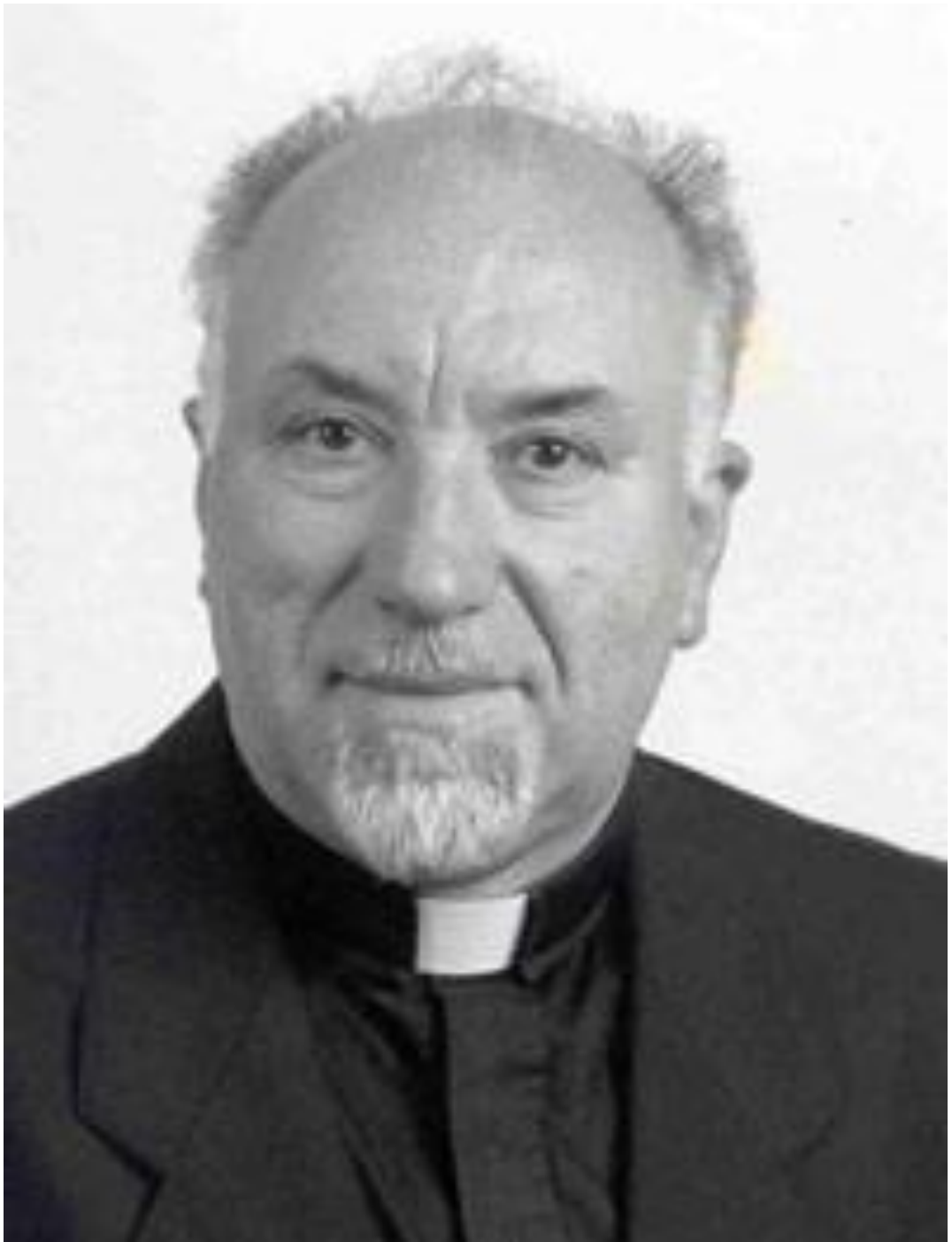


Priest Professor PhD Ion Bria



**DICTIONARY
OF ORTHODOX THEOLOGY**

Foreword (To the Second Edition)

From its issue, in 1981, the Dictionary of Orthodox Theology, it was one of the most requested books not only by Orthodox and by the priests, but also by researches in culture and philosophy. For answering to this request, the Dictionary was published for the second time in Holland in 1986.

The need of theological book in Romanian is today increasingly bigger, either because of the foundation of new theological faculties, or especially because of the fact that the theology enters, as an absolute value, in the circuit of the culture and of the philosophy. Out of which the proposal of being published the second edition of the Dictionary, unique within the Romanian literature of this genre.

In the present edition, the Dictionary preserves the structure, the presentation and the style of the first edition. There have been though added new subjects, and there have been extended some themes of the first edition. There have been approached new theological areas, as for instance, the cult, the moral, and the spirituality. There have been shortly presented the currents, the movements, and the Christian denominations, with which the orthodox theologians come into contact, into a multi-confessional and multi-religious society.

The purpose of the Dictionary still remains the same one, namely to offer, under the shape of the notions and of the concepts, gates of entering towards the Orthodox dogmatic, the Orthodox cult and the Orthodox spirituality, the unique tradition of the Christianity. The Dictionary is also a bridge of knowing and understanding the other Christian Churches and confessions, with which the Orthodoxy is in an ecumenical dialogue. The Dictionary, wants, also, to propose new values which to inspire and to enrich the Romanian culture. Certainly, the cultivation of the theology, of its perspectives and of its language, it is vital and essential for the Christian culture survival in this époque of secularism.

Priest professor PhD Ion Bria

USED TRANSLATIONS AND ABBREVIATED TITLES

- Damascene: *The Orthodox Faith*: Saint-Jean Damascène, *La foi orthodoxe* (and Défense des icons), translation and notes by E. Ponsoye, Edition Cahiers Saint Irénée, Paris, 1966;
- Dictionary Kittel: *Theological Dictionary of the New Testament*, Edited by Gerhard Kittel and Gerhard Friedrich, translated by Geoffrey W. Bromiley, published by Wm. B. Eerdmans Company, Grand rapids Michigan, 10 volumes, 1975-1977;
- Dionysus the Aeropagite: *The Heavenly Hierarchy*; *Dennis l'Aeropagite: La hiérarchie cèleste*, study and critic text by Gunter Heil, translation and notes by Maurice Gandillac, Les Editions du CerF, Paris, 1970 (coll. «Sources Chrétiennes»);
- The Romanian Philokalia: *The Philokalia of the Saint Labors of the Consummation*, introduction, translations and notes by Priest professor PhD Academician Dumitru Stăniloae, the Archdiocesan Printing House of Sibiu, I (1946), II (1947), III (1948), IV (1949); the Printing House of the Bucharest Biblical Institute, V (1976), VI (1977), VII (1977), VIII (1978), IX (1980), X (1981)¹;
- Gregory of Nazianzus: *Theological Letters*: Grégoire de Nazianz, *Létres théologiques*, Introduction, critical text, translation and notes by Paul Gallay, Les Editions du Cerf, Paris, 1974;
- The Universal Churchly History: Ioan Rămureanu, Milan Şesan, Teodor Bodogae, *The Universal Churchly History*, The Biblical Institute Publishing House, Bucharest, 1975, volume I (1-1054), second edition;
- The Rudder (*Pedalion*) of the Orthodox Christians or *All the Sacred and Divine Canons*, translated into English Language by D. Cummings from the fifth edition published by John Nicolaides in Athens, 1908, published by the Orthodox Christian Educational Society, Chicago, 1957<
- Stăniloae, *The Dogmatic Theology*: Priest Professor PhD Academician Dumitru Stăniloae, the Publishing House of the Biblical Institute, Bucharest, volumes I, II, II, 1978<
- Tertulian, *De Praescriptione haereticorum*: Tertulian, *Traitée de la prescription contre les hérétiques*, introduction, critical text and notes by R. F. Refoulé, translation by P. de Labriolle, Editions du Cerf, Paris, 1957, (coll. «Sources Chrétiennes»);
- Trembelas, *The Dogmatic of the Orthodox Church*: P. N. Trembelas, *Dogmatique the l'Eglise Orthodoxe Catolique*, translation by Pierre Dumont, Chevetogne Editions – Desclée de Brouwer, I (1966), II (1967), III (1968).

¹ In fact, The Romanian Orthodox Philokalia sums twelve volumes, but as the printing of this Dictionary there were composed only ten volumes of it. The titles of the two more volumes are: Volume XI: Saints Barsanuphios and John // olume XII: The Pious Isaiah the Hermit: 29 Words.

Other Abbreviations

EIB – the Biblical Institute Publishing House, Bucharest;

PSB – the Apostolic Fathers` Writings, translation and notes by Father Fecioru, EIB, Bucharest, 1979 (collection Fathers and Churchly Writers, no. 1);

see – direct reference to an article or a subject;

Greek – the equivalent expression or term in Greek language;

Latin - the equivalent expression or term in Latin language.

A

ABBA – parent, father, in the language spoke by Jesus. Used by Jesus in His prayer: “O my Father, if it be possible, let this cup pass from me” (Matthew: 26: 39; Mark: 14: 36). According to his example, the Christians` prayer begins with the invocation of the Father: “Abba, Father (Galileans: 4: 6; Romans: 8: 15).

ACCURACY (EXACTINGNESS)

[Greek: *akriveia*]: the exact observation of the canons in cases in which the indifference (*adiaphoria*) would produce confusion in Church`s administration (Basil the Great, canon 89). The Sixth Ecumenical Synod (canon 102) recommends two method of exercising the canonical authority: the traditional method, of the strict observation of the canons (*akriveia*) and the method of the experience (*synitheia*), of the practice, of the dispense (*oikonomia*): «If the need of the time impedes the strict observation of the law – *akriveia*, if doesn`t restraint at all the limits of the condescendence» (Synod VI, canon 37).

During the history, there emerged situations in which the churchly authority was forced to defend the doctrine of faith and the rights of the Church, fact that led to the exclusion of the fallen in heresy members, by excommunication. But for reasons useful to the Church, especially when the austerity endangered the salvation itself in personal cases, or the missionary opening and the

pastoral compassion, then the *exactingness* alternated with *oikonomia* (see OIKONOMIA). Within the ecumenical conversations, the *exactingness* and the *oikonomia* was suggested as two possible attitudes towards the validity of the mysteries, especially of the ordination, besides the canonical limits of the Church.

The seventh canon of the Synod II Ecumenical (Constantinople, 381), resumed and completed by the canon 95 of the Synod VI Ecumenical (Constantinople, 680-681), mentions two categories of heretics and schismatics, to which the Church reacts differently when it comes about receiving them to Orthodoxy: some of them are accepted as being validly baptized, by repudiating their heresy in writing (disciples of Libellus), and by committing the mystery of the anointment (the Arians, the Macedonians, the Sabbatharians, the Novatians, the Appolinarians, the followers of Eutychios, the disciples of Dioscoros, the Severians); others are received as not-baptized, following to be catechized and exorcized and finally «illuminated» (Eunomians, Montanans, Sabellians, Manicheans, Valentinians, Marcionites). The criterion of this analyze was the rule of the Apostolic faith, from which there is no dispense. Basil the Great († 379) recommends to be received the heretics who repent in the moment of death, but not without discernment, and examining if they show a true conversion (Canon 5). In the year 255, Pope Stephen confirms the Roman tradition of *not repeating* the Baptism done by heretics, this being against the

opinion of the Bishop Cyprian of Cartagena; and in the year 314 the Arles Council, recognizes the validity of the Baptism received by a heretic in the name of the Holy Trinity.

Bibliography: Frank Gavin, *Some Aspects of Contemporary Greek Orthodox Thought*, Reprinted by American Review of Eastern Orthodoxy, New York, 1962, p. 262-267, 292-303.

ADAM [in Hebrew adamah = earth]. Two possible interpretations: a) individual person (Set is the son of *Adam* – Luke: 3: 38), the first man created by God («the son of God» - Luke: 3: 38), the parent of the mankind (The Wisdom of Solomon: 10: 1); b) the man in general (anthropos), the mankind, the human collectivity, the sons of *Adam*. According to Genesis (1: 26-31), *the Adam* - the human being was created from dust (earth) by the hand of God, in the sixth day, as coronation of the creation, receiving the immortal breath of life through the Ghost of God. Honored with the image and the likeness of God (see IMAGE and LIKENESS) endowed with free will and with the power to dominate the created being (Genesis: 2: 15) the man is destined to immortality: «God created the man towards incorruptibility and he made him according to the image of His Own Being» (Solomon`s Wisdom: 2: 23). Together with Eve, Adam forms the first pair of human beings (I Timothy: 2: 13) and out of them was born the mankind (Tobit: 8: 8; Acts: 17: 26). They begot Cain and

Abel (Genesis: 4: 1-2) and then Set (Genesis: 5: 3; Luke: 3: 38) and sons and daughters (Genesis: 5: 4). Through the envy of the devil (Solomon`s Wisdom: 2: 24) and due to their disobedience (Genesis: 3; Romans: 5: 19) *Adam* was banished from paradise. Through his falling, the evil and the death were introduced into the created being and in the human nature (Genesis: 3: 17-24).

Apostle Paul compares *Adam*, as foreshadowing of the One to come (Romans: 5: 14) and Jesus Christ, «the new man», establishing some antitheses: the first *Adam*, the first man, came out from earth with natural body; the last *Adam*, the second man, come from heavens, endowed with alive soul and life giver ghost (I Corinthians: 15: 45-47). According to this typology, as from the falling (see FALLING) and the disobedience of only one man (Romans; 5: 19) – *Adam* -, death has come for all the people (Romans: 5: 12), in the same way through the grace of only one man – Christ -, has come the redemption which gives life to all the people (Romans: 5: 17-19). That`s why the theology has insisted not only upon the ontological unity of the mankind (see ANTHROPOLOGY), collectively contemplated in the *Adam`s* person, but also upon the dynamic character of the *Adam`s* nature, that is assumed and transfigured in the divine Person of the Son of God. In His embodiment and sacrifice, the New *Adam* restores the state of incorruptibility lost by the first, the man becoming again «partaker to the godlike nature» (II Peter: 1: 4). Despite to the tragic

character of the primordial sin, *Adam* remains «around the Paradise» (Genesis: 3: 24), so he doesn't lose the horizon of the eternal life. The theocentric vision is intrinsic to the *Adam*'s nature. *Adam* represents the starting point, genetically, of the mankind, which is produced in the constitution process of every human being, in the act of conceiving and of the physical birth. But the man cannot reach the centre or his final term except he rejects his negative humanity through an act of «regeneration», namely through the impartation with the divine – humanity of Christ. Starting with Hieronymus (331-419), who gives priority to the literary meaning in the Biblical exegesis, the western theology considers that in the person of *Adam*, the whole mankind has received and transgressed the commandment of God, and that's why all the human beings bear the consequence of *Adam*'s act (see ANCESTRAL SIN). For the oriental theology, the *Adam*'s falling stays under the regime of the free will, and not of the necessity of the nature, because *Adam* «wasn't either unchangeable, nor changeable, in an unilateral manner towards evil, and therefore he didn't transgress the commandment by the necessity of the nature but willingly» (Mark the Ascetic, *About Baptism*, in The Romanian Philokalia, by Priest Professor Academician Dumitru Stăniloae, volume I, p. 302).

“Saint, Saint, Saint are You Lord our God, the One Who decided in Your Council in Three Hypostases to create de man, and in his body, the one taken

out of dust, breath of life out of Your mouth You instilled;

Saint are You Lord our God, the one Who before Adam with Your image and Your likeness, on us, all of us You honored, and heirs of the good things of the Paradise You have made us;

Saint are You Our Lord God, the One Who with wisdom elevated us above all the seen ones, and all the lower creature You have placed it under our feet;

Saint are You our Lord God, the One Who gifted us the tree of life towards food, and with the gift of immortality you have enriched us;

Saint are You our Lord God, the One Who haven't forsaken our ancestors who transgressed the commandment, didn't forsake them even after the mistake, but into the hope of salvation near to Eden You dwelt them.”

(*The Akathistos of the Most Holy Trinity*, Oikos 5, Publishing House of the Biblical Institute, Bucharest, 1987, p. 44).

Bibliography: J. Jeremias, article: *Adam*, in *Kittel Dictionary*, volume I, 1976, p. 141-143.

AFFECTS (natural, or passions) [Greek: pathos = passions]: specific passions and characteristics proper to the human nature, irreproachable, which not being kept in the limits of the nature can induce a state of sin, and can lead to corruption and death. The *affects* best indicate the duality of the human nature, namely the fact that the natural faculties (the transience) have

become, due to the tilting of the free will, a source of sin (the tendency to commit sin), which is the gate opened towards corruptibility, In the human nature there are now not only the natural *affects*, but also the inclination towards sin connected to these affects. We know the *affects* as «weaknesses», as irrational tendencies and sinful affection «against nature». That's why the dispassion or the cleanness, it is the result of keeping the *affects* within the limits of the «rationality of the nature», of healing the irrational and the passionate impulses of the will, by the obedience to Christ. Jesus Christ accepted the *affects* and voluntarily endured the human sufferings (phtora), but He liberated them from their sinful character through His birth without sin, through His life without blemish and through His resurrection. He is identical with us in what regards the *affects* of the nature, from where comes His capacity of suffering for us, but he extirpated their sinful capacity, by introducing into our nature the incorruptibility, for in this way «this corruptible body to be clothe into incorruptibility, and this mortal body to be clothed into immortality» (I Corinthians: 15: 53). He has the total liberty from the sin, due to his unchangeable steadiness of His free will, correcting in this way the bad characteristic of our nature through the purity of His free will (Maximos the Confessor, *Answers towards Thalassius*, 42, in The Romanian Philokalia, volume III, p. 146-147).

Bibliography: Maximos the Confessor, *Answers towards Thalassius*, in The Romanian Philokalia, volume III, p. 20-21; John Damascene, *The Orthodox Faith*, II, 22; III 20 and 28, cited translation, p. 81-82, 143, 153; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume II, p. 91-101.

AGAPÉ [Greek: agape = love, brotherhood]: *Agape* is the most important virtue of the Christians, because God Himself is love (I John: 4: 8). Love has determined the mode of personal and collective life of the Christians. As sign of reciprocal love and solidarity, Christians use to meet for commune feasts called *agapes*, which took place before or in connection with the liturgy, but separate from the liturgy. The Christians «lay down common table» (*Epistle towards Diognetus*, V, I-IV, 10), because they love everybody.

Bibliography: Grigore Băbuș, *The Agape and the Liturgy*, in «Theological Studies» VI (1954), no. 7-8, p. 458-472.

AGE [Greek: aion, Latin: aevum and saeculum = the time, the duration of the life, century]: the course or the measure of the movement inherent to the creation (Hebrews: 1: 2). The notion of «eon» is correlative to the one if «eternity» in the sense that there is not eternity without time, but also in the sense that the time tends to go out from its historical borders, towards eternity, as towards the

final target. In the writing of the New Testament are compared “this *age*” with the “*age* to come” (Matthew: 12: 32)². “The *age* from now” (Romans: 12: 2), “this world” (John: 8: 23), namely the unredeemed world or “the evil *age* from now” (Galilenas: 1; 4), enslaved to the powers of satan, the ruler of this *age* (I Corinthians: 2: 6-8), waits for being liberated from the natural elements which surround it from all quarters and circumscribe its movement. “The *age* to come” (Mark: 10: 30; Luke: 18: 30), “the future *age*” (Ephesians: 1: 21) is the “eternal life itself”, namely the manifestation of the power of the *eternal* Emperor (Hebrews: 6: 5), Who stays at the right hand of God “above all lordship and mastery and power and stewardship and above all the name which is named, not only in this *age*, but in the future one as well” (Ephesians: 1; 21).

With the resurrection of Christ, this separation between the two *ages* doesn't exist anymore, because the eschatology erupts in the present history. The eschatological kingdom has already begun with Him (Luke: 17: 21). The “*future age*” is present in the “*age from now*”: “And together with Him He has risen us and together with Him, He has placed us into the heavenly ones, in Jesus Christ, to be shown in the *future ages* the overwhelming richness of His grace, through the kindness which He had towards us into Christ

Jesus” (Ephesians: 2: 7). The liturgical expression “to all ages” it shown the *eternity* of God, to Who is due glory and adoration: “To Him be the glory into the Church and into Christ Jesus in all nations and in the *age of the age*³. Amen!” (Ephessians: 3: 21). “We do prayers standing up, on Sunday, but we don't know the motif. (We do this) not only for remembering through this position, in the day of the resurrection, about the grace which has been given to us, - about the fact that we have resurrected together with Christ and we must look towards the ones from above -, but also for (this day) it seems to be the image of the *future age*. That's why, even it is the beginning of the days (of the week), it wasn't called by Moses like the first, but the last. “Because, it says (the Scriptoture), there was evening and there was morning (and took place) a day” (Genesis: 1: 5), as the same day would have happened for several times. This day is one and in the same time the eighth and (symbolizes) the one that is truly one and the eight, at which the Psalmist referred himself in some superscripts of the psalms (Psalms: 6: 11); it is the state that it will emerge after this time, the endless day, which doesn't know either evening or the next day, that not-passing and endless *age*. Consequently the Church teaches its sons to pray standing up in this day, for through the continuous reminding of the endless life, to not neglect (to procure) the meat

² The King James Bible uses the terms: “in this world” – for the present age (time) and “the world to come” for the future age (time). (E. I. t.'s n.)

³ The quotes verse in King James Bible is: “Unto him be glory in the church by Christ Jesus **throughout all ages**, world without end. Amen.” (E. I. t.'s n.)

(necessary) in order to move (to another life). The future life, about which we believe that it will take place in the future *age*, is symbolized by the whole (period) of the Pentecost. For that day, the one and the first, multiplied by seven times with seven, composes the period of seven holy weeks of the Pentecostarion. Starting with the Sunday that cycle is resumed by 50 times, ending on Sunday. In this way (this period) it resembles to the eternity, which, in a cyclical movement, starts from a point and reached back to the same point. The Church has taught us that during this period to do prayers standing up, for elevate ourselves with the mind from the present ones to the future ones. After each kneeling we raise ourselves up for showing that we have fallen to the ground because of the sin, but for the love of the One Who has created us, we have been called into heavens (Basil the Great, *About the Holy Ghost*, chapter XXCVII, cited translation, p. 80-81).

Bibliography: Basile de Césarée, *Homélie* sur *l'hexaéméron*, I, 3-5, translation by Stanislas Giet, Editions du Cerf, second edition, Paris, 1966, p. 97-111; Hermann Sasse, Art. *Aion*, in Kittel Dictionary, cited edition and translation, volume I, p. 197-209; B. Otis, *Gregory of Nyssa and Cappadocian Conception of Time*, in "Studia Patristica", 14 (1976), p. 327-357.

ADORATION [Latin: *adoro*-are, or «*latria*» from the Greek: *latreia* = to bring a cult, a sacrifice, a

worshipping, veneration]: a profound religious attitude, accompanied by rituals and gestures, through which is expressed the total dependency and submission to God, as Almighty and All-Keeper Lord: «Worship your Lord God and only Him to serve» (Matthew: 4: 10; 10: 12; Luke: 4: 8; Acts: 7: 7; Deuteronomy: 6: 13). The *adoration* keeps on the nature itself of the Old and of the New Testament (Romans: 9: 4). The Blessed Augustine (354-430) consider the *latría* as a profound Christian attitude, of total submission to God (*About the True Faith*, chapter 45). The Christians, even from the beginning of the Church they refused to bring sacrifices to the pagan idols, invoking not only the inconsistency of the sacrifices of food and animals, but also the idolater character of the cult of the gods (Romans: 1: 25). During the disputes provoked by iconoclasm, the Orthodox Christians showed that the veneration of the icons doesn't mean idolatry, because in the iconographic or pictorial representation, the persons aren't honored as «gods», on the material reason, as the disciples of the iconomachy believed, but on the reason of their likeness with the painted faces. The honor given to the icons lies directly to the represented persons (see **ICON**).

The *adoration* or the «*latreia*» constitutes the supreme cult, or the worshipping in proper sense, which is due only to the Persons of the Holy Trinity, and differs from the act of veneration or of honoring in general (*proskynesis*). It follows the supra-honoring (or the

hiperdoulia) of the Lord's Mother, in Her quality of Birth Giver of God (Theotokos) and the honoring (doulia) of the angels and of the saints, on the basis of their association with the Person of Christ. The bread and the wine Eucharistic transformed in the Body and the Blood of Lord enjoy the same cult of *adoration*, while the Gospel, the cross and the icons are honored in a relative manner, namely by referring to the represented events and persons. The *adoration* is expressed in acts of prostration, of bringing offerings, prayers of invocation, in gestures of piety and reverence.

The *adoration* differs radically from idolatry, as between religion and mythology, between mystery and myth, there is a total difference. In the act of *adoration*, the Christian addresses himself to God as personal and full of love Being, while the idolatry comes out from the fear (or from the myth) for the impersonal divinity, represented by speechless idols. Apostle Paul speaks about *logiki latreia* (Romans: 12: 1) namely about placing the man's being in a state of spiritual sacrifice: «I urge you, therefore, brothers, for the mercies of God, to show your bodies as a living sacrifice, holy, well-pleasant to God, as your spiritual worshipping» (Bible, 1988), «as a speaking ministration of yours» (New Testament, 1982).

«Because we worship Him (Christ) because He is the Son of God; regarding the martyrs, we love them as disciples and imitators of the Lord and this because of their unequalled consecration to their Emperor and Master. At our turn, we can be His friends and

disciples». (The martyrdom of Saint Polycarp, XVII, 3, the cited translation, p. 233).

Bibliography: H. Strathmann, *Latreia*, Kittle Dictionary, volume IV, 1977, p. 58-65.

AGGIORNAMENTO [Italian: updating, adaptation]: vast work of pastoral updating of the Catholicism, undertook by Pope John XIII, for which he convokes the second Council from Vatican (1962-1965). Elected pope in 1958, after the death of Pope Pius XII, Pope John XIII (born Angelo Giuseppe Roncalli, near Bergamo, Italy, in 1881, former papal nuncio in Bulgaria (1925-1934), in Turkey (1934-1944), in France (1944-1953), elected patriarch of Venice in 1953, he wants to restructure the institutions and to change the orientations of the Catholicism, according to the historical needs of the time. In order to this he retakes the conciliar tradition, creates a commission for revising the canonical law, institutes the Vatican Secretariat for the unity of the Christians (become Council in 1990), restores the connections with the Ecumenical Council of the Churches, trying to realize «that unity for Christ prayed». He published eight encyclical among which *Mater et Magistra* (1961), and *Pace in Terris* (1963). After his death in 1963, the council continued under Paul VI. The council didn't pronounce dogmas, namely infallible doctrines.

In a wider sense *aggiornamento* can indicate any form of Church's adaptation to a new historical situation, from the simple renewal in the frame of a given system, to

the radical transformation of the structures. *Aggiornamento* addresses in the first place the sociological aspect of the Church, though this one is not an exclusively pragmatic work. Besides the pragmatic dimension (the specific priorities of a certain period), *aggiornamento* has a theological dimension, because any action of the Church reflects and determines a theological perspective.

Bibliography: René Lauréentin, *L'enjeu du Synode, Suite du Concile*, Edition du Seuil, Paris, 1967; Henri Fesquet, *Le Synode et l'avenir de l'Eglise*, Le Centurion, Paris, 1972; *La réception du Vatican II* (collective work), Cerf, Paris, 1985.

AKATHISTOS [Greek: Akatistos –it is listened (standing up)]: hymn of thanksgiving. The Orthodox hymnography has akathistos (Orthodox Hymn and Churchly Service in honor of Virgin Mary and of some the Saints – DEX – Ro) dedicates to the Holy Trinity, to the Holy Cross, and to some of the Saints. An akathistos of a wide circulation is the one dedicated to the Mother of the Lord, «the defender Milady» of the Constantinople, a masterpiece of the liturgical byzantine hymnography. This akathistos have the form of a poem composed by 24 oikoses and kontakions, each oikos being followed by a litany, composed at its turn by twelve verses (according to the description from the Apocalypse, chapter 12) which ends with the invocation: «Rejoice, bride, forever

virgin!». This hymn has at the basis the kontakions composed by the Roman the Melodious (491-560), deacon in Beirut and after to Constantinople, and it is attributed to the ecumenical patriarch Sergius († 638), The Byzantine philosopher Michael Psellos (XI century) attributes it to George of Psidia, the librarian of the Saint Sophia, who would have composed it in the year 626, under Heraclius, with the occasion of the Byzantines` victory against the Persians, victory attribute to the Virgin Mary («For victory we thank You»). It is song especially in that Friday`s evening service which precedes the fifth Sunday of the Passover fasting and at the celebration of the Annunciation. It has received an iconographical illustration in 24 scenes, on the wall from the western half of the narthex (the frescoes from the monasteries of: Cozia, Sangov, Suceava, Vatra Moldoviței).

The Akathistos gives a cultic expression to the teaching about Mary, mother of One of the Holy Trinity, or «Birth Giver of God», or Theotokos, issued at the third ecumenical Synod from Ephesus (431), as also of other main aspect of the Christology and Mariology of the V-VI centuries.

“Defender Madam, for victory, thanks, delivering us from the eternal death through the gift of the One Who was born from You, Christ Our Lord, and through Your mediation of mother before Him, we, Your servants, bring to You. And, like the One Who has undefeated mastery, deliver us, Your servants, from all needs and sufferings, to be us singing

to You: Rejoice, the One Who is full of gift, birth Giver of God, Virgin, the joy of all the afflicted ones!"

(The Akatistos of the Lord's Mother, Kontakion no. 1)

Bibliography: The Book of Akathists, *Third Edition*, Publishing House of the Biblical Institute, Bucharest, 1987, p. 7-37.

ALEXANDRIA [as exegesis school from Alexandria]: known after its allegorical or contemplative method of interpreting the Bible, having as known representatives: Philon, Clement the Alexandrine, and Origen. Under the influence of the platonic philosophy, which dominated the philosophical environment from *Alexandria*, in II-III centuries, the school introduced in the biblical exegesis the allegorism, according to which the full of mysteries content of the Holy Scripture, it has not only an evident sense, a literal and historical one, but also a «spiritual» sense, a hidden and mystical one, recognized only by the ones who possess the grace of knowledge and of the contemplation. The allegorism was used in an extreme form by Origen (185-252), but the spirit and the excesses of the *Alexandrine* school can also be found in the exegete literature from later (Didymus the Blind, Gregory of Nyssa, and Maxim the Confessor). The *alexandrine* exegetic method differs from the one of the school from Antioch (see ANTIOH), which prefers the historical interpretation, the semantic sense of the biblical text.

In what concerns the Christology, the school from

Alexandria has a unilateral tendency, and it leaned towards some expressions that could be interpreted in a Monophysite sense (see HERESIES). The formula of Cyril of Alexandria: «a nature of the embodied Word», which allows to be understood the fact that before the union there are two natures, but not after the hypostatical union of the Logos, it has been completed by the Fourth Ecumenical Synod from Chalcedon (451). In their confrontation with the Antiochian, the theologians of the school of *Alexandria* sustained that the embodiment of the Logos constitutes the principle of the «deification» (theosis) of the human nature, concept introduced by Athanasius and resumed by the Cappadocian fathers (Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus, and Amphilochius of Iconium).

Bibliography: Henry Chadwick, *The Early Church*, Penguin Books, Middlesex, edition of 1977, p. 94-115; Jaroslav Pelikan, *The Christian Tradition: A History of the Development of the Doctrine*, volume 1, *The Emergence of the Catholic Tradition* (100-600), Chicago, University of Chicago Press, 1971, p. 230-234, 247-252; Timotei Traian Seviciu, *The Christological Doctrine of Saint Cyril of Alexandria*, Publishing House of the Metropolitan Seat of Banat, Timișoara, 1973; N. Chițescu, *The Contribution of the Egypt's Church to the Dogmatic Work of the Christian Church*, in «Theological Studies», VIII (1956)no. 1-2, p. 38-58.

ALLIANCE = covenant, testament concluded between God and men (Galatians: 4: 24). In the Old Testament the word *berith* it means convention, pact, or a contract with a social, political, or juridical character (according to Genesis: 14: 32; 21: 32). The New Testament uses the term *diathiki*, with the senses of: covenant, plan, testament, inheritance dispositions. The alliance enshrines this unique bond of God with the chosen people, which exists as long as this people respects it: «The covenant which I concluded with you do not forget it and do not honor the others` gods» (IV Kings: 17: 38 (in King James Bible we have II Kings: 17: 38 / E. l. t.`s n.)).

The old *alliance*, the Sinaite one, it has a special character. On the Mount Horeb, Yahweh, Who shows Himself as a flame of fire in a pyre, revealed to Moses His name and the plan that He has with the people of Israel (Exodus: 3: 7-15): «If you will listen to My voice and if you will keep My covenant, out of all the nations you will be a chosen people to Me, for all the earth is Mine» (Exodus: 19: 5). God will set free the people from Egypt and He will place this people in Canaan, to give to this people the land promised to the fathers (Exodus: 3: 16-17). Israel is the object of a free choice and of a promise. Even more, through this covenant a people is constituted: the people of God (Exodus: 3: 10), separated from the pagan nations (Deuteronomy: 7: 6). This union between Yahweh and Israel it is marked by a ritual (Exodus: 24: 3-8).

In the memory of this ritual God asked to Moses to build the Ark of the *alliance* (Exodus: 25: 10-21) in which to place the Tablets of the testimony, namely the Law, as sign of the presence of God. The Ark of the Law is placed in the tent of the assembly, the official place of the cult for the people (Exodus: 33: 7-10). A cloud covered the tent of the assembly, sign that the place was filled up by the glory of God (Exodus: 40: 34). With the occasion of the great events it is done the renewal of the *alliance* (II Kings: 5: 3; IV Kings: 23: 1-3). Yahweh enters in *alliance* with David and his dynasty (II Kings: 7: 8-16): «I have made covenant with My chosen ones, I swore to David, My servant» (Psalms: 88: 4 (in Kings James Bible we have the Psalm 89: 3 / E. l. t.`s n.)).

The prophets not only denounce the infidelity and the disobedience of the people of Israel (for this cause will be punished the cities of Samarra – IV Kings: 17: 1-7; and of Jerusalem – II Kings: 23: 1-23) but they also give another dimension to the report between God and the chosen people. These ones compare Yahweh with the Father and Israel with the son (II Kings: 7: 2), or they resort to the analogy: bride and bridegroom (Hezekiah: 16: 6-13).

These ones start seeing that, in the Sinaite alliance, the plan of God is limited to the destiny of a people, the salvation being dependent of the fidelity of this people. They start discovering the universality of the *oikonomia* of God, for everybody. In fact, the promise of a new alliance existed, starting with Noah (Genesis: 9: 1-

17) and Abraham (Genesis: 15; 17: 1-4). About a new covenant directly speaks the prophet Jeremiah: 31: 31-33 (cf. Hosea: 2: 21).

According to Hezekiah, God renews the alliance from Sinai (16: 60) and with David (34: 23). The old alliance is therefore broken due to the infidelity (Jeremiah: 22: 9; 31: 32), likewise a marriage is undone: «You condemn your mother, blame her – because she is not My woman anymore, and I am no longer her husband...» (Hosea: 2:4).

The instrument and the mediator of the alliance between us and Yahweh is the servant of Yahweh, over who overflows the Ghost of God, called by Yahweh: «alliance of the people and light of the peoples» (Isaiah: 42: 6; 49: 6). This is the Word of God, identical with Jesus Christ, Who will replace the Old Testament, because all the promises of God remain in Him and are given through Him (Galatians: 3: 14).

The word *diathiki* (covenant, plan, testament) it is used in the narrations of instituting the dinner by Jesus: «This is My blood, the blood of the Covenant, spilled for many» (Mark: 14: 24). Matthew adds: «towards the forgiveness of the sins» (Matthew: 26: 28). Paul: «This cup is the new covenant, into My blood» (I Corinthians: 11: 25). Luke adds: «which is spilled for you all» (Luke: 22: 20). Thus, the New Testament according to what the Old Testament promised, namely «the servant of the sufferance» gave His life as sacrifice for the sin (Isaiah: 53: 10-11). His death is an expiatory sacrifice, a sacrifice for the Passover, the sacrifice of the alliance. In the New Testament the

sins are removed: «This is My covenant with them, when I will remove their sins» (Romans: 11: 25).

Paul speaks about *diathiki*, that was promised to Abraham before the Law. The law cannot annul it. Jesus is the fulfillment of the promise (Galileans: 3: 15,18); therefore the salvation is from the faith in Him and not from observing the Law. The New Testament, sealed with the blood of Jesus, it is superior to the old alliance (cf. Galileans: 4: 24-28); it is a testament not of the letter but of the Ghost (2 Corinthians: 3: 6). Jesus has redeemed to God, with His blood, people from all tribes, languages, peoples and nations (Apocalypse: 5: 9).

In the Epistle towards Jews, Jesus is the Hierarch and the Mediator Who makes a new alliance (8: 8-12; cf. Jeremiah: 31: 31-34); a better one (8: 16); an eternal one (13: 20); sealed with His blood itself (9: 12), spilled for the redemption of the sins from under the First Testament (9: 15). Jesus, for sanctifying the people with His blood, suffered outside the gate (Hebrews: 13: 12).

In this New Testament, everybody are called to become a chosen tribe, a priestly community, a holy nation, a people earn by God (1 Peter: 2: 9; Exodus: 19: 5-6;) namely the body of Christ. The alliance has also a eschatological dimension (Apocalypse: 5: 9-10), which takes the form of the wedding of the Bridegroom with the Church, His Bride (Apocalypse: 21: 2, 9).

Bibliography: Gottfried Quelt and Johannes Behm, article

Diathiki, in the Kittel Dictionary, volume II, 1976, p. 106-136.

ALPHA and OMEGA [the first and the last letters from the Greek alphabet]: names given to Jesus Christ to express the belief that He is the beginning and the end of the creation that He represents the eternity of the existence. The alpha and omega letters appear on the icon of Jesus Christ, together with O ON («the One Who is»), two names unveiled by Himself: «I am Alpha and Omega, the One Who is and the One Who comes» (Apocalypse: 1: 8).

AMBROSIAS (339-397): of noble Roman origin, he studied the law and the rhetoric; he was provincial governor in Milan, in the North of Italy. He was chosen bishop by Arians and anti-Arians. Preacher, administrator and known politician, Ambrosias was the shepherd of the multitudes and of the poor one. He resisted against the restoration of the cult of the goddess (Victoria) in the house of the Senate from Rome. Ambrosias impeded the spreading of the Aryanism in Occident and in Milan, coming, due to this (in 385) in conflict with the empress Justina, the mother of the Emperor Valentinian the Second.

Ambrosias become counselor of the emperor Theodosius, as long as he resided in Milan, whom he determines to make a public confession after he approved the massacre of the citizens in the circus of Thessaloniki. Ambrosias baptized Augustine in Milan at 387, and he had a great influence upon him. Ambrosias encouraged

the development of the monasticism, he introduced the common singing into the Church, and he composed in Latin liturgical hymns. He wrote commentaries about the biblical characters, a homily about richness and poverty, or Nabot the poor (*De Nabuthe*) and a systematical catechesis about the *Sacraments*.

Bibliography: A. G. Hamman: *Dictionnaire des Pères de l'Eglise*, Desclée de Brouwer, Paris, 1971, p. 163-170.

AMEN: Hebrew word that means «so be it», or «in truth», or «rightly», or «I am telling you solemnly», it is uses in the sense of affirmation, of certitude and of a solemn sanctioning, for strengthening the said of the promised ones; «Rightly, all the promises of God are given in Him; that's why also «Amen», which we say through Him, it is towards the glory of God» (2 Corinthians: 1: 20): «the God of the Truth» (Isaiah, 65: 16) and «The four beings were saying: Amen! And the elders fell down and worshipped» (Apocalypse: 5: 14). But according to other texts, *amen* it has the sense of participating «with the mind», conscious, to a prayer of to a cult: «If you will bless with the ghost, how will He answer «amen» to your thanksgiving prayer, the one lacked of gifts, if he doesn't understand what are you saying?» (I Corinthians: 14: 16). The expression is used by Jesus: «*Amen, Amen*⁴, I say to you» (John:

⁴ The word used in King James Bible is: «Then answered Jesus and said unto them, **Verily**,

5: 19), with the sense true, true, I say to you (John: 5: 24-25). *Amen* it is found at the end of the Luke's Gospel (24: 53), in a sense of straightening and accepting of the ones contained into the Gospel, as everlasting truth.

In *Apocalypse*, Jesus Christ bears the name «The One Who is *Amen*, the faithful and true witness» (3: 14; cf. 1: 5). In the same sense Paul had written: «The Son of God, Jesus Christ, Who has been preached in the middle of yours, He wasn't «yes» and «not», because in Him there isn't but «yes» (II Corinthians: 1: 19). Uttered by the believers, *Amen* wants to mean the total faithfulness and obedience to the word of Jesus Christ, Who didn't know the duplicity of «yes» and «not».

Justin the Martyr reminds that the liturgical assembly it is the one which concludes the Eucharistic canon by uttering *Amen* as prayer: «When him, (the selectman) has finished the prayers and the Eucharist, the whole present people utters with loud voice: «Amen». The word *Amen* is a Hebrew word, which means «So be it». After the primate has finished the Eucharist and the whole people has uttered *Amen*, those ministers called at us deacons give to everyone who is present to impart themselves from the bread and from the wine mixed with water, which have been transformed in Eucharist, and to the ones who aren't present, the Eucharist is brought at their homes.

verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”

Then we all together stand up and we raise up prayers; after that, by ceasing us the prayer, like I have shown before, it is brought bread and wine and water, the primate raises both prayers and thanks, as many as he can, to which the people answers with one voice, uttering *Amen*. And it is given to everyone to impart himself from the ones which have been enshrined through the Eucharist, and to the ones who aren't present, the Eucharist is conveyed at their homes through deacons». (*The Apology I, LXV and LXVII*, translation in Romanian language, in the collection «Churchly Fathers and Writers», no. 2, Publishing House of the Biblical Institute, Bucharest, 1980, p. 70-71).

The utterance of this *Amen* is extremely important, because it indicated the complete liturgical participation of the people. The people ought to express the consent to the prayers and to the thanks of the celebrant priest by saying *Amen* (according to Theodore of Mopsuestia, *The Homily about Eucharist*, I, 33, text in *L'initiation chrétienne*, by A. Hamman, Desclée De Bouver, Paris, 1980, p. 160). *Amen* it has therefore also the sense of a prayer: «Be it so!».

ANAGRAPHON = Greek language: unwritten. Words attributed to Jesus, which are not written into Gospels, but preserved outside these ones. For instance, the version to the text from Matthew: 6: 33 and Luke: 12: 31: «Ask for the great things, and the little ones will be added to you», or «Ask for the heavenly goods, and the earthly ones will be added to

you» (according to Origen, *About Prayer*, chapter 14, in Origen, *Chosen Writings*, Publishing House of the Biblical Institute, 1982, p. 229).

ANALOGY [Greek and Latin languages; the analogy = proportion, resemblance, conformity]: a theological method according to which the knowing of God is «conform with» or «on the measure» to His relation and condescendence and «fitted to» the man's capacity to receive the Revelation. The theological knowledge is an *analogical* knowledge, measured, symmetrical, and corresponding to the spiritual experience. On one side, God, Who through His experience is beyond any measure and report, He maintains His absolute and transcendent character, even in the act of the Revelation. The angels cover their faces in front of the throne of the glory of God (Isaiah: 6: 2), fact that shows the unfathomable and not-encompassed character of the divine mystery. In His own unveiling, God shrinks His own divine nature for letting to the man the possibility of knowing Him. The name «God» itself rather indicates the ways of participating which are accepted by Him in the relation with the man, than His invisible and inaccessible nature. On the other hand, the participation to the Revelation, as object of the theological knowledge, it is conform to the mind's capacity of opening, which is received through holiness into Ghost. «Impenetrable by his nature (the Ghost) can be encompassed according to His

kindness, filling up everything with His power. He doesn't impart Himself but to the worthy ones, and not according to a unique measure, but imparting His work proportionally to the faith» (Basil the Great, *About the Holy Ghost*, IX, 22, cited translation, p. 325-327).

There exists an imitative *analogy*, for instance the icon which subsists in original, which it represents not according to the nature, but according to the hypostasis; the icon differs from the original like nature, but not like person; an there is also the symbolic or the figurative analogy, which can be taken in two directions: for instance, the Law of the Old Testament it is a form or a type for the Gospel of the New Testament, but the grace is an «icon» of the Kingdom, like Sunday is a type for the age to come. The *analogy* can also be used in a general sense: the Creation is an analogy for God. All the creatures can be conceived as «icons» of the Creator. Likewise, one can say that the Church is a foreshadowing (*analogy*), an anticipated earnest of the Kingdom, or the grace of the Mysteries, a foretasting of the future goods. Gregory Palamas quotes Maximos the Confessor, who named the light from the Transfiguration of the Lord «symbol of the theology» (of the deification) in the sense that it is imparted to us on our measure, but that it directs us towards something even higher – *analogical* and anagogical (*About the Holy Light*, 21, in *The Romanian Philokalia*, volume 7, p. 291, In his dispute with Barlaam, Gregory Palamas showed that the

way of knowing God through *analogy* (and even through negation) it has its limits

**PAGES TO BE RECOVERED
(CANNOT BE READ FROM THE
OWN DIGITAL VERSION)
p. 20 - 26**

ANAMNESIS (maybe within the missing pages: 20-26) (E. l. t.`s n.)

ANAPHORA – Eucharistic [in Greek language: elevating, raising, offering; in the Latin missa *canon*]: the central part of the liturgy which corresponds with the ritual and with the prayer of the Holy Sacrifice.

Anaphora consists of a ensemble of thanksgiving prayers, of sanctifying and of invoking, uttered with a loud voice and ceaselessly, accompanied by symbolic gestures and actions, during which it is committed the transformation (metaboli) of the Holy Gifts (ta dora) in the Holy Sacraments (ta aghia).

The *anaphora* or the Eucharistic canon it has its origin in the thanksgiving prayer (the Eucharist) which Jesus uttered when He «took» the bread and the chalice. It contains three main prayers: of thanksgiving: «Let`s have our hearts up», «We have towards the Lord», «Let`s give thanks to the Lord – With worthiness and with righteousness»; of remembrance (anamneza) in which it is mentioned the «order» - the oikonomia which the Son fulfilled for the salvation of the people, inclusively the establishment of the Eucharist: «Take, eat... drink from

this all of you»; the prayer of invoking (the epiclesis) for the descending of the Holy Ghost to transform the gifts which the celebrant – the bishop of the priest – presents as sacrifice: «Yours out of Yours, to You we bring (anaphora) everything and for everything».

Bibliography: Nicolae Cabasila, *The Interpretation of the Godlike Liturgy*, chapter XLIX, translation by Ene Braniște, cited Publishing House, p. 102-108; Petru Vintilescu, *The Explained Liturgy Book*, Publishing House of the Biblical Institute, Bucharest, 1972, p. 219-258.

ANATHEMA (maybe within the missing pages: 20-26) (E. l. t.`s n.)

ANTHROPOLOGY (maybe within the missing pages: 20-26) (E. l. t.`s n.)

ANTICHRIST (maybe within the missing pages: 20-26) (E. l. t.`s n.)

ANTINOMY (maybe within the missing pages: 20-26) (E. l. t.`s n.)

ANTIOCH (maybe within the missing pages: 20-26) (E. l. t.`s n.)

APOCALYPSE [Greek: unveiling, revelation]: the last book of the New Testament, written by John the Evangelist in Patmos around the year 96, it is addressed to the seven Churches from Asia Minor. John describes here the political situation in which his readers are, insisting upon the persecution against Christians unchained by the tyrant who has universal powers. The book

denounces the empires of this world which «wages war to the saints» (Apocalypse: 13: 1). The author is influenced by the prophecies of Daniel, and that's why is easy to be understood why Rome is compared to Babylon (Daniel: chapters 17 and 18), and the beast of the dragon, with the Roman totalitarian power. Besides, the Apocalypse abounds in symbols, images, figures, of which interpretation isn't simple, by being possible of having different meanings. For instance the twelve tribes of Israel (7: 14) represent the people of God, but they also symbolize the totality, the whole humanity, the entire world. The number 666 (the Apocalypse: 13: 8) it is the symbol of emperor Nero, who sets Rome on fire, giving, after that, the revenge on the account of the Christians.

The *Apocalypse* is a recapitulation of the history of the salvation and speaks about a series of overturning and renewals with historical and cosmic character. For instance, the world created from the beginning will be replaced with « a new heaven and a new earth» (Apocalypse: 21: 1). Instead of the Garden of Eden, it will appear a new city, the New Jerusalem (Apocalypse: 21: 2), and instead of the tree of death from the Genesis, there will arise the tree of the life (Genesis: 3: 22-24). This tree will bring forth fruits twelve times a year, his leaves being towards the healing of the nations (22:2). In this turning of the history, the main role belongs to Christ the Resurrected One, the Son of Man, Who inaugurates the Kingdom of God (according to

Apocalypse: 1: 17-18). His word is like a two edged sword (1: 16), namely it has the power to put the history in movement (1: 18). The Resurrected One presents the menaces and the promises which will happen to the end. The Lamb opens the map of the world's history (Chapter 5) and leads the struggle for liberation. To Him and to the One Who sits on the throne belongs the power and the glory. He judges the history (Chapter 5-9) and He makes the invitation to the feast of the messianic wedding, in which the whole mankind will be reconciled and in full communion with Him (Chapter 19). Satan will be definitively defeated, and after that the judgment will take place, before the throne, each one according to his deed. Who wasn't written in the book of the life, will be thrown in the lake of fire. All these things happen «soon» (1: 1; 22: 6). «The One Who confesses this, says: Yes, I am coming soon. Amen. Come, Lord Jesus!» (Apocalypse: 22: 20). The righteous ones and the saints, the chosen ones will sing the song of Moses (Exodus: 15: 2-10) and the song of the Lamb (Apocalypse: 15: 3-4).

All these ones put at a great trying the strength of the faith and the steadiness in prayer, because «Fire I have come to bring on earth» (Luke: 12: 48). It is a painful but necessary period of purification. The act of purification is compared with the process between two adversaries: the master who comes in the day in which he is not expected and in an unforeseen hour and the servant who hasn't prepared himself for this arrival (Luke: 12: 42-49).

In what concerns the knowing of the time, the Christian must exercise the same discernment with which he forecasts the state of the weather, because he has the capacity of knowing the sense and the consequences of what he is doing (Luke: 12: 54-57).

The Church has admitted the Apocalypse in the Biblical canon, but though it rejected its interpretation as basis for chronological calculations about the end of the world and the eschatological age.

APOCATASTASIS

[Greek: apocatastasis ton panton = the restoration of all the things in their primary state]; Origenistic speculation about the end of the history, according to which the world, that would have appeared after the man's falling into the sin, will in the end be restored in its original state, in the perspective of a general salvation, through successive stages of consummation, due to the grace of Christ, which doesn't allow the destruction of His creation, neither the eternal punishments. Through an act of «submission», everything will turn back to the state from the beginning (Origen, *About Principles*, II, 1, I; III, 1, VII). The consequences of this doctrine are radical: the lack of any process of sanctification, the disappearance of the Last Judgment, the non-eternity of the hell and even the salvation of the devil which will turn back again in the future age (Origen, *About Principles*, III, 6, III). Even it has attracted some theologians from the Patristic period (Gregory of Nyssa and Didymus the Blind) through its

cosmic optimism; the *apocatastasis* was condemned as unorthodox teaching by the Fifth Ecumenical Synod (Constantinople, 553). The Biblical affirmation about the «restoring again of all things» (Acts: 3: 21; Mark: 9: 12; Matthew: 17: 11; Acts: 1: 6), as also the teaching about the Sabbath-ism of God, it is incompatible with the *apocatastasis* or with the «universalism», a eschatological speculation (see Origen), about which Origen writes: «Then there will be no difference between good and bad, because there will be no more evil – proper-said God is everything to Himself, He in Whom the evil cannot exist», and nobody who wants to eat from the tree of the knowledge of the good and of the bad, which from now one lives only in good and to whom God is again everything. If, therefore, the end restored according to the state from beginning and from the end of all the things put again in connection with their beginnings they will restore again the state which the thinking creature had had it at the beginning, when was forbidden to taste from the tree of knowledge of the good and of the evil, after it will be removed from this creature any sentiment of evilness, and after the man would have been thoroughly washed to reach at cleanness and full serenity, then only He, Who is the only good God, will become everything for the creature, not only in some, and neither in the most of creatures, but in everybody, when there will be no death, neither the «pin of death», nor any other form of evilness: then God truly will be «everything in everybody» (Origen, *About*

principles, c. III, chapter 6, III). The Sabbath rest of God (the Sabbathism of God) is the full coming of all the things created by Him, back to Him, when His godlike work, which is done in an ineffable way, will rest from the natural work from within them. Because God will rests Himself of the natural work from within every creature, by which everybody moves naturally, when each of them, receiving the godlike work according to his own measure, will have reached at the border of his natural work (... text missing).

APOLOGETICS

[Latin: apologeticum = defense, justification]: branch of the systematic theology which tries to prove the existence of God through logical proofs or through logical arguments. Creation of the Scholastics, the apologetics was has been introduced in the Orthodox education under the influence of the western theology, which has conceived two different domains of knowledge: rational and theological, from where also the clear separation between philosophy, theology, science and faith, rationalism and metaphysics, logics and spirituality. Anselm of Canterbury (1033-1109), the «father of the scholastics», who defines the theology as being «fides quaerens intellectum» (the faith that searches for its intelligibility) uses the ontological argument to aprioristically demonstrate the accord between rationality and faith (in *Proslogium*). Even today the fundamental theology (apologetic) is taught before the dogmatic theology, with the

meaning that the Gospel must become more credible on the basis of the logical demonstrations, and after that the faith intervene to give the certitude of the knowledge. Clement the Alexandrine says that «the philosophy is some sort of an intellectual exercise for receiving the faith» (*Stromata* I, chapter II, 202). But he ascertains that: «The knowledge of the truth is achieved from the ones which are already believed; the faith is achieved from the ones which aren't already believed, and in this way, the faith reaches at, so to speak, the basis of the proof» (*Stromata* VII, chapter XVI, 98, 3). Saint Basil says that knowledge from the creation precedes the faith.

Both in the period of the apologetics (father of the II century, who took the defense of the Christianity in its dispute with the paganism and with the Judaism, as for instance, Justin the Martyr), and in the patristic period, the truth about the existence of God cannot be ascertained on the basis of the so-called rational arguments. God is proven in and through His manifestations, especially through the embodiment of the Logos, Who constitutes the plenary revelation of God. A conceptual approach of the concept of God is excluded. Of course, the rational knowledge is not eliminated, but it has its limits, its partiality and its ambiguities. The intelligent rationality (*dianoia*), through the fact that it objectifies the world, which becomes its center, remains «outside» God. The fathers' gnosiology of intellectualist tendency (Clement, Origen, Evagrius) insists upon the direct experiencing of God, Who is the

center of any knowledge. The knowledge (the gnosis) in the biblical sense it is made with the mind (nous) in the environment of the personal encounter of the union with God. In general, for the Orthodoxy, the contemplation (theoria), cannot be separated from the unmediated experience, as the sight of the intellect is not separated from the feeling of the heart. It seems that the separation between logics and theology, between the rational inference and the mystical experience, stays at the basis of the conflict between Gregory Palamas and Barlaam of Calabria. To Barlaam, the spirit cannot reach at the godlike truth, but draws apodictic conclusions from revealed premises through logic, intellectual process. To Gregory Palamas, God is not known through this logic process, but through a direct knowing, which presupposes purification and participation. An existential attitude in using the intellect it is absolutely necessary. Anyway, the rational demonstration of the mystery of God it is downright unthinkable to the eastern tradition; for this eastern tradition knowing God is not a simple intellectual exercise but rather a spiritual profound experience. After all, the theological knowledge is an act of spiritual transcending and unmediated union with the personality of God (see KNOWLEDGE).

The *apologetics* refers to an ensemble of problems and notions, which preoccupy today the Christian mission and education. For instance: «What is common between Athens and Jerusalem?»; which is «the part of the truth»

comprised in the revelation of the Old Testament; who are the precursors of the Gospel in that world untouched by the revelation of Moses; how much philosophy have assumed the written Gospels? What report exists between philosophers, prophets and Jesus Christ? What report exists between the scientific knowledge and the theological one?

Let's remember few orientations:

1. The truth is one and undividable. That's why the Christendom cannot be indifferent to the scientific methods, to the ethic methods and to the intellectual ones, which try to see this truth from diverse perspectives, reaching at glimpses and intuitions, like are seen the images in the water. The ways of the human wisdom are like some gates opened toward knowing the Truth.

2. The apologetics and the philosophy correspond to an intellectual need, that one of finding out the prime principles of the existence using scientific arguments, logics and probabilities. The scientific knowledge it refers to an object and uses the instruments of the rationality and presupposed an exercise of dialectical confrontation of arguments and syllogisms. The theological knowledge refers to a person that cannot be perceived but only in communion of life and faith with that person.

3. A typical attitude is that of the apologists from the period of the confrontation between the old Greek and Roman philosophy with the Christendom. For example, Clement the Alexandrine gives a

great importance to the philosophy, «this very useful asset», because in it, there are «traces of wisdom», «seeds of the truth» (Justin the Philosopher). Therefore, the cultivation of the philosophy like method of thinking and of having a glimpse of the truth it is not denied. The philosopher is the man of the intellectual experiences, and he searches the traces of the Truth. But the way towards creation it is not the same with the way towards the Creator; the last way was unknown before the embodiment of Jesus Christ.

4. On these ways, God is looked at from outside, from far; that's why the apologetics it is only a discourse about God, but not about what is God in His divine reality, divine reality that doesn't belong to the present world. So, this apologetic way is incomplete and vulnerable and it has the tendency to make everything dependent of dialectic. Apostle Paul is not against philosophy. He recognizes that the philosophy has reached at the concept of the «Unknown God» (Acts: 17: 28). But he announces that the philosophy can become a simple rhetoric, and that's why the philosophy must be submitted to a judgment of discernment, to a conversion. The world's wisdom is loaded with contradictions, incoherencies, approximations, and even more, this wisdom can turn against the faith, by becoming an instrument of rejecting the revelation.

5. At one point the ways of the rationalist apologetics are closed. Limited to this world's wisdom, the people were «enslaved to the world's natural elements». Beyond

the limit of the logic thinking there is the personal revelation of God, which claims other faculties of knowing: the faith. The faith is the capacity of seeing God in His ultimate reality and of receiving His revelation. Only through faith, the Christians know that God is the Creator, that Jesus Christ is the Embodied Son of God, that the Resurrection of Christ is the hope of the world.

6. «If you won't believe, you won't understand» (Isaiah: 7: 9). This is the principle of the Christian knowledge, which doesn't make the philosophy obsolete. The faith it means the sensitive experience of the grace, the hidden luminous source of the reality, a philosophy of life that comes from above. The faith is the road towards God, a heavenly gift; but the faith is foreshadowed, for instance in the meditation upon the existence, a previous necessary exercise for knowing the paradox and the antinomy which are everywhere also within the revelation.

APOLOGISTS (Greeks): writers and philosophers who defend Christendom against the false accusations which stay at the origin of the persecutions from the first centuries. The accusations are of a moral, intellectual and political order: the ignorance of the Christians, and the immoral and subversive character of their life; the Christians are the enemies of the state; they refuse to venerate the divinity of Caesar; they transform their feasts in orgies, etc. (These accusations are listed by Minucius Felix in *Octavius*, and

by Origen in *Against Celsus*). Trajan, in *Letter towards Pliny the Younger*, establishes that the Christians must not be persecuted by authorities, but if somebody accuses them, then they to be punished.

The apologists reject these accusations either by direct attack against the paganism, or by comparing the Christendom with the classic culture and with the Greek philosophy. In this apologetics there is the first systematic presentation of the Christian doctrine in general, and of the doctrine of the *Logos* in special.

Aristides writes an *Apology* (ca. 138) which he addresses to the emperor Hadrian, within which he presents the Christians like a *new nation*, superior to the barbarians, to the Greeks and to the Jews.

Justin (martyred ca. 165), originating from Flavia Neapolis, converts himself to Christendom, «the true philosophy», after intellectual peregrinations. In his *Apology*, Justin speaks about the role of the philosophy and the place of the Judaism in the «oikonomia» of the revelation. He extensively develops the doctrine of the *Logos* (Philo of Alexandria already had introduced the Hellenistic concept of the *Logos*), according to which the philosophy knew «in part» the truth before Christ, due to those «seeds of the *Logos*», seed which originate in the *seminal Logos*. Justin insists upon the positive value of the philosophy, which is «par of the *Logos*». Justin affirms the Christian monotheism; he affirms the historical deeds of the Gospel to which he gives a typological

interpretation. The Word, «the other God», shewed Himself to Abraham (The Dialogue, chapter LVI). «Christ is the first born of God, His Word, at which all the people participate». «The ones who lived according to the Word, they are Christians, even they were reckoned as being atheists. Thus were, for instance, at the Hellenes: Socrates and Heraclites, and the ones like them, as at the barbarians: Abraham and Ananias, Azariah, Mishael, and Elijah, and many others, whose names and deeds being too many to be listen here, we are renouncing to them». (*The Apology* I, chapter XLVI).

In the dialogue with *Tryphon the Jew*, Justin tells the story of his own conversion. The *Apology* also contains important data about the cult, the Baptism, the Eucharist. «Nobody can participate to it (to the Eucharist), but the one who believes that the ones preached by us are true, and who also passed through the bath of the forgiving of the sins and of the rebirth, and living further as Christ has transmitted to us. For we do not receive this as common bread, neither as a common drink; but, as through the Word of God, Jesus Christ, our Savior, He embodied Himself and He had the sight, in order to save us, both body and blood, likewise also the food transformed into Eucharist, by the prayer of that Word from Him, this food out of which our bodies and our soul nourish through change, we have been taught both the body and the blood of That Embodied Jesus» (*The Apology*, I, chapter LXVI).

Tatian, born in Assyria, converted in Rome; he leads a

school in Syria (he established the sect of the Encratites, who abstains themselves from marriage and wine). He writes an apology *Towards Greeks*, within which he show the superiority of the Barbarian's religion (the religion of the Christians) in comparison with the one of the Greeks.

Athenagoras, the Philosopher, contemporary to Tatian, in *Pleading*, in favor of the Christians, (ca. 177) and in *About the Resurrection of the Dead Ones*, he rejects, as being without ground, the accusations formulated against Christians: atheism, incest, immorality, homicide.

Theophilus of Antioch, he writes three books towards *Autoliv* (the year ca. 180) in which it is shown how the Christendom is the true religion. He finds out differences between the *immanent word in the heart of God*, namely the mind and the rationality of God, before the Creation, and the *Uttered Word*, the First Begotten of the whole creation (the Book II, XXII). The soul must be clean as a shining mirror to reflect the image of God.

«If you say to me: Show me your God, then I will tell you also: show me the man from within you and I will show my God» (First Book, second chapter). Theophilus is the first who uses the term Trinity, namely God, Word and Wisdom (First Book, chapter XV).

Hermias wrote the apology *Taking the Pagan Philosophers in Derision*, and *Melito of Sardis* wrote a *Pascal Homily*.

Bibliography: *Apologists of Greek Language*, in the collection *Fathers and Churchly Writers*,

Publishing House of the Biblical Institute, Bucharest, 1980; Ioan G. Coman, *The Patrology*, volume I, Publishing House of the Biblical Institute, Bucharest, 1984, p. 213–353.

APOPHATISM (... text missing).

(...) that principle of the *apophatic* theology that, on the measure in which advances in godlike knowledge, the mind sinks the more in «nescience», into a infinite not-seeing.

This apophatism would seem to exclude the cataphatic way and to suppress the role of the creation as also the role of the kenosis in knowing God. Maxim the Confessor (in *Ambigua* and in *Answers towards Thalassius*), he also sustains the *apophatic* character, but he gives a great importance to the role of the material creation in this knowledge, creation which is not suppressed but transfigured in the union with God. Of course, on the basis of the creation and of the providence, the rationality only concludes that God *exists* as causal principle of the creation, but it cannot indicate *what is* God in His essence. The *apophatism* therefore doesn't integrally deny the cataphatism, but exceeds it. Even the written revelation has an anagogical sense, of exceeding, in the process of knowing. The written word is «forerunner» of the Word Who will be perfectly discovered into the Ghost.

The *apophatic* theology stays, also, at the origin of the hesychastic controversy from the XIV century, between Gregory Palamas and Barlaam. Gregory Palamas (1296-1359) establishes in

God a distinction between the godlike being, unknowable and inaccessible, and His uncreated works, or energies (see DIVINE ENERGIES), what constitutes His coming outwardly, His manifestation accessible to the man. By His nature, God transcends both the way of affirmation and the one of the negation. The theology is *apophatic* just because of the transcendence of the godlike nature and not only because of the limit of knowledge of the human rationality, as the scholastic Barlaam, the adversary of the hesychasts, sustained.

To Orthodoxy, the *apophatism* constitutes the adequate way in approaching the transcendence of the alive and personal God. The *apophatism* must not be confounded either with the agnosticism, namely with the absence of knowing God, or with the ignorance, as the character of His being as unknowable, doesn't exclude the existence of any theology. On the opposite, only in the perspective of the *apophatism* is possible to establish the object, the validity and the limits of the theology, which has the purpose to study the «energies» through which God communicates Himself and imparts Himself. The name itself of God (Théos) cannot cover the immensity of the One Who is limitless and endless by nature, because «not only God is above to the ones who are (the created ones), but also Supra-God, and the height of the One Who is beyond and exceeds the whole height that can possible be thought with the mind, that height is not only above any affirmation, but also above any negation» (Gregory Palamas, *About*

the Holy Light 8, in *The Romanian Philokalia*, volume VII, p. 273).

The *apophatism* although insists upon the contemplation (theoria) of the unapproachable light, which appears at darkness, in the sense of exceeding, through the coexistence with the glory of God, which overflows in the souls of the worthy ones. In this sense, the perceiving through the unmediated union, through the sight above sights in ghost, it is something else and it is superior to the negative theology (Ibid, p. 297).

«The ones who get close to the consummation but they still do not see it but in part, are afraid by understanding the borderless and the infinity of what they see. For, on the measure that they penetrate in the light o the knowledge, they receive the knowledge of their nescience. But when the spiritual reality appears to them in an unclear way and shows itself to them as in a mirror and it is lightened only partially, that reality will deign to make itself seen even more and to unite itself through impartation with the enlightened subject, taking him entirely in itself, when this subject will be deepened wholly in the depth of the Ghost like in the bosom of an abyss of borderless luminous waters; then he ascends in an unspoken way at the perfect nescience, as one who has reached above to the whole knowledge» (Saint Simeon the New Theologian, *Gnostic and Theological Heads*, 16, in *The Romanian Philokalia*, volume VI, p. 55).

Bibliography: St. Jean Chrysostome, *Sur l'incompréhensibilité de Dieu*, tome

I [Coll. Sources Chrétiennes], Les Editions du Cerf, translated by Robert Flacelière, Paris, 1970; Saint John Damascene, *About the Orthodox Faith*, I, 2-4, cited translation, p. 12-17; Vladimir Lossky, *Théologie mystique de l'Eglise de l'Orient*, Aubier, Editions Montaigne, reprinted in 1977, p. 21-41; Robert S. Brightman, *Apophatic Theology and Divine Infinity* in Saint Gregory of Nyssa, in «Greek Orthodox Theological Review», XVIII (1974), no. 1-2, p. 97-114).

APOSTOLIC FATHERS: “the Christian writer from the second half of the first century and from the first half of the second century, who were disciples of the holy Apostles or who knew the Apostles”. The preserved texts, of diverse theological values and literary qualities, help us of having a general view upon the Christian life from the post-apostolic period, in the Churches from Asia Minor, sometimes compared with the ones of the Churches from Alexandria and Rome.

The writings of the apostolic fathers give us in Didache of the Twelve Apostles, the first Christian catechism, with its theological, moral and liturgical sections; in the Epistle of Barnabas the Christendom if put face to face with the Judaism, being demonstrated on the ground of the Old Law the superiority and the truth of the New Law; in the Epistle I of Clement we have a beautiful Christian apology for peace and order in society; in the Epistles of Ignatius we find the apostolic witness about the churchly hierarchy of the

ecumenical Christendom; we find the martyr – multiplied in thousands and tens of thousands copies – of this time; in the Epistle of Polycarp are given to us advices for the members of the family and for the report between Church and State; in the Shepherd we have the master of the repentance; finally, in the Epistle towards Diognetus, the Christian living of the post-apostolic époque” (The writing of the Apostolic Fathers”.

Clement, Bishop of Rome (after Irenaeus, the third one after Peter and Eusebius) writes the *First Epistle towards Corinthians* (ca. 96) in which asks to Christians to preserv *harmony*, according to the model of the one which God the Maker (demiurge) of the universe put in His creation. *Clement* clearly speaks about the apostolic succession (“Christ was sent by God, and the Apostles, by Christ”) and confirms that the Apostles laid in cities bishops and deacons (chapter XLII, 1-5). The bishops are also calls presbyters (chapter XLIV, 4-5). Also to *Clement* is attributed a second *Homily* towards Corinthians (ca. 150) in which he mentions the doctrine of the penitence, of the embodiment and of the preexistent Church, namely the first “Church”, the spiritual one, the one created before the sun and the moon” (chapter XIV, 1). *Clement* shows that the Christendom has recognized, from the beginning, the unique and eternal value of the human body:

“Let not someone from you to say: This body won’t be judged, neither resurrects. You know in what you have been saved, in what

you have seen the light again! Not being in this body? It must, so, to keep the body as a temple of God... As you have been called into body, as so into body you will come. If Christ the Lord, Who has saved us, being first Ghost, He made Himself body and so He has called us, likewise also us into this body will receive the reward". (Towards Corinthians, the second epistle, chapter IX, 1-5).

The *Didache*, or *The Teaching of the Twelve Apostles* (discovered at Istanbul in 1873), dates from the end of the second century. Besides the doctrine of the "two ways", of the life and of death, *Didache* contains liturgical instructions about baptism, through deepening into a flowing water, in the name of the Trinity, about Eucharist (chapter 9 and 10), about agape (chapter 14), about prophets and teachers which have an important role in the Churchly organization together with the bishops and the deacons.

Ignatius, bishop of Antioch, wrote at the beginning of the second century seven epistles towards local Churches which he visited in his road towards Rome as prisoner; he dies in Rome in the beasts` arena. Four epistles are written from Smyrna (Magnezia, Tralles, Ephesus, Roma), and three from Troas (Smyrna, towards Polycarp, and Philadelphia).

The epistles debate several problems: the false doctrines, especially the ones of Docetist tendencies – which were denying the historic reality of the embodiment – and the Judaizing ones, which were saying that Jesus is a simple Jew teacher:

"Him, Jesus, truly suffered and truly resurrected, not as some faithless ones are saying, that he suffered apparently..." (*Towards the Inhabitants of Smyrna*, II, 1). *Ignatius* refers himself to the divisions within Church, about the local unity, about the new Christian rites and teachings:

"Therefore, the ones who lived into old orders and have come to the new hope, let them not keep the Saturday anymore, but the Sunday, into which our life also emerged, through Him and through His death, which some ones deny. Through this mystery we have received the faith and that`s why we are suffering, to find disciples of Jesus Christ, our sole Teacher". (*Towards Magnesians IX*, 1-2).

Ignatius uses for the first time the terms "Christianity" (*Magnesians 10*, 1, 3; *Romans*: 3: 4) and "congregational or catholic Church" (*Inhabitants of Smyrna*: 8: 2). The Church presupposes a threefold hierarchy: the deacons, who represent Jesus Christ, the bishop, who is the image of the Father, the presbyters who represent the assembly of the apostles. Without these ones one cannot speak about Church" (*Towards Trallians*, III, 1). *Ignatius* emphasizes the importance of the Eucharist, "the body of Jesus Christ", "the medicine of the immortality, the medicine for not dying, but for living eternally into Jesus Christ" (*Towards Ephesians XX*, 2).

Polycarp of Smyrna, the disciple of John, together with Papias, martyred in 156, writes an *Epistle towards Philippians* about the martyrdom of *Ignatius*, who visited Smyrna, in his way towards Rome.

The epistle confirms the activity and the writings of Ignatius. It is preserved the *Martyrdom of Polycarp*, written by the Church from Smyrna towards the Church from Philomelium, which emphasizes the importance of the martyrs' relics.

The Letter of Pseudo-Barnabas (written in Alexandria around the year 135) was at one time reckoned among the canonical biblical writings. For solving the conflict between the texts from the Old Testament and the teachings of the New Testament, Barnabas used the allegorical interpretation of the Old Testament (Moses is the "type" of Jesus), and interpretation used also by Clement and Origen in Alexandria. The "fore-imaginings" of Jesus in the Old Testament are multiple (chapter VII, 7-11). In the second part, the epistle resumes the doctrine of "the two ways". The world will end after 6000 years (chapter XV, 4), after which it follows the kingdom of a thousand years (chiliasm).

The *shepherd* of Hermas, probably a prophet in the Church from Rome, contains 5 visions, 12 commandments, and 10 parables. The *tower* under construction, from the third vision, is the Church. There is a sole repentance for the sins from after the baptism (commandment no. 4).

Papias, bishop of Heriopolis, disciple of John, he compiled an *Exposition of the Teachings of the Lord*.

The Letter towards Dioget, a work of a great value for the history of the Christendom from the second century, it makes an excellent presentation of the

Christian way of life, *this new mode*, which appeared though so late into history.

Bibliography: Ioan Zăgrean, *The Christian Morals*, Publishing House of the Biblical Institute, Bucharest, 1952, p. 135-165; *The Teaching of Orthodox Christian Faith*, Publishing House of the Biblical Institute, Bucharest, 1952, p. 375-389; *The Writing of the Apostolic Fathers*, in the collection "Churchly fathers and Writers", translation by D. Fecioru, Publishing House of the Biblical Institute, Bucharest, 1979; Ioan G. Coman, *Patrology*, volume I, Publishing House of the Biblical Institute, Bucharest, 1984, p. 65-203.

APOSTOLIC SUCCESSION

[Latin: succession = continuation]: a technical term which refers to the mode in which is preserved the unique and permanent structure of the apostolate of "The Twelve Ones", in the historical continuity of the Church. The Church is built on the "foundation of the apostles" (Ephesians: 2: 20), in the sense that "The Twelve Ones" form a unique group, with a unique mission in founding the Church. Christ Himself institutes the college of the twelve apostles, as the model of the Church itself, as a structure which guarantees its historical continuity and its identity like "body" of Christ. This can be seen also from the fact that the Holy Ghost is sent by the Son, specially extolled for confirming this apostolic structure, as basis of the Church. The foundation of the historical Church at Pentecost is

an event of the Holy Ghost, but the presence of the apostles at Pentecost is part of the event. This can be seen in the Orthodox icon of the Pentecost, which shows in image the unoccupied throne of Christ. Consequently, in the fact of the Pentecost, the institution and the event, the choosing and the sending form an inseparable whole. If the historical Church cannot be conceived without the presence and the work of the Holy Ghost, it cannot also be imagined without the "college" of the apostles of Christ and without the extent of this college into history through Saint and Martyrs "precisely like the apostles". For Christ is surrounded by apostles not only in His earthly life, but also in His Kingdom (Luke: 22: 30). At the end of the time, Christ appears again surrounded by His apostles (Apocalypse: 21: 14; 20: 4) what it means that the "*apostolic succession*" has not only a historical sense, but also an eschatological one (Luke: 10: 20).

The reference to apostles is essential and mandatory to the ones who organize the first Christian communities. Paul, Luke, James, John, all of them define their ministration and authority in report with "The Twelve Ones", in terms of direct continuity with the persons and the teaching of these ones (Galilean: 2: 9). This continuity has a content and a quality of representation: "For I have taught you what I have received" (I Corinthians: 15; 3). "Either I, or those ones, so we are preaching" (I Corinthians: 15; 11). Tertullian asks that each Church to demonstrate the apostolicity of its origin, through the

uninterrupted *succession* of the bishops, with one of the apostles or of the apostolic men (*De praescriptione haereticorum* XXXII, 1, cited translation, p. 130). To Cyprian, the unity of the Church is maintained through the confession of faith of Apostle Peter. Any church or bishop who makes this confession is under the *succession* of Peter (*About the Unity of the Church*, 4-5, cited translation, p. 28-30).

The main aspects of the *apostolic succession* can be presented thus: the apostolate is a unique institution into the Church, not only being the first one in the order of the ministrations (I Corinthians: 12: 28). That's why one can speak about the transmission of the apostolate of "The Twelve Ones" in terms of historical prolongation. The episcopate is indispensable for identifying the *succession* with the apostolic period, but isn't a substitute or an equivalent to the apostolate, after the death of the last apostle.

The Churches sought to identify their apostolic "origin" through the lists of bishops ordained in direct line by an apostle or by a descendant of them. But this *succession*

Text missing

His apostles, is restituted under the form of: the bishop and his presbyters. Besides, according to the analogy used by Ignatius, the bishop is the "image" of the Father, not of the apostles, the deacons being the image of Christ. This it means that as Christ and the apostles form a unity, as so the

bishop, the priest and the deacon form an ensemble (see BISHOP).

In the episcopal *succession*, or better said in the sacerdotal or hierarchical *succession*, the Church claims its continuity with the apostolic college in its entirety, and not with the apostles taken individually. The continuity doesn't mean only the *succession* from individual to individual, of the bishops, but the continuity between the communities and the Churches which are constituted around the bishop. In the act of ordination, the Church itself identifies its shepherd. The relation Christ – apostles – bishops is not done therefore over the Church. The apostles aren't individual sources of the grace of the priesthood, for they form a whole. The apostles can be taken separately, but their individualization leads to a

APOSTOLICITY

(see APOSTOLIC SUCCESSION): one of the fundamental characteristics of the Church, like the Ecumenical Synod from Constantinople affirms (381): «I believe in one, saint, congregational and *apostolic* Church». As the new people of God, the Church is built on the foundation of the apostles (Ephesians: 2: 20), having the mission to preach the Kingdom of God: «And calling the twelve apostles of Him, He gave them power and mastery over all the demons and to heal the illnesses. And He sent them to preach the Kingdom of God and to heal the sick ones» (Luke: 9: 1-2). The Christian Church is apostolic not

only due to the fact that it prevails of an *apostolic* origin, namely of the historical continuity from the time of the apostles to this day, and due to the fact that it possesses apostolic institutions and ministrations without which it cannot identify itself, but also due to the fact that it has a Messianic «sending» (Matthew: 10: 5-40; 28: 19), as also Jesus Christ was sent by the Father (John: 20: 21), and the apostles by Jesus. The apostolic identity and character can be expressed like this:

a) The Church is apostolic for it possesses the witness of the *apostles*, under the form of the Tradition and of the canon of the New Testament, and due to the fact that it is sent to preach the «Gospel» of the resurrected Christ (II Corinthians: 4: 5; Acts: 1: 22).

The group of the twelve apostles represent without any doubt, the most important institution created by Jesus as a Teacher, for the conveying and for the applying of His work. Constituted at the beginning of His mission, in Galilee, this group received a special charisma for the unique foundation that was entrusted to it, in the plan of the Church. The twelve apostles thus become «together-workers» with God, to the Church, the «building of God», on the foundation that is Jesus Christ (I Corinthians: 3: 9-11). Four lists with the names of the twelve apostles have been preserved (Matthew: 10: 3; Mark: 3: 18; Luke: 6: 15; Acts: 1: 13): Simon, called Peter, his brother, Andrew, Jacob and John, the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew, Jacob, the son of

Alpheus, Levi the Thaddeus, Simon the Canaanite, and Judah the Iscariot. In Jerusalem (Acts: 1: 7, 12), John was the first of the apostles. Of course, the message and the mission of the *twelve apostles* it has a unique and definitive character (Luke: 10: 16), because they are direct witnesses of the events which constitute the revelation and the history of the salvation (Acts: 5: 32). *Apostle* Paul himself is compelled to justify his *apostolate* when it is contested in Corinth and Galatia (Galatians: 1: 11-12). The original kerugma of the eye-witnesses remains normative for the sermon of the Church, because Christ has fulfilled the oikonomia of the salvation once and for all (Hebrews: 7: 27). Only the *apostolic* «deposit» (I Timothy: 6: 20; II Timothy: 1: 12, 14; 2: 2), the «healthy doctrine» (II Timothy: 4: 3; Titus: 2: 1), has authority to the faith and constitutes the «rule of faith». In preserving the «deposit» and in the preaching of the Gospel, the Church exercises its sending of being «witness» of Christ; so the Church attests its *apostolic* fidelity (Acts: 13: 31). In this sense, the *apostolicity* belongs to the whole churchly body, instituted by God (II Timothy: 1: 11-12) to share to the ones from outside the Gospel of Christ. Each Christian has the mission to preach the Gospel, and from here, the missionary character of the Church.

b) The Church is *apostolic* for it continues the mission of the *apostles* to gather the new people of God (**missing text**)

(**missing text**) praise in heavens: «Holy, Holy, Holy is Lord of hosts, full is the whole heaven and the

earth of His glory» (Isaiah: 6: 3). He is not only the summit and the model of the consummation of the Christian man: «Be ye therefore perfect, even as your Father which is in heaven is perfect» (Matthew: 5: 48), but also «the One Who sanctifies» (Hebrews: 2: 11).

The kindness it means the generosity with which the Father of the Mercies and the God of all the comfort (II Corinthians: 1: 3) shares His gifts to others for also these ones to enjoy them, for «Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning» (James: 1: 17). He has the «richness of the grace» (Ephesians: 1: 9), of which He «became poor» of it, by giving it to us as gift: «For you know the grace of Our Lord Jesus Christ, that, being Him rich, for you He became poor, for you, with His poverty, to become rich» (II Corinthians: 8: 9).

The righteousness it means not only His mercy on the ones in need: «For He delivered the poor from the hand of the powerful one and on the needy who had no help» (Psalms: 71: 12), but also that He rewards the allegiance: «God loves the righteous ones» (Psalms: 145: 18), but also that he punishes the disobedience: «Any transgression of commandment and any disobedience received its right reward» (Hebrews: 2: 2; cf. II Timothy: 4: 14).

Maximos the Confessor summarizes the *attributes* of God to four great godlike characteristics which He imparted to the rational being, for sustaining, preserving and saving this one: the existence,

the eternal existence, the kindness and the wisdom. The first two of them are given to the being as such, and constitute the «image» of God in the creation; the last two He has given them to the capacity of will, and they represent the «likeness» of God in persons. In this sense everybody receives the existence and the eternal existence according to the being, for, even they aren't without beginning, they will be, though, without end, but only the good and wise ones are in the likeness of God (*Heads about Love*, III, 25, *The Romanian Philokalia*, volume II, p. 81-82).

Bibliography:

John Damascene, *The Orthodox Faith*, I, 9-14, cited translation, p. 31-41; Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume I, p. 146-282; Ibid, *God is Love*, in «The Orthodoxy», XXIII [1971], no. 3, p. 366-402.

APPEARANCE (maybe within the missing pages) (E. l. t.'s n.)

ARYANISM (maybe within the missing pages) (E. l. t.'s n.)

ASCENT: At 40 days after resurrection, Jesus goes back in the bosom of the Father: "He has ascended Himself to heavens and sits on the right hand of the Father". At one moment Jesus is no longer in a physic way in the middle of His disciples and friends; He is no longer seen with the bodily eyes (Acts: 1: 1-12).

Since the fourth century the Church celebrates the *ascent* on a day of Thursday, before Pentecost. Jesus ascended into the glory of

the Father does not leave the world. He is always present into the Church through the Holy Ghost Whom He sends to give life to the ones who follow Him. It is the turn of the Apostles to bear "witness" about Christ, especially about His death and resurrection. Truly, after the *Ascent* to the Father, the Apostles become the "witnesses" of Christ, preaching the Gospel from Jerusalem to Palestine and in the countries and in the centers around the Mediterranean Sea: Antioch, Corinth, and Ephesus. The Acts of the Apostles narrate the trip of Apostle Paul, converted after he saw resurrected Christ on the road to Damascus (Acts: 9: 1-22), to Rome, the capital of the Empire.

Jesus has risen from dead, but He is the living Lord Who remains with His ones to the end of the time: "I am with you all days, to the end of time" (Matthew: 28: 20). Even more, He is the Lord Who will come back full of glory: "And He will come again, with glory, to judge the living and the dead, Whose kingdom will not have an end". The Christians - unlike the Jews who continue even today to wait for Messiah - wait for the coming back, in light and brightness, of the resurrected Christ. The disciples saw, even from earth, the Son of the living God in Jesus from Nazareth. Already, in His body after resurrection, there is manifested a new humanity become immortal.

When He parted from the disciples and *ascended* to heavens, Jesus blessed them through the raising of the hands (Luke: 24: 50-52). The Apostles adore Him. At the

second coming, Christ manifests His godhead as much as it is possible to be perceived by the enlightened faith. In the Old Testament, the tabernacle was the sacred place for communion with God, Who was sitting on the *Ark of the Alliance*, the throne of the divine presence. He was coming there under the form of His glory to bless the people. Entering into the Temple it has meant to enter in the presence of God and to receive the blessing (Numbers: 6: 22-27). Jesus Christ comes in His person itself, with a new humanity, from which spring out the divine energies which transfigure the ones who receive them. The second coming inaugurates a new creation, the kingdom of God, which is prepared by Christ: "I appoint to you a kingdom as My Father has appointed to Me" (Luke: 22: 29). It is the eternal life (Matthew: 25: 46). "To judge the living and the dead" it means to give to everybody His blessing, the blessing which He gave it to the Apostles in the day of the Ascent.

ASCESIS (maybe within the missing pages) (E. l. t.'s n.)

ATTRIBUTES (maybe within the missing pages) (E. l. t.'s n.)

AUGUSTINE: born in Tagaste (Numidia-Algeria) out of African parents, in 354. He learnt the Christian faith from his mother, Monica, he was catechumen, and he was baptized after a long way towards conversion (described in *Confessions*) in 387. He taught rhetoric in Carthage. He became adept of the Manichaeism, a dualist religion, which has been

encouraging the ascesis. Stays for a while in Rome, and then in 384 he was appointed rhetorician in Milan, where he meets Ambrosias. He is influenced by neo-Platonism, which emphasized the spiritual perfection and the interior contemplation. Under these influences, Augustine believes that the evil has its origin in the absence of the good, so it is not a principle per se, as the Manichaeists believed. He tries to leave the «body and the soul», to not «conform» himself with the world, finding out support for this in Romans: 13: 13-14, and in the examples of Antonius and Victorinus.

After his baptism, Augustine retires at Cassiciacum as a Christian philosopher, and in 388, after his mother's death, he returns in Africa. He forms a monastic community of study and contemplation at Tagaste. In the year 391 becomes priest at Hippo, and in the year 396 becomes bishop. During this time, Augustine, from a neo-Platonic conception, inclines towards a pessimistic conception about world, society and history.

Augustine formulates the principle: *Believe for understand*, a principle opposite to the rationalism of the Manichaeists. Against the schism of the Donatists, who were in Hippo, he sustains that the Church is a mixed terrain, where the wheat and the tares grow up together, so he rejects the practice of rebaptism, because the Sacraments are celebrated by Christ. Of course, the Sacraments do not bring forth fruits if they are received without love. He writes about *Trinity*. He

justifies the coercing of the dissidents.

After the year 411, Augustine intervenes in the dispute with the Pelagians, whom he attacks after Celestin rejects the baptism of the children. Augustine sustains the punishing of the Pelagians who were minimizing the power of the grace. He develops several doctrines: about the falling and the original sin, as guilt and corruption; about the necessity of the grace for conversion; about predestination and the fix number of chosen ones. In his theology and spirituality, Augustine asked the Christians not to «conform» themselves with the world in which the evil reigns, but to seek the peace of the heavenly city. Besides his famous works *Confessions* and *The City of God*, Augustine wrote biblical commentaries (to: the Psalms, the Sermon from the Mountain, John), and homilies about the liturgical year.

Augustine dies in the year 430, when the Vandals were being attacking Hippo. Augustine has exercised a capital influence upon the Western Christendom, upon the medieval culture, and upon the theology of the reformers.

Bibliography: A. G. Hamman, *Dictionnaire des Pères de l'Eglise*, Desclée de Brower, Paris, 1977, p. 171-182; H. I. Marrou, *Saint Augustine et l'augustinisme*, Le Seuil Paris, 1951; Peter Brown, *La vie de Saint Augustine*, Paris, Seuil, 1971.

AUTHORITY [Greek: *exousia*; Latin: *auctoritas* - *potestas*]: the capacity of exercising the power

(*dynamis*) or the grace (*haris*) received into the Holy Sacraments, and especially in the Sacrament of the Ordination. In the restricted sense, the notion of *authority* it refers to the exercise of the three sacerdotal ministrations – sacramental, missionary and pastoral – by the churchly hierarchy. Under the influence of the Catholic theology, which considers the “keys of the Kingdom (Matthew: 16: 19) – *potestas claves* – as being the source of any power within the Church, there was the tendency to confound the *authority* with the jurisdictional power, and to separate it from the sacramental power, and from the personal holiness. In contrast to this tendency, the Oriental Tradition rather highlighted the organic unity between the power to judge (John: 5: 22) and the power to forgive the sins (Matthew: 18: 18; John: 20: 23), between priesthood and the following of Christ as Hierarch by the ones who detain the *authority* within the Church (John: 21: 15-17). “Who, I wonder, is the faithful and the wise servant, which the master has put him over his servants, to give them food at the due time?” (Matthew: 24: 45).

The object of the systematic theology being the doctrine of faith of the Church, the *dogmatic* preoccupies itself especially with the “teaching” *authority*, through which it is understood the charisma and the responsibility of the Church to transmit and determine the “rule of faith”, or the apostolic teaching, namely the normative teaching of the Church, not in a juridical manner (*magisterium*), but in a charismatic

way. The *authority* was manifested mainly in the process of defending the Orthodox faith's doctrine against heresies. According to a scholastic scheme, there was made a separation between "ecclesia dicens", namely the churchly hierarchy, and "ecclesia docens", namely the faithful people, over which there would exist an infallible magisterium that judges the report between the apostolic deposit and the formal doctrine of the Church. But, according to the Orthodox tradition, any *authority* has a charismatic, ecclesiological and reconciling character; that's why the nature of the teaching *authority* must be understood in the sense that the charismatic privilege of possessing the truth and of the infallibility in the matter of faith (see INFALLIBILITY), it belongs to the Church which, into the Holy Ghost, it is the "pillar and the foundation of the truth (I Timothy: 3: 15). The churchly *authority* per se it is not a source of truth and it cannot substitute the Church. Only the Holy Ghost is the One Who gives the power of speaking with *authority* (Luke: 12: 1). Also, the Orthodoxy doesn't know an infallible and not-conciliar authority, or an external legal criterion for defining the truth of the faith. In what concerns the exercising of the *authority* relating to the dogmas of the faith, in other words the thorough interpretation of the Tradition, this one has a conciliar character. Of course, as successor of the apostles, the bishop is the "spokesman of the truth" (Saint Athanasius). He owes the Episcopal ministration and, in the virtue of his ordination in apostolic succession, he has the

faculty of proposing the articles of faith and of correctly interpreting the doctrine for his community. In this sense, the episcopate or the college of the bishops, it has the formal *authority* to teach, to defend and to formulate the official doctrine of the Church. The subscription through own signature of the synodical documents it is mandatory. On the other hand, there is the charismatic faculty of the faithful people that is exercised in the act of "receiving" of the proposed and formulated doctrine. Only the total conscience of the churchly body, "sensus fidei", "sensus fidelium", "sensus ecclesiae", it can confirm, by tacit reception, the authenticity of the episcopate's resolutions, namely their coincidence and fidelity "with the faith given to the saint once for all" (Jude: 1: 3). For in the mysteries of initiation, or in the ritual of "illumination", the believer has received the charisma of distinguishing the divine commandments and teachings. The capacity of the faithful people of discerning the truth, that is the essence of the faith itself, and of examining if the resolutions of the synod of the bishops are consistent with the Holy Scripture and with the Tradition, it is therefore of charismatic nature. That's why the teaching *authority* is exercised only in ecclesial and conciliar mode. Apostle Paul, who reminds to the believers from Rome that "there is no mastery which not comes from God" (Romans: 13: 1), understands his apostolic *authority* in sense of pastoral responsibility: "Not only that we have dominion over your faith, but we also together-workers of your joyfulness" (II Corinthians:

1: 24). Jesus Christ Who worked and spoke with the power of God (Mark: 1: 27), having therefore the *authority* to command even to the demons and to ask to be listened by any mastery (Luke: 4: 7), He puts the force of love above all. Jesus said to Simon Peter: "Do you love Me more than these ones? And he answered: Yes, Lord! You know that I love You! And He said to him: Feed My lambs" (John: 21: 15)

Bibliography:

Basile Krivochéine, *Autorité de Saint Esprit*, in "Messager de l'Exarhat du Patriache Russe en Europe Occidentale", no. 68, October-December, 1969, p. 205-209; Ibid, *The authority and the Infallibility of the Ecumenical Councils*, in "Eastern Churches Review", no. 4, 1975; Nikos Nissiotis, *Comment l'Eglise enseigne-t-elle avec autorité aujourd'hui?*, in "Istina", 23 (1978), no. 1, p. 6-14; D. Belu, *Authority within Church*, in "The Orthodoxy", XIII (1961), no. 4, p. 555-563; N. Chițescu, *Hierarchical Authority, Spiritual Authority*, in "The Metropolitan of Moldavia and Suceava", XXXIII (1957), no. 3-4, p. 273-290.

AUTHORITY: public, civilian: in the frame of the liturgy and of other common religious services, the local Church brings prayers of mediation for the civilian authorities of that place, asking "peaceful governing, for us also, into their tranquility, peaceful and untroubled life to live" (the Remembrances according to Axion). The Christians' attitude towards the civilian *authority* it is

founded on the teaching and of the examples of Jesus Christ, Who, though was conscious about the coalition between Herod and Pontius Pilate against Him (Acts: 4: 27), He recognized the objective role of this *authority*. Jesus didn't identify the Caesar's order with the will of God, neither the worldly power with the power of God, nor the state with the Kingdom of God. He has combated the nationalist and political messianism from before Him and He did not assigned any religious or messianic function to the political regime. Despite all these, He recognized the structure of the civilian *authority* and the civil loyalty of His disciples: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matthew: 22: 21).

The Christians never denied the civilian *authority*. The Apostle Paul accepts the function of the state; he respects the *authority* of this one, and he even makes appeal to the protection of the Roman laws. The autonomy of the civilian power it is real (cf. Romans: 13: 1-7), but isn't absolute: "MASTERS, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Colossians: 4: 1). Listening to Caesar and obeying to the masteries doesn't mean accepting and adoring the idols to which the public authorities are enslaved. The state has a positive role, but it must not exploit the citizens in negative political purposes. Jesus does not want to isolate His disciples and their communities to become sects, without public presence and action. He wants,

though, to change the report between Caesar – symbol of the political power – and the people, but not through a movement of resistance, but through a new quality of the communion of the people with God.

The ministration of the ones who detain the *authority* does not mean domination but responsibility for the common good. The Church brings Eucharist-thanksgiving for these ones: “I urge you therefore to make supplications, prayers, intercessions, giving of thanks (Eucharist) for all the people, for rulers and for all the ones who are in high offices” (I Timothy: 2: 1-2). Speaking about the “good behavior” of the Christians, Apostle Peter says: “Be you obedient to any human mastery for the Lord; both to the emperor, as high master, and to the rulers, as ones who are sent by him for punishing the malefactors and to praise the ones who do good” (I Peter: 2: 13-14).

The Church doesn't impose a certain political regime or a certain economic system, like being of biblical inspiration. Its role is not that of proposing some specific Christian political regimes. It must be never interested of the desire of prestige and of power. The human community has the liberty, the duty and the responsibility of imagining and of building its political organizing. However, the Church wants that in any form of human society to be applied the biblical imperatives and the evangelical values.

“For you were like some strayed sheep, but now you turned yourselves back to Your shepherd and to the Guardian of your souls”

(I Peter: 2: 25). Mark the Evangelist writes, according of course to the witness of the apostle, that “Jesus saw a great multitude and He felt mercy on them, because they were as some sheep without shepherd, and He started to teach them many things” (Mark: 6: 34).

Jesus realizes that the population from His time was under the leadership of a chief, fact that even did not assure an ideal state to it, though avoided the state of anarchy. To such a leadership one cannot ask for more, because it cannot give more or to give something else. This chief rules but he cannot offer other values. From here the question: what is more important in the existence of the people, in the hierarchy of the values; the faith, the religion of the politics? Could an ideal political leader replace Jesus?

AUTOCEPHALY [Greek: auto-kephalé = self-standing leadership]. The idea of *autocephalism* is constitutive to the local church, for this represents the people of God (laos) gathered in some place, for bringing the Mystery of the Eucharist like a witness of its life into Christ, under the leadership of the bishop, in continuity with the apostles, accompanied by the priests and assisted by the deacons, with the participation of the believers. The *autocephal* character of the local church is best expressed in this Eucharistic assembly, because it possesses that ecclesial structure without which there is no Church: «Everybody to honor the deacons, like Jesus Christ, the bishop, who is the image of the Father, and the priests, as the assembly of the

apostles; without them one cannot speak about Church» (Ignatius of Antioch, *The Epistle towards Tralians*, III, 1, cited translation, p. 97).

In the apostolic and post-apostolic periods, the local communities preserved intact this ecclesial constitution, under the Episcopal leadership. But, since the moment from which the Christendom spreads outside the big cities and metropolises, and the priests themselves are sent by the bishops to take care of the local communities, especially in the rural regions, the churchly organization is modified. These churches now depend of the region's bishop, and the bishops, at their turn, they depend on the «first» bishop, namely on the archbishop or on the metropolitan. Of course, since the regions were distributed among bishops, the independence of the old local churches has been limited, especially in the administrative and disciplinary domains.

The ecumenical synods pronounce themselves upon the division of the old Churches in big territorial jurisdictions (metropolitan and patriarchates), confirming the organizing and the order of the five original patriarchates (the Pentarchy: Rome, Constantinople, Alexandria, Antioch, and Jerusalem) around which and in dependence with have been placed also the other bishops (canon 3 – the Second Ecumenical Synod; canon 28 – the Fourth Ecumenical Synod).

An autocephal church is recognized as being able: to constitute the synod of the local

bishops, this synod being its only canonical authority; to chose its own primate – bishop or patriarch (the apostolic canon 34), having, of course, a limited territory as jurisdiction (the canon 2 of the Second Ecumenical Synod); to sanctify the Holy Myrrh necessary to the sacrament of the Anointment.

Of course, the process of recognizing the right of self-leadership from own initiative and to elect its own primate it was a difficult process outside the Pentarchy. In 1872, trying to restore the status of *autocephal* patriarchy according to the national principle, the Bulgarian Church was accused by the Ecumenical Patriarchy of «filetism». That's why some theologians consider that the *autocephaly* is based on the modern concept of nation and they criticize the independence of the new patriarchates, because they would organize themselves according to the ethnic principle, and not according to the territorial one. In this way the local church becomes equal to the *autocephal* Church or the *autocephal* Church is confounded with the national Church.

Of course the territorial principle is fundamental for the existence and the establishing themselves of the local Church (canon 2 of the Second Ecumenical Synod) and it must be considered as canonical base of the *autocephaly* and of the autonomy of that Church. But the local Church isn't a simple territorial unity and, ultimately, the Orthodox Church was never divided

according to pure geographic criteria. The canonical tradition and the churchly practice are much more flexible in this regard, highlighting few conclusions:

a) The *autocephaly*, as also the autonomy, they weren't considered exclusively in the sense of the geographical universality of the Church, but also in the sense of its «catholicity». The intention of the autocephaly is precisely to recognize in a canonical mode the ecclesiological plenitude of a local Church.

b) Through *autocephaly* it is recognized also the specific identity of the local Church, including its ethnic character. The Church is a reality given by God through the power of the Holy Ghost, continually renewed at Eucharist, but also the Church is a human community, which places itself in history, into a specific national and cultural situation. The ethnic and cultural diversity has determined therefore the diversity of the churchly jurisdictions. The Orthodoxy hasn't known yet, an *autocephal* local trans-ethnic and multinational Church; and this is even if the Ecumenical Patriarchy is Greek in its national constitution.

c) The *autocephaly*, as also the primate, is not a position or a privilege given to only one Church, or only to some Churches, for every local Church is in apostolic succession, through its hierarchy and through its doctrine of faith (apostolic canon 34).

d) The system of the local autocephal Churches and of the national jurisdictions constitutes one of the first order particularities of the Eastern Ecclesiology that

differs from the system of the monocephalic universal Church, and also from the congressionalist system. This system combines the territorial organizational principle with the pastoral and missionary necessities of the Church. Besides, from an historical point of view, the system of the *autocephalous* Churches it is anterior to the Schism between Orient and Occident (1054), as also to the fall of the Constantinople under Turks (1453).

e) A local Church, which usurping its status of *autocephaly* or of autonomy, it remains uncoordinated, namely not-integrated into the order of the Orthodox Catholicity; there it is no Church, but a schismatic group. The Orthodox ecclesiology it is in this regard very exigent. An Orthodox community cannot be, from the ecclesiological point of view, a self-standing one, independent, self-sufficient, because it lacks to it the fundamental mechanism of the Church's succession; a priest cannot ordain another priest, a sole bishop cannot ordain another bishop.

In the canonic Orthodox theology there is made distinction between autonomy and *autocephaly*. An autonomous Church it has an own territory and administration, but still remains incorporated as «daughter-Church» within the jurisdiction of the «mother-Church». The *autocephalous* Church it has its own leadership under the form of a local synod; it is self-standing as organizing, and it is «sister-Church», equal to the other sister-Churches. The canonic dependency

of a “sister- Church” on the “mother-Church” doesn’t mean subordination, as also the *autocephaly* also doesn’t mean absolute independence. The canonic Orthodox disciplines imposes that the local Church, no matter what form of autonomy it has achieved, to remain in the apostolic succession and into the universal communion of all the Orthodox sister Churches.

Bibliography: L. Stan, *About Autocephaly*, in “The Orthodoxy”, VII (1956) no. 3; Ibid, *About the Churchly Autonomy*, in “Theological Studies”, X (1958) no. 5-6; Ibid, *The Autocephaly and the Autonomy in Orthodoxy*, in “The Metropolitan of Oltenia”; XII, 1961, no. 5-6; Ibid, *The Autocephaly and the Autonomy into the Orthodox Church*, in “The Metropolitan of Moldavia and Suceava”, XXXVIII (1963), no. 7-8; S. Troitzky, *De l'autocéphalie dans l'Eglise* (excerpt from “Messager de l'Exarchat du Patriarche Russe”, Paris, 1952, no. 11-12; Métropolitte Teoctis de Modlavie, *Centenaire de l'autocéphalie* (1885-1985), in “Roumanian Orthodox Church News”, no. 2, 1985, p. 32-43; Iorgu Ivan, *A Few Canonic Terms. Their Meaning and Explanation in the Churchly Law*, in “Theological Studies” 1989, no. 4, p. 81-84.

AXIOS [Greek; in Latin: dignus = worthy (John: 1: 27)]: liturgical acclamation of the community during the ordination of the clergy. Speaking about the title and the office of the bishop, Clement the Roman says that the bishops has been instituted by the apostles or by their successors, with “the full

consent of the Church” (I Epistle towards Corinthians, 44, cited translation, p. 44). *Axios* indicates not only the acceptance by the community of its new shepherd, but it also has the sense of a prayer for the newly ordained one: “Let him be worthy”.

AZYME [Greek: azimos; Latin: azyma = unleavened bread]: the usage of the unleavened bread during the ritual of the Eucharist it is mentioned by the patriarch Michael Cerularius of Constantinople (1000-1058), as one of the Latin heresies. In the polemic between Occident and Orient (centuries XI-XIV) the Latins who used the unfermented bread are called “azyme-ists”. The Eastern Church does not use the *azyme* like Eucharistic bread, arguing that this is a remnant of the Judaic Passover (Exodus: 12: 15-18; Deuteronomy: 16: 4, 8; Matthew: 26: 17); at the instituting of the Eucharist (Mark: 14: 22; I Corinthians: 11: 23) Christ took “artos”, namely leavened bread; the apostles and the early Church did not use *azyme* (Acts: 2: 42); the *azyme* symbolizes death and not the life, while the leaven represents the soul into the body, namely the incorruptible element (John: 6: 31, 35, 48, 51); the use of the *azyme* deforms the sense of the Last Supper, that would have been a simple Pascal supper, and not the instituting of the Sacrament of the New Testament, namely the Eucharist; the use of the *azyme* indicates a certain Western Eucharistic theology.

In the polemic with the

Armenian Church, which also uses the unleavened bread, the Byzantine theologians (especially Nikita Stithatos – 1005-1092) they made a connection between the *azyme* and the Armenians' Appolinarian theology. Their *azyme* implies the Appolinianism, a heresy which denies that Jesus Christ, as human being, He had a soul. It is true that a decree of the Synod from Florence (1439) removes the problem of the *azyme* from the list of the controversial points between Occident and Orient, by admitting that both the leavened and the unleavened bread can be used in the ritual of the Eucharist. In the Orthodox liturgical practice, the Eucharistic bread must be leavened for symbolizing in this way the human nature of Jesus Christ, having a soul and being incorruptible. The usual bread, the leavened one, it is a type of the human nature and it shows the consubstantiality of Christ with our humanity.

In a letter, "sigillion", of the local synod from Constantinople (1583), presided by the Patriarch Jeremiah, the use of the *azyme* is condemned like this:

"Anyone who says that the Lord Jesus Christ, at the Last Supper took unleavened bread, like the one of the Jews, and not bread kneaded with dough, let him be removed and let him be anathema as one who sustains conceptions of the Jews and of Appolinaris, bringing the teachings of the Armenians into our Church" (The Rudder (Pedalion), cited translation, p. 14).

B

BAD [Latin: reus = accused, guilty; Greek: poneros]: "The

knowledge of the good and of the *bad*" (Genesis: 2: 9, 17) is a religious attitude, because is a consequence of the separation of the man from God, through sin. In the biblical reference of the creation, the devil is a main cause of the *bad*, through the advice which he gives it to the man to refuse the dependence on God and the gratuitousness of the grace (Genesis: 3: 1-5). That's why, facing the dualist and the Manichaeian heresies, the Fathers of the Church affirmed clearly that "God is not the cause or the author of the *bad*". But neither the *bad* is an ontological or demiurgic independent principle. The *bad* hasn't a basis of the existence, neither an own existence which would be given by God. Origen sustained that God created the *bad* by being forced by man's falling into the sin, so He wasn't free in the creator act and neither had in Him the preexistent rationalities of the creation. The fathers will answer that only what is created from the free will of God has a concrete substance and an eternal existence. Therefore the *bad* is not an ontological principle, namely it doesn't have a self-subsistence, but it can receive subsistence into a subject, through the will of this one. The *bad* is grafted on an existence, nests into the man, if this one voluntarily opens himself to it. Consequently, the "*bad*" isn't contemplated as staying in the connection with the being of the creatures, but in connection with their wrong and irrational movement (Maximos the Confessor, *Heads about Love*, IV, scholia 14, in *The Romanian Philokalia*,

volume II, p. 101). The man hasn't therefore the *evilness* as being, but he can roll towards *evilness through* his free will. The personal forms of the *bad* are: a) the sufferance, in the sense of continuous disfiguration and degradation of the existence, because the subsistent *bad* overthrows the source of the life itself. The lack of happiness comes out from the interruption of the personal communion; b) the tormenting or the perturbation of the existential order by anti-existence. The *bad* it means in this case the disobedience to God and the obedience to the devil, as nonsense, as pseudo-existence; c) the mortality, namely the stillness at the extreme limit of the existence, the inexistence. Of course, no creature which has its rationality into God can reach at the total destruction of the existence. But the man can reach at the state of "gnashing of the teeth", namely the desperate effort of remaining into existence, without being capable to get out from this situation.

The ethics of the "Two ways" – the way of life and the way of death –, about which is spoken in detail into "Didache", and which corresponds to the ethics of the prophets, one mustn't take it in the sense that God would have proposed the way of death, but in the sense that the believer has the responsibility for this alternative, which is contrary to his nature. The believer must know that the *bad* disappears in the same time with the impulse and the will which produce it.

“The bad wasn’t, neither will be something that subsists by its own nature. Because it hasn’t any kind of being, or nature, or hypostasis, or power, or work in the ones that exist. It isn’t a quality, nor a quantity, neither a relation, nor a place, neither time, nor position, neither action, nor movement, neither aptitude, nor passion (passivity, affect) contemplated in a natural manner in some existence, and no one of all these ones doesn’t subsist through some natural kinship. It isn’t either beginning (principle); or middle, either end. But for comprising it into a definition I’ll say that the bad is the deviation of the working of the natural powers towards something else that their purpose, after a wrong judgment. And purpose I call the cause of the ones that exist, after which all the ones wants themselves in a natural manner, even if the cunning one, mostly of the time covering his envy under the image of the benevolence and cunningly impeding the man to move his will towards something else from the ones that exist and not towards the cause, he has planted in him the lack of knowledge of the cause” (Saint Maximos the Confessor, Answers towards Thalassius, in The Romanian Philokalia, volume III, p. 8).

Bibliography: Jaroslav Pelikan, *The Christian Tradition. The Spirit of Eastern Christendom (600-1700)*, cited edition, p. 216-227.

BAPTISM [Greek: baptisma; Latin: baptis-baptismum = immersion]: “The bath of the second birth” (Tit: 3: 5), the act of the birth into God (theognesia – John: 3: 3-5), the sign of the

spiritual enlightenment and of the immersion into the mystery of Christ (Galileans: 3: 27). The *Baptism* is one of the Sacraments directly instituted by Jesus (Matthew: 28: 18-19) and practiced by the Apostles (Acts: 2: 28; 10: 48) like being the act of initiation in the history of the salvation (Matthew: 3: 11), of entrance into the Church (Ephesians: 5: 26), of sacramental imitation of the death of Jesus (Matthew: 20: 22-23; Luke: 12: 50): “So, through the *Baptism* – the immersion – into His death, we have been buried together with Him, for, like Christ resurrected Himself from dead, through the Glory of the Father, likewise we also to live a new life (Romans: 6: 4). The Epistle towards Romans speaks about two essential aspect of the *Baptism*: a) “a death alike His one”, namely the rejection of the negative humanity through erasing the consequences of the sin, which are in the birth after the flesh (Romans: 6: 12-14); b) “a resurrection alike His one”, namely assuming a positive humanity or the rebirth “through the renewal into the Holy Ghost” (Tit: 3: 5), through which it is regained the liberty to enter in the communion with God.

The order of the *Baptism* is in fact the order of entering into Christendom, and of receiving the one who believes into a Christian community, which is the Church. It comprises:

a) The preparation through fasting, a reminiscence of the *Baptism* of the repentance (John: 1: 26), the condition to accept the new way. (The practice of the fasting before *Baptism* is mentioned by Didache, II, 7).

b) The rejections or the renunciation to the old man (Colossians: 3: 9), through exorcising the diabolical forces that nested, from the falling, into the human nature (I Peter: 5: 8-14).

c) Confession of the true faith (The Symbol of the Faith).

d) Immersion for three times in the sanctified water of the *Baptism*, sacramental act of personal assuming the cross and the resurrection of Christ, symbol of "Passover" (pasha), from an existence after the body, towards corruption, to the birth after the Ghost, towards immortality. The passing of Christ towards the Father – His Passover – was prefigured by the passing of the Jews through the Red Sea, escaping thus from the slavery of the Egyptians (I Corinthians: 10: 1-2). The *Baptism* reminds us about the liberation from sin through the immersion into the water.

e) The invocation of the name of the Holy Trinity by the celebrant, through which the newly *Baptized* is restored "in the image and likeness of God", the Trinity of on being and undivided.

f) It follows the mystery of anointing with the Holy Myrrh, into which, the *Baptized* one receives the seal of the Holy Ghost (Acts: 8: 15-17). (see ANOINTMENT).

The *Baptism* is done before liturgy, in pronave, and after, the *Baptized* child assists to the liturgy as a new member of the community, and at the end of the service, it is given to him the Mystery of the Impartation, as a visible sign of his membership to that community.

According to the 47th apostolic canon, only the bishop and the priest have the quality to *Baptize*. Although, the 42th canon of the Ecumenical Synod VI, allow any Christian to *baptize*, in case of necessity and emergency, but this *Baptism* must be completed with the Mysteries of the Anointment and of the Impartation (Saint Basil, canon 1).

In Acts of the Apostles there is spoken about the *Baptism* of the families, including children (Acts: 10: 24-48; 16: 15, 33; I Corinthians: 1: 16), on the basis of the faith of the parents. Although the children do not have a personal sin and they cannot voluntarily confess their faith, though, through the act of their conceiving they share the common state of the unsanctified human nature. Therefore they are *Baptized* "towards the forgiveness of the sins" (the canon 121 of the Synod of Carthage, which reject the idea of Pelagius, according to which the children did not inherit the original sin, this one being a choice of the free will and not an act of the nature). The child owes his conceiving to two persons, and that's why the fetus having his own body and soul, and not being a simple part from the mother, or from the father, is *baptized* separately from them (The 6th canon of the Synod from Neocaesarea).

The second *Baptism*, or the re-*Baptizing* is forbidden to Orthodox believers, because Jesus Christ "brought only one sacrifice for sins" (Hebrews: 10: 12), once and for ever (Hebrews: 10: 10). Although, the children are to be re-*baptized*

whether it is not known who *baptized* them (94th canon – VI Ecumenical Synod). The *Baptism* of the heretics and of the schismatics is generally rejected, on the ground that there is only one *Baptism*, only one faith and only one Church (Ephesians: 4: 4-5). The Tradition granted a great attention to the principle according to which the confession of the faith precedes the Mystery (in the case of the children the confession of the godparents is essential), like also the invoking of the Holy Trinity (due to this cause Saint Athanasius does not accept the *Baptism* of the Arians). It is true that the canonical tradition makes distinction between the heretics who must be *baptized* to be received into the Church (46th apostolic canon, 19th canon – I Ecumenical Synod, 7th canon – II Ecumenical Synod, 95th canon – VI Ecumenical Synod), and the heretics of whose *Baptism* can be accepted on the ground of the *oikonomia* (2th canon – IV Ecumenical Synod). Although, where the true faith is absent and only the external ritual is fulfilled, the efficiency of this *Baptism* is doubted.

Jesus Christ was *baptized* by John not because He needed repentance, but to “fulfill all the righteousness” (Matthew: 3: 15), namely for assuming to the end the human condition, to the descent into this ‘liquid sepulchre’ which is the world of the sufferance and of death. Although Jesus was born without sin and free, He transforms His life in to a permanent kenosis, a voluntary diminution of assuming for us everything that is ours. In the same time, through His *baptism*, which

pre-imagines His death and His resurrection (Luke: 12: 50), he recreates the whole universe through the regeneration of the primordial energy, of which symbol is the water. “He was born and was *baptized* to clean the water through His passion”, says Saint Ignatius (*Letter towards Ephesians*, XVIII, 2, cited translation, p. 75).

Prefigured in the Old Testament (Jeremiah: 2: 13), the *Baptism* becomes the Christian Mystery by excellence, replacing the ritual washings introduced by Jews (Mark: 7: 3-8). Around the *Baptism* it will be developed an early sacramental theology, as it is seen, for instance, in the Letters of Ignatius of Antioch (*Toward the People of Smyrna* IX, 1; *Towards Polycarp*, VI, 2, in the cited translation, p. 141 and 153), in *The Epistle of Barnabas*, 11 (cited translation p. 208-209), in *Didache*, II, 7 (cited translation, p. 230-231). The *Baptism* will gain an extraordinary missionary and educational importance during the period into which the Christendom, becoming a legal religion in 313, organized the preparation of the candidates to *Baptism* (the catechumenate), like emerges from the first catecheses about the Mysteries of initiation (*The Mystagogical Catecheses* 1 and 2, in the cited translation, p. 53-63), held by Saint Cyril († 386), at Jerusalem, in the middle of the VI century. He highlights the idea that the *Baptism* is called “the water of the salvation” and is, in the same time, grave and mother, death and birth, through the imitation and through the mysterious participation to the death and to the resurrection of Christ. The

Tradition recognized the sacrifice of the martyrs as *Baptism*: "Some of them, in the fights (fought) for the right faith, for they suffered the death for Christ, truly and not through imitation, did not need, in order to be saved, the symbolism of the water. For they were *baptized* in their own blood" (Basil the Great, *About the Holy Ghost*, XV, Romanian translation, p. 1). Mark the Ascetic and Diadochus of Photice (ca. 400-486) in the controversy with the Messalians (ascetic heresy appeared in Syria at the end of the VI century, which sustains that the grace and the sin coexist into the soul also after the *baptism*) sustain the exclusive and definitive presence of the grace which manifests itself consciously on the measure of the spiritual growth through virtues.

"The faith and the Baptism are two conditions of the salvation and they are tied, inseparably, to each other. On one hand, the faith is consummated through the Baptism; and on the other hand, the Baptism is based on faith; both are complete (through invoking) the same Names. Because as we believe in the Father and in the Son and in the Holy Ghost, likewise we also baptize ourselves in the name of the Father, and of the Son and of the Holy Ghost. The confession precedes the faith, which leads to salvation, but the Baptism, the one which seals our consent, follows it closely (Basil the Great, *About the Holy Ghost*, XII, Romanian translation, p. 43).

Bibliography: Liviu Streza, *The Baptism in Different Christian Liturgical Rites*, in "The Orthodoxy", no. 1 and 2 / 1985, p. 17-187 and

234-345; Ion Bria, *The Grace of the Baptism and the Spiritual Life*, in "The Voice of the Church", no. 11-12/ 1960, p. 935-936.

(I) **BELIEVE** ("we believe" in the original form of the Creed from 381) expresses the certitude that the affirmations are real, objectively and subjectively. The present expressing of this faith it is called confession. Besides, the creed uses also *pistevomen* – "we believe" and *mologoumen* – "we confess". The expression "I believe in one God" recognizes the unique and absolute character of the being of God, Who is present and manifests Himself personally. The Christendom considers the *faith* as mean of knowing of a reality which is situated beyond the seen world. The rational philosophical and ethical arguments, for proving the existence of God, are solid and useful proofs, but these ones cannot replace the faith. The apologetics can convince the reason, but cannot convert, namely to change the thinking and the life. The certitude of the Christian consists in the revelation and in the faith in Jesus. He Himself is faithful: namely faithful to the revelation of the Father. Even when he did extraordinary wonders and signs, He asked for doubtless faith. Thus, Jesus establishes new condition for salvation, which means not only to follow the Law, but also to change the life ("Sell all your wealth" – Luke: 18: 22). This transformation is possible only through faith, that faith that He has also. The one who believes with His faith becomes His brother.

The New Testament offers many examples of faith. At the coming of Jesus, Messiah was expected as a victorious king out of the David's lineage (Jeremiah: 23: 5, 6). This messianic waiting it is based on the promise made to the prophets. Everybody who believes this promise becomes the Abrahams' descendents. Through the faith in Jesus all the nations will receive the blessing of Abraham and the adoption (Galatians: 3: 7-14; 4: 4-7). Thus the faith it means here the confidently waiting for a promise future.

Of course, the faith is a complex, difficult process. To ascertain a reality of mystery which is not tangible with the senses of the empirical knowledge, was not so easy neither for the ones who saw Jesus Christ physically. The disciples, during the meeting with the resurrected Christ, on the road to Emmaus, they do not immediately understand the prophecy "Was necessary that Messiah to suffer" (Luke: 24: 26). Jesus compassionately ascertains that their heart needs much time to believe what the prophets announced (Luke: 24: 25).

"How then I be saved? Through faith, because the faith is sufficient to convince us that God exists, but not what God is in Himself, and He will reward decently to them who seek Him. For, at the end, the knowing of the godlike being consists just in the feeling that we cannot know the godlike being, but worshipping does not stay in connection with how much we know from the being of God, but with the certitude that He exists" (Basil the Great, *Epistle* 234, Romanian translation, p. 421).

BIBLE [from the word of Greek origin: *biblion*, which it means book; at plural:: *biblia*] it constitutes a collection of books which the Church accepts and venerates like *The Holy Scripture* (*Biblia hagia*), on the motif that, in them, has been written, under the inspiration of the Holy Ghost, the Word of God, by and for the ones who form His people.

It is composed of two parts: the Holy Books of the Judaic religion, called *The Old Testament*, for they contain the first covenant made by God with the Jewish people (see OLD TESTAMENT). The books written by the first Christians about the Founder of their religion and about the life of the first Christian communities are called *The New Testament*, for they contain the covenant concluded by God in Jesus Christ with all people. The *Bible* or the Holy Scripture it means therefore the totality of the books of the Old Testament (39 canonical writings) and of the New Testament (27 writings) which the Church has gathered them up and has selected them as being produced under the inspiration of the Holy Ghost and comprising the Word or the Revelation of God, give through the prophets and through Jesus Christ and transmitted by the apostles. From its beginning, the Church has recognized the New Testament as being the content and the criterion of the apostolic tradition of the Gospel (John: 20: 30-31), as source of its doctrine and of its ethics and of its liturgical practice (I Timothy: 4: 13). In the same time, the Church has been defending the integrity of the

biblical revelation from Genesis to Apocalypse and, especially, the complementarity between the Old Testament and the New Testament, to which the Blessed Augustine refers himself, when he says that "The New Testament hides itself in the Old Testament".

The Old Testament continues to be read especially in the Christian communities which originate from the Jews (to whom Matthew the evangelist addresses his Gospel), for the moral and prophetic importance of this Old Testament. Because the Old Testament emphasizes the "Law", that constitutes the way, the judgment, the truth, the word of the righteousness, the content of the religious act: "Your righteousness it is righteousness forever and Your law, the truth" (Psalms: 118: 142). But on the obedience and on the fulfillment of the Law it depend also the report between God and the people; that's why: "Put you these words of Mine in your heart and in your soul; tie them up on your hand and have them as sign like on a tablet on your forehead" (Deuteronomy: 11: 18). Jesus Christ Himself recognizes the prophetic value of the Old Testament (The Law of Moses, the prophets and the Psalms – Luke: 24: 44), which He cites it and interprets it in a messianic sense: "And starting with Moses and with all the prophets, He interpreted to them from all the Scriptures about Him" (Luke: 24: 27). He is the authentic interpreter of the Old Testament: "In these two commandments are comprised all the Law and the prophets" (Matthew: 22: 40). The apostles

interpret the Old Testament in the same perspective: "And Philip, opening his mouth and starting from this scripture, he preached Jesus to them" (Acts: 8: 35).

The religious authority of the *Bible* lies in its inspiration, that's why its message it is inseparable from the Word of God (Luke: 5: 1), and from the revelation of the Word into the Holy Ghost, Who spoke through the prophets (II Peter: 1: 20-21) and Who inspired the writing of the Bible (II Timothy: 3: 14-17). The Holy Ghost, the Ghost of the Truth is the One Who maintains alive in the memory of the people of God the history of the salvation, of which center is Jesus Christ: "And the Comforter, the Holy Ghost, Whom the Father will send, that One will teach you all the things and will remind you about the ones that I told you (John: 14: 26; 16:13). Though, in establishing the biblical canon the Church took in account especially the criterion of the inspiration, the writer and the fathers of the Church have diverse opinions about inspiration. Ignatius of Antioch, Justin the Martyr, Clement of Alexandria, Origen, Augustine, John Chrysostom, they understand through inspiration the dictation of the writing by the Holy Ghost and defending the author of committing mistakes. Others make difference between inspiration and illumination or assistance, or avoiding the mistakes. Dionysus of Alexandria and Hieronymus they sustain that the historical part of the *Bible* was written under the assistance of the Holy Ghost. For instance, Moses uses two writing to say the same message: Exodus: 20:

12-17 and Deuteronomy: 5: 16-21. The biblical author faces a immense narrative material, which he organizes and reproduces through his own effort and according to his personal style (II Maccabees: 2: 25-27 and 15: 38-40).

The *Bible* contains in fact a great variety of writing of various spiritual values, but of the same importance for the Revelation. Dogmatic and prophetic texts stay next to historical description, chronologies, prayers, civilian rules, and visions. It is a religious book which contains the truth of God about creation, but without being a scientific book, or one of cosmology or of biology or history.

The Church is the one which recorded the books of the Old Testament and collected the apostolic writings, which became the New Testament. The list of the canonical writings, 27 in number, was concluded in VI century. These books are mentioned, in different order, by the 85th apostolic canon, transcribed by Clement the Roman, by the regional synods from Laodicea (364, in the canon 60) and of Carthage (418, in the canon 32), by the Saints: Athanasius, Gregory the Theologian (330-390), Amphilochius of Iconium, John Damascene (*About the Orthodox Faith*, fourth book, cited translation, p. 186-187). Saint Athanasius, in the 39th Pascal epistle (*The Rudder*, cited translation, p. 768-770) divides the books of the Old Testament in two categories: *canonical writings*, 22 according to the letters of the Hebrew alphabet, but in reality 39; and *anaghioskomena*, namely useful and good to be read, 10 in

number: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Kings, II Kings, III Kings, IV Kings, I Paralipomena (I Chronicles), II Paralipomena (II Chronicles), I Ezra (= II Erza in Vulgata, II Ezra in Slavonic edition), Nehemiah (II Ezra), Ester, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Ezekiel, Daniel, Jeremiah's Lamentations, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The "anaghioskomena" books – good and useful to be read (named in the XVI century, in Occident, *deuterocanonical*, because their admission into the canon by the Western Church, together with the "protocanonical" book was debated), are included in the biblical canon from the oldest times (Athanasius's canon), and they are: Judith, Tobit, III Ezra (Ezra in Septuagint), Baruch, Jeremiah's Epistle, The Wisdom of Solomon, The Wisdom of Sirach, I Maccabees, II Maccabees, III Maccabees. The Canon of the Roman Catholic Church didn't include II Ezra and III Maccabees.

The *Bible* in Romanian Language, the edition from 1968, included also some uncanonical fragments (The Song of the Three Young People, The History of Suzanna, The History of the Dragon and of Bell, The Prayer of Manasseh).

During the first centuries a series of apocryphal books circulated, either authentic, very appreciated by Christians, but which were not accepted in the end by the Church in the canon of the

New Testament. The Apocalypse itself has been hesitantly accepted into the canon. The 85th apostolic canon doesn't mention the Apocalypse, but instead it recommends the two epistle towards Corinthians of Clement the Roman and the apostolic Teaching (later rejected by the fourth ecumenical synod, canon 2, on the reason that it was being used by some heretics); likewise, by the synod from Laodicea (canon 60) and by Cyril from Jerusalem. It is accepted by Athanasius, who mentions also "The Shepherd" of Hermas (as also Maximos the Confessor), by the synod from Carthage (canon 30), which recommends in the same time The Lives of the Saints (canon 54), and by Dionysius the Aeropagite. Under the influence of the catechetical schools from Syria and Palestine, the Apocalypse isn't used in the biblical readings; though, the Alexandrine school has imposed it canon.

The report between *Bible* and Tradition (see TRADITION), it is expressed by Basil the Great within the affirmation that "both of them have the same value for the faith" (*About the Holy Ghost*, 27, 2). The *Bible* has been formed, it is preserved, it is read and it is interpreted within the context of the history and of the experience of the Church (Mark: 8: 18). The reference to the Holy Scripture it is fundamental for the faith in Christ: "You are studying the Scriptures, for you consider that into them you have eternal life. And those ones are the ones which confess about Me" (John: 5: 39). Justin the Martyr shows that the teaching of

the *Bible* is mandatory for the faith. Tertullian (ca. 155-200) calls the biblical books "instrumenta doctrinae", in the sense that the Christian doctrine comes out from the teaching of the *Bible* itself, with which it is identical (*De praescriptione haereticorum* XXXVIII, 1, cited translation, p. 140); Cyril of Jerusalem recommends it to the catechumens, and John Chrysostom sustains that at the origin of all the evilness stands the "incognizance" of the *Bible* (the Ninth Homily at Colossians). According to Saint Basil the Great, to Orthodoxy "the arbiter is that Scripture instilled by the Holy Ghost, and that's why the dogmas are in accord with the words of the Scripture" (Epistle 189, III, Romanian translation, p. 385).

In his *confession of faith* (1672) Dositheos writes that "as the Scripture is called the word of the Holy Ghost... spoken through the Apostles and through the Prophets, in the same way the Church, illumined by the teaching of the Holy Ghost, it is infallible, and that's why the Christians can have as teacher of faith either the *Bible*, or the Church (Decree XII). Alexei Homiakov will write that any book recognized by the Church it has a character of a saint book, for the Church is infallible. Of course, not in the sense that that book is inspired, because the Church doesn't give a new revelation.

The canon 19 of the Ecumenical Synod IV provides the obligation to the bishop and to the priest of teaching the *Bible* in the frame of the liturgical cult (the apostolic canon 9 and canon 14 Laodicea.

Otherwise, the whole liturgy, and in a special way the first part, it is a proof of the honor that the Orthodoxy gives it to the *Bible*. Although the reading and the meditating of the *Bible* are necessary and mandatory for each believer (Acts: 17: 1; Hebrews: 4: 12), though the *Bible* cannot be interpreted and autonomously, because it is itself the written part of the Apostolic Tradition, which isn't only an instance of biblical exegesis, but also of theological authority. The use of the biblical texts like support for an opinion or for a conviction, it doesn't guarantee, necessarily, that that opinion is Orthodox. In his controversy with Arie, Athanasius shew that not the text per se or the biblical terminology, have authority, but the theological sense that is in the biblical texts. That's why he makes use of a terminology from outside the *Bible* (homousios) for explaining the sense of a biblical text.

The Orthodoxy has preferred the Greek version of the Old Testament, the Septuagint, put together in the time of the Maccabees, under Ptolemais Philadelphus, ca. 230 BC, which the Apostles used, despite to the fact that the Syrian version (used by Basil the Great in "Hexaemeron") is older.

The **BIBLE** – *books written in the canon of the Christian Scripture* according to Saint John Damascene (650-753), in *The Orthodox Doctrine*, IV, 17:

THE OLD TESTAMENT	
Genesis	Isaiah
Exodus	Jeremiah

Leviticus	Ezekiel
Numbers	Daniel
Deuteronomy	Hosea
Joshua	Amos
Judges	Micah
Ruth	Joel
I Kings	Obadiah
II Kings	Jonas
III Kings	Nahum
IV Kings	Habakkuk
I Paralipomena (Chronicles)	Zephaniah
II Paralipomena (Chronicles)	Haggai
Job	Zachariah
Psalms	Malachi
Proverbs of Solomon	I Ezra
Ecclesiastes	II Ezra
Song of Songs	Esther

Elevated and good to be read books, but not enumerated into the canon: The Wisdom of Solomon (Panaretos) and The Wisdom of Joshua, son of Sirach.

THE NEW TESTAMENT	
Matthew	Acts
Mark	Romans
Luke	I Corinthians
John	II Corinthians
Galatians	Philemon
Ephesians	Hebrews
Philippians	Jacob
Colossians	I Peter
I Thessalonians	II Peter
II Thessalonians	I John
I Timothy	II John
II Timothy	III John
Titus	The Apocalypse

The canons of the Holy Apostles transmitted by Clement.

Bibliography: Tertullian, *Against Heretics*, XXXVIII, 1-10; Basilios Veitas, *Die autorität der Bibel nach der Lehre der Orthodoxe*

Kirche, in the volume *Aus der Neugriechischen Theologie*, editor D. Savranis, Augustin Verlag Würzburg, 1961, p. 18-33. For the mentioned lists of the canonical books see The Rudder (the Pidalion), cited edition and translation, p. 145-158 (the 85th apostolic canon), p. 483-488, p. 576, 623, 768-770, 883; I. Bria, *Scripture and Tradition*, in "Theological Studies", XXII (1970), no. 5-6, p. 384-405; Mircea Chialda, *The Anaginoscomena Books of the Old Testament in the Orthodox Church*, in "The Orthodoxy", XIV (1962), no. 4, p. 489-539; Vasile Mihoc, *The Canon and the Inspiration of the Holy Scripture Seen from an Orthodox Point of View*, "The Orthodoxy", XL (1989), no. 3, p. 20-30; Niculae Șerbănescu, *The Holy Scripture Interpreted in Romanian Language*, in "The Orthodox Romanian Church", CVII (1989), no. 3-4, p. 41-78; Mircea Basarab, *Aspects from the History of the Interpretation of the Holy Scripture*, in "The Orthodoxy", XLI (1989), no. 4, p. 83-105; Alfred Rahlfs, *History of Septuagint Texts*, in "The Old Testament" (Greek), Apostoliky Diaconia, Athens, 1981.

BISHOP [Greek: episkopos, Latin: episcopus = supervisor, shepherd, ruler]: the ministrant from the superior stage of the churchly hierarchy, chosen and sent through ordination by at least two or three bishops (see ORDINATION), to exercise the role of hierarch of the Eucharistic assembly, of teacher of the Gospel and coordinator of the ministration and of the charismas in a local

church (eparchy). The *Episcopal* ministration is central and indispensable to the Church, for without the *bishop* the local church cannot be recognized. "There where the *bishop* is seen, there let be the faithful people" (Saint Ignatius, *Towards the People of Smyrna*, VIII, 2), in the sense that the *bishop* is a visible sign that the church exists in a certain place. Didache (XV, 1-2) compares the role of the *bishops* with the ministration of the apostles.

In the New Testament, the title of *bishop* is found for five times (I Peter: 2: 25: Jesus Christ is called "the shepherd and the *bishop*"; Acts: 20: 28; Philippians: 1: 1; I Timothy: 3: 2; Titus: 1: 7). In the terminology of the same apostolic époque, to the same function were given more names, though the instituted ministrations differed. One of the most frequent changes was done between presbyter and *bishop*. Thus in many places (Philippians: 1: 1; I Timothy: 3: 2; Titus: 1; 7), *bishop* does not seem to indicate the first rank of the churchly hierarchy. In two typical places, the terms *bishop* and presbyter are applied to the same rank, namely to the priest: Acts: 20: 17 and 28; Titus: 1: 5 – in which is given the commandment of ordaining presbyters; and Titus: 1: 7 – which comprises the characteristics of the one who enter in the function of *bishop*. In these cases the two terms denote the same rank, the term being possible to the shifted. The presbyters-priests are also called *bishops*, when their ministration of supervisors, of rulers of the community, was highlighted. This

does not mean that there were not also *bishops* with an instituted ministration, a self-standing one, but this title of *bishop* was not given to all the presbyters, but only to the ones who had a unique position, of churchly rulers, and had a special ordination.

Timothy and Titus are some kind of Apostle Paul's representatives successors. Although they work in a given church, Timothy in Ephesus and Titus in Crete, they are responsible for more communities, not being especially tied to a certain one (Titus: 1: 5). Timothy is ordained *bishop* by Paul (I Timothy: 1: 14) and he has the power to judge the presbyters (I Timothy: 3: 19). Titus receives the appointment to ordain presbyters in each city (Titus: 1: 3), in his quality of *bishop* of the community of Crete. In this way there is established a succession between apostles and the first rulers of the Christian communities, as successors of the apostles. In the state of organization of the early church, the *bishops* are under the supervision of the apostles, and later, under the ones of their representatives. The pastoral authority within the community belongs to the *bishop* instituted by the apostles.

In the first days of the Christendom, each community was led by a group of priests, about which existence we have witnesses both in Jerusalem (Acts: 9: 30; 11: 18; 15: 2), and outside (Acts: 14: 23; 20: 17; Titus: 1: 5). Although whether in a city there were more priests (presbyters), the main responsibility belonged to a presbyter-*bishop*. In fact among

priests there is made a distinction. For instance, the Apostle Paul speaks about "presbyters worthy rulers" (I Timothy: 5: 17; which deserves a double consideration); about presbyters which shepherd the communities (Acts: 2: 17 and 28); "proistamenos", namely the one who rules (Romans: 12: 8): "who rules, let him rule with zeal" (I Thessalonians: 5: 12); about "poimen" – shepherd (Ephesians: 4: 11, "some of them are shepherds"); about "igoumenos", leader, primate ("remember about your leaders – igoumenoi – Hebrews: 13: 7; 5: 17 and 24).

These rulers of the local communities, where there existed more presbyters, become in time from "priests which shepherd" (I Peter: 5: 1-2) in *bishops*. So it is admissible the opinion that among the priests from each church only one was a *bishop*, with special functions, though he could be called with both names. In any case, at the beginning of the second century we find a *bishop* in each local church, in his quality of main ruler of it. This development could not be explained if at the beginning all the presbyters were *bishops*. Therefore not all the presbyters had the function of *bishop* (see HIRARCHY).

This thing is explainable also if we take in consideration the fact that, at the celebration of the Eucharistic cult, a churchly ministrant had to preside and to pronounce the prayer of thanksgiving and of blessing, according to the ritual instituted at the Last Supper. In the absence of the apostle, the one who led this cult was one of the *bishops*, function to which he was admitted

through a special ordination. But just this function of leader of the liturgy endowed the *bishop* with preeminence towards the other ministrants who surrounded him. It is the case of Jacob.

In what sense the *episcopate* is a representative and indispensable ministration of the local church, for its apostolic continuity and for the authenticity of its testimony?

Although the apostolic succession is preserved through *episcopate*, it makes though a distinction of nature between apostolate and *episcopate*. This succession must not be understood in an individualistic manner, and in a linear sense, as a historical line of continuity from the apostle to the *bishop* within the communities founded by the apostles, or from *bishop* to *bishop*, in the later communities. The apostles ordained the first *bishops* (Clement the Roman, *Epistle I towards Corinthians*; Ignatius, *The Epistle towards Tralians* II, 1 – III, 2), but they were not called *bishops* and did not exercise this responsibility, for they had their own authority and mission (Matthew: 10: 1-8; Mark: 3-15). In addition, they did not “delegate” their power, but they recognized in the person of the *bishop*, in the act of the ordination, a special charisma for that local church.

The Church begins its historical existence at Pentecost, as assembly of the apostolic circle – which includes besides “the twelve Ones”, Virgin Mary and other disciples. In any local church the circle from the Pentecost is reproduced, namely the apostles and the disciples around the Resurrected Christ (see

CHURCH). From now on, the church cannot be recognized without the representatives and the successors of the apostles, appointed just by them. Later, the local church designates as *bishop* one of its priests. And because the local church cannot by itself to ordain its *bishop*, it invited the *bishops* of the neighbor eparchies to invoke the grace of the priesthood, and to confirm its *bishop*. On one hand, the *bishop* is tied to the community, is chosen with the participation of the priests and of laymen from the eparchy, is tied to a concrete local church, and he exercise his function within his diocese. On the other hand, for with the ordination of the *bishop* appears a local church (the eparchy), he is in communion with the *episcopate* of the universal Church. The circle of the *bishops* who celebrated the ordination of the *bishop* represents the apostolic college, for at the ordination of the *bishop* is commemorated the Pentecost's holyday.

According to the description of Ignatius of Antioch, the presbyterate's college represents the apostolic college (*The Epistle towards Tralians*, III, 1). However, the *bishop* has the apostolic continuity not as individual, but together with the circle of the priests. Or, better said, the apostolic succession is preserved in the communion of the *bishop* with all the hierarchical ranks and with the community.

Thus, the entire Church expresses the apostolic continuity – this can be seen especially from the manner in which the teaching authority is exercised within the

Church (see AUTHORITY). The Church is in apostolic continuity through its *bishop*, but only when this continuity is verified by the apostolic doctrine of faith. The *bishop* has the duty to teach (Canon LVIII Apostolic, canon CXIX of the Synod from Laodicea). He supervises the correctness of the expression of the apostolic faith. Although “*harisma veritatis*” of the *bishop* it is not an individualistic possession, but is practices in communion with the entire church (Ephesians: 4: 4). After all, the infallibility is a gift of the Church in general, and does not belong to any solitary *bishop*, neither to only one church. It is a hope of the people of God, and it is founded on the fidelity of God towards His Church, and on the permanent assistance of the Holy Ghost (John: 15: 26). (see INFALLIBILITY).

“Follow the bishop like Jesus Christ followed to His Father, and the priests like to the apostles; in what regards the deacons, honor them like the Law of God. Nobody to do something, without bishop, from the things referred to the Church. To be considered true Only the Eucharist which is done under the leadership of the bishop and of the one who he will designate. Where the bishop appears, let the community to be there, like where Christ Jesus is there is the congregational church. It is not allowed to baptize and to celebrate agapes without the presence of the bishop, but everything that he approves is pleasant to God” (Saint Ignatius, the Epistle towards the Inhabitants of Smyrna, VIII, 1-2, cited translation, p. 139-141).

Bibliography: Saint Ignatius of Antioch, *Letter towards Ephesians*, IV, 1-2; *Towards Magnessians*, IV, 1 – VI, 2; *Towards Tralians*, II, 1 – III, 2; *Towards the Inhabitants of Smyrna*, XVIII, 1 – IX, 1, in the cited translation and editions, p. 61-62, 83-85, 97, 139-141; Clement the Roman, *The First Epistle towards Corinthians*, in the cited translation, p. 40-48; Hippolyte de Rome, *La Tradition Apostolique*, 2-4 (Collection Sources Chrétiennes), translation by B. Botte, Editions du Cerf, 1946, p. 41-51; Dositheos, *The Confession of Faith*, Decree X, in the cited translation and edition, p. 491-495; D. T. Stratmann, *L`évêque dans la tradition orientale*, in the volume “ L`épiscopat et L`Eglise universelle” (Collection Unam Sanctam, Les Editions du Cerf, Paris, 1964, p. 309-326.

BLASPHEMY = defamation, insult. In the Old Testament the defamation of the name of God is a common sin (“My name is continuously defamed” (Isaiah: 52: 5; Romans: 12: 24)), and that`s why it is something serious. The one who blasphemes God is brought out from the city and stoned to death (Leviticus: 24: 14-16). The same it is in the New Testament: the one who blasphemes is guilty of anathema (I Timothy: 1: 20) and of the eternal damnation (Mark: 3: 29). Jesus was accused of blasphemy, for he was forgiving the sins with the power of God (Matthew: 9: 3) and proclaimed Himself the Son of God (John: 10: 31-36). He was blasphemed on the cross, just in the moment when He bore upon Himself the insults of the people

(Mark: 15: 29). The blasphemy against the Holy Ghost is a grave sin, because it means rebellion against the One Who forgives the sins: "Any blasphemy will be forgiven to the people, but the blasphemy against the Holy Ghost will be not forgiven" (Matthew: 12: 31). Although, Paul, who blasphemed before, after conversion, he was forgiven (I Timothy: 1: 13).

Before the coming of Jesus, satan did not try to blaspheme God, because he did not know yet about his damnation (Irenaeus, *Against Heresies*, C.V., XXVI, 2).

BLESSING = thanksgiving for the received benefactions, and the transmitting of these benefactions. God is worthy to receive the *blessing* (Apocalypse: 5: 1), namely adoration and gratefulness. The earth receives the *blessings* from Him (Hebrews: 6: 7). He *blessed* us first through Jesus Christ (Galatians: 3: 14): "Blessed be the Lord Our God and the Father of Our Lord Jesus Christ, the One Who into Christ blessed us, with spiritual blessing" (Ephesians: 1: 3). In liturgical sense, to *bless* it means to invoke the grace of God upon somebody or upon something. Jesus blessed the breads for the hungry multitude (Matthew: 14: 19); He blessed and broke the bread for the Apostles like a sign of thanksgiving (Matthew: 26: 26; I Corinthians: 10: 16). At the liturgy the priests blesses the bread and the wine, as also the faithful people: "The Blessing of the Lord be upon you". The priest blesses with the hand or with the cross, invoking the

protection of the blessed persons or of the blessed things. The Christians make the sign of the cross upon themselves or upon others like a sign that they bless themselves or the others.

BLESSINGS: In the center of the Savior's preaching stays the "*Gospel of the Kingdom of God*" (Mark: 1: 14): "Since then Jesus begun to preach and to say: "Repent yourselves, for the kingdom of heavens has come close" (Matthew: 4: 17; Luke: 9: 11). The notion of the "Kingdom of God" (Basileia) or of the "Kingdom of Heavens", like Matthew the evangelist prefers to call it (3: 2), had in that time many and diverse meanings. The contemporary Jews to Jesus thought especially to the reorganization of a national state (Acts: 1: 6), for Messiah was expected as a national hero, as a political liberator. Jesus though ascertains that the "Kingdom of God" (Basiléia), which he announces, it is not from this world (John: 18: 36). This Kingdom is a future reality, and eschatological one (Mark: 9: 1), but which has entered in time since His coming. In His person and work, the Kingdom of God (Basileia) becomes a present reality: "The Kingdom of God has come closer" (Mark: 1: 15).

The teaching of Jesus Christ is summarized by the sermon on the mountain (Matthew: 5: 1-7, 29), in which He exposed both His attitude towards the moral Law of the Old Testament, but also the content of the New Testament, which He synthesized under the form of the nine *Blessings* (Matthew: 4: 3-12):

“AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Jesus not only gives a new interpretation to the old Law, in evident contrast with “what was said by the old ones”, but He brings a new *Gospel*, which expresses the will of God in its consummated and final form (Matthew: 7: 21). The Old Testament is thus fulfilled and exceeded (Matthew: 5: 20-48; 19, 3-9) and that's why the Church has not rejected the Old Testament, but has taken it, by understanding it in the light of the

New one.

This fact becomes really evident from the content and the meaning of the “*Blessings*”, which represent the ways in which the believer can discover and fulfill the will of God. Jesus Christ elevates to a new state the relation of the believer with God, in which the accent does not fall anymore on the religious formalism and on the moral of the revenge, but on the transformation of the spirit and on the moral of love. In fact, Jesus asks for a radical change in the heart and in the life of the ones who want to follow Him: “If your righteousness will not exceed the one of the scholars and of the Pharisees, you will not enter in the Kingdom of Heavens” (Matthew: 5: 20). Jesus Christ showed that there is a radical difference between the Law and His *Gospel*, which is based on the commandment of love, on the perfect love, which includes also the enemies. “You have heard that it was said: You shall love your neighbor and hate your enemy. And I am saying to you: Love your enemies, bless the ones who curse you, do good things to the ones who hate you and pray for the ones who harm you and persecute you” (Matthew: 5: 43-44). Jesus ascertains that His *Gospel* consists just in the paradox of the love and of the sacrifice for others: “Be therefore, consummated, like your heavenly Father consummated is” (Matthew: 5: 48).

Bibliography: Ion Bria, *The Faith that We Confess*, Publishing House of the Biblical Institute, Bucharest, 1987, p. 268-276.

BODY [Greek: *sarx*, Latin (*caro-carnis*), *corpus*, *corporis* = body]; a biological form and the concrete apparition into existence of the man. The *body* doesn't exist before the soul or after the soul, as separated hypostasis, but it appears simultaneously as a constitutive part of the human being (see ANTHROPOLOGY and MAN). Without its personal support, without the subsistence into the subject, the *body* is destroyed: "All the body (*sarx*) is like grass" (I Peter: 1: 24). The birth from other *bodies* has been later introduced, after the sin. The mode of the creation or of the Genesis, from before the sin, is different from the mode of the procreation or of the birth introduced through sin. The birth of the *body* is connected, so, to the sinful voluptuousness (I Peter: 1; 23). According to Origen, the man is formed by *body*, soul and ghost (Philokalia: 11, Romanian translation, p. 313): the *body* will pass into nothingness, the souls and the spiritual beings coming back to their state from before entering into the *body*. The Church confesses though the faith into the resurrection of the *bodies*, transfigured through the deifying grace (I Thessalonians: 4: 14-17). The Word of God assumed the human *body*: "The Word made Himself *body*" – *Verbum caro factum est* (John: 1: 14). The *embodiment*, the assuming of the body, it is the basis of the deification itself (see DEIFICATION). Christ ascended to heavens with the *body* and He will come with it: "If somebody will tell that Christ has left His holy *body* now, that His godhead is disrobed

of His *body* and He will come without what He has assumed, that one won't see the glory of His apparition" (Gregory of Nazianzus, *Theological Letters*, I, 25, in cited translation, p. 47). Through *body* is understood here the entire man, not only the carnal, inanimate part, as the Appollinarians believed (see HERESIES). Between *body* and Ghost there is an existential relation, and that's why Apostle Paul speaks about the "natural man" and the "spiritual man" (I Corinthians: 2: 14), namely about the destruction or the diminution of the *bodily*, respectively about increasing the spiritual element into the man. "The one who are according to the *body* they cogitate the one of the *body*, and the ones who are according to the Ghost, they cogitate the one of the *Ghost*. Because the will of the *body* is death, and the will of the Ghost is life and peace" (Romans: 8: 5-6). But, because Jesus Christ has destroyed the sin into the *body*, the *body* is dead to the sin (Romans: 8: 3, 10), namely it doesn't necessarily live into the order of the sin. The notion of *body* indicates, also, the real and substantial presence of Christ into Eucharist (see EUCHARIST), as also the *body* as totality of the Church's members, namely the *Body* of Christ (see CHURCH).

"Or, if the coming of the Savior wouldn't have been into *body*, than the Savior wouldn't have paid the price of our redemption and wouldn't have destroyed the power of death. Truly, if what was submitted to the power of death would have been something else than what the Savior took upon

Himself, then death wouldn't have ceased to show its work further, and we wouldn't have had any profit from the sufferance endured through the godhead bearer *body*. If the Savior wouldn't have killed the sin into *body*, we wouldn't have been resurrected into Christ, but we would have remained dead into Adam; what had fallen wouldn't have been renewed, what had been crushed and hewn down wouldn't have been raised up again; what had become stranger from God, through the deception from the devil, wouldn't have been again kindred and adopted by God. All these gifts are destroyed by the ones who are saying that the Savior came with *heavenly body*" (Basil the Great, *Epistle 261, II*, Romanian translation, p. 539-539).

Bibliography: Saint John Damascene, *The Orthodox Faith*, II, XII, cited translation, p. 68-71; Panaghiotis Fougian, *The Teaching about the Human Body of the Christian Orthodox Sources*, in "Ekklesiastikoc Pharos", 60 (1978), no. 1-2, p. 105-254 (Greek text); D. I. Belu, *The Holy Fathers about the Body*, in "Theological Studies", IX (1957), no. 5-6, p. 299-309.

BOGOMILISM: a dualist sect organized by a certain man called *Bogomil* (around of the half of the IX century) in Bulgaria, from where spreads in Balkans, in the XII century and in Western Europe at the end of the XVI century. The *Bogomils* are the descendants of "Pavlicians", movement of Manichaeists origin, which appears in the Eastern part (Armenia) of the Byzantine Empire, after 650, under the leadership of a Syrian,

Constantine. The leadership of the movement associates its name with Paul and his disciples, considering as inspiration only the Gospels and the Pauline epistles, and rejecting the rest of the Biblical canon. To Pavlicians, Paul was an angel sent for saving the souls of the men from the physical world created by an evil god, about whom the Old Testament testifies. The same evil god created the Sacraments, the priesthood, the icons, the churchly and the civil authority. Persecuted by the Empress Theodora during the iconoclastic controversy, the sect takes the shape of a military organization. The Byzantine Emperors deported them in Balkans, to defend the Empire against the Slavs and against Bulgarians. Here the movement is reorganized by *Bogomil*, who teaches that at the origin of the evil stays Cain, born from Eva and Satanael, this one being the first son of God, expelled from heavens because of his pride. But God sent His second Son, the Logos, to get the humanity out from under the domination of Satanael. Despite to the fact that Logos is killed by Satanael, though, His spiritual body resurrected and ascended to heavens. Thus, Satanael has been defeated. The *Bogomils* practice a severe asceticism, rejecting the marriage, the consumption of meat and of wine. Also, they reject the Baptism and the Eucharist, considering them as satanic rites, because these Sacrament use material things. After the destruction of the Bulgarian Empire by the Turks, in 1393, the sect of the *Bogomils* disappears. It is believed that their descendants are the "Cathars" and the

“Albigenses”, who settled themselves in Italy and, respectively, in France (Languedoc).

Bibliography: Fernand Niel, *Albigensis et Cathares*, Presses Universitaires de France (coll. “Que sais-je?”), Paris, 1955, p. 37-44; Milan Şesan, *The Universal Churchly History*, volume I, cited Publishing House, p. 296-297.

“BORN, NOT MADE” (may be within the missing texts) (E. l. t.`s n.)

BRINGING FORTH [or putting forth, Greek: *prosphora*, Latin: *oblation* = lifting up, offering]: part of anaphora or of the Eucharistic canon, intercalated between anamnesis (or the remembrance of the savior acts) and epiclesis (or the invocation of the Holy Ghost), during which it is made the presentation as «sacrifice of thanksgiving», by offering towards sanctification of the bread and of the wine, brought by the believers for Eucharist and prepared during the *Proskomidy*, which, according to Nicolae Cabasila, represent «the first putting forth». The *bringing* for consecration, «the second putting forth» it is made during the prayer: «Yours from Yours, to You we are bringing everything and for everything», accompanied by the ritual of Eucharistic gifts raising, which now become sacrifice of thanksgiving, bloodless, in the remembrance of the sacrifice brought by Jesus Christ. After the sanctification of the gifts, during a litany for the ones who are imparted, and which is finished

with « the Lord`s Prayer» the liturgical community prays: «For the honored gifts put forth which have been brought and sanctified». The act of putting forth the gifts, already known in the Old Testament (Hebrew: 9: 2), indicates the best the character of Eucharistic sacrifice of the Liturgy, during which it is mysteriously actualized the sacrifice of the Lamb of God, the One Who removes the sin of the world, for the life and for the salvation of the world. The Christians bring forth what He brought, He being also the celebrant. The *bringing* reminds to the Church that the price of the salvation is the fact that «His life was rise from earth», and that`s why Jesus remains «the Hierarch through whom our gifts are offered» (Clement of Rome, the First Epistle towards Corinthians, 36, the cited translation, p. 42).

Bibliography: Clement the Roman, *Towards Corinthians*, chapter XXXI, XL-XLI, in the volume *The Writing of the Apostolic Fathers*. EIB, Bucharest 1979, p. 61, 65, 67; Nicolae Cabasila, *The interpretation of the Godlike Liturgy*, chapters 30-34 and 56-59; translation by Ene Branişte, Publishing House of the Bishopric of Bucharest, 1989, p. 74-82, and 96-108.

BROTHERS OF THE LORD = James, Josef, Judah, Simon (Matthew: 12: 46-48; Mark: 6: 13; John: 7: 3; Acts: 1: 14; I Corinthians: 9: 5). At the beginning was taught that these ones, who always accompany Jesus and the Apostles, are children of the

Mother of the Lord, born after Jesus. Diverse explanations were given to the expression "*the brothers of the Lord*". They would be the sons of Mary, indentified like the mother of Jacob and Josef, namely the sister of Virgin Mary (John: 19: 25), the wife of Cleophas. Or they would be the sons of Mary, the mother of Jacob and Josef, and of Cleophas, this one being the brother of Josef. According to others (Epiphanius) *the brothers of the Lord* are the relatives of Jesus, namely the sons of Josef from another marriage.

BULGARIAN THEOLOGY. After the conversion of the Prince Boris I (865), the Christendom becomes official religion to the Slavonic-Bulgarian state, which always remained attached to Orthodoxy, having an autonomous archbishopric under the jurisdiction of the Patriarchy from Constantinople. The beginning of the liturgical literature and of the biblical commentaries is attributed to Clement of Ochrid († 916), followed by the Greek Metropolitan Theophilact of Ochrid (1004-1107), who wrote commentaries to Gospels (published at Venice, 4 volumes, 1754-1763). From the School of Trnovo, the capital of the second Bulgarian state, are known Theodosius of Trnovo, and especially his disciple, Patriarch Euthymios († 1404), who introduced the hesychast tradition and composed a *Slubjebnic* (a book for religious services), the *Sbornik* from Vidin being already known (1345). In the second half of the XVIII century, the most known personality is the monk Paisius of Hilandar, who in the *Bulgarian-*

Slavonic History (1762) pronounces himself in favor of a National Church of the Slavonic-Bulgarians. This spirit is continued and developed by Sophrony Vraciansky (1739-1814), who with *Kyriakodromion* (or *Nedelnik*), commentaries to the Sunday gospels, printed at Râmnic in 1806, introduces the written Bulgarian language. After centuries of dependence on Constantinople (since 1393) and after instituting the Bulgarian exarchate with the headquarters at Constantinople, in 1870, the Bulgarian Church is recognized as autocephalous in 1945, and in 1953 it restored the patriarchy (recognized in 1961). Due to this cause, the Slavonic-Bulgaria theology depended on translations from Russian: the catechisms of Plato in 1844 and of Philaret in 1869, the dogmatics of Amphiteatrov in 1869 and the one of Makarios Bulgakov in 1901.

In the year 1902 is founded the Saint Clement of Ochrid Seminary, and in 1923 is inaugurated the Faculty of Theology from Sophia, known through names as: Euthymios Sapundjiev, N. Giubokovsky († 1937), A. Rojdestvenski and, especially, Stephan Zankow († 1959), due to whom the Congress of theology from Athens (1936) adopted an attitude favorable to the Ecumenical Movement which was in a process of forming. Encouraged by Patriarch Cyril († 1971), himself a researcher of the history of the national Church, some Bulgarian theologians from the present époque are known for their contributions in the diverse domains: Diulgherov, Zonevski and T. Koev – in dogmatics, Ivan

Panchovsky in ethics, Bishop Nicolai – in liturgics, T. Sabev – in the history of the universal Church.

Bibliography: Jean Meyendorff, *Initiation à la théologie byzantine*, Paris, Cerf, 1975; *Procès-Verbaux du premier Congrès de Théologie Orthodoxe à Athènes* (1936), editor Hamilcar S. Allvisatos, Athens, 1939; *Procès-Verbaux du Deuxième Congrès de Théologie Orthodoxe à Athènes* (1976), editor Savas Agourides, Athens, 1978; A. Schmemmann, *The Historical Road of Eastern Theology*, New York, 1963; J. Meyendorff, *Byzantine Theology. Historical Trends and Doctrinal Themes*, Fordham University Press, New York, 1974; J. Pelikan, *The Christian Tradition*, volume II: *The Spirit of Eastern Christendom (600-1700)*, The University of Chicago Press, Chicago and London, 1974; George A. Maloney, *A History of Orthodox Theology Since 1453*, Nordland Publishing Company, Belmont, Mass., 1976; Stephan Zankow, *Die Orthodoxe Kirche des Ostens in ökumenische Sicht*, Zwingli-Verlag Zurich, 1946; Nicholas Zernov, *Eastern Christendom: A Study of the Origin and Development of the Eastern Orthodox Church*, Weidenfeld and Nicolson, London, 1961; Jean Meyendorff, *L'Eglise Orthodoxe hier et aujourd'hui*, second edition, Editions du Seuil, Paris, 1960; Paul Evdokimov, *L'Orthodoxie*, Editions Delachaux et Niestlé, Neuchâtel, 1965; *Die Orthodoxe Kirche in griechischer Sicht*, volume edited by P. Bratsios, Evangelisches Verlagswerk, volume I, Stuttgart, 1959, volume

II, Stuttgart, 1960; R. M. French, *The Eastern Orthodox Church*, Hutchinson University Library, London, 1961; Ernst Benz, *The Eastern Orthodox Church: Its Thought and Life*, Doubleday, Garden City, N.Y., 1963; Hang-Georg Beck, *Kirche und Theologische Literatur im Byzantinischen Reich*, Munich, C. H. Beck, 1959; D. Obolensky, *The Byzantine Commonwealth. Eastern Europe 500-1453*, Weldenfeld and Nicolson, London, 1971; M. D. Protic, *A Survey of the Development of Old Serbian Literature* and C. Drashkovich, *The Orthodox Theological faculty of Belgrade*, in the volume "The Serbian Orthodox Church. Its Past and Present", no. 1, 1965, p. 24-34 and no. 5, 1975, p. 21-33; Jean besse, *Saintes figures de Bulgarie*, in "Contacts", XXVIII (1976), no. 96, p. 332-346; A. Gratieux, *Le mouvement Slavophile à la veille de la revolution*, Dimitri A. Khomiakov, Editions du cerf, Paris, 1953; V. Soloviev, *Russia and the Universal Church* (1189), translation by H. Rees, London, 1948; Timothy Ware, *Eustratios Argenti. A Study of the Greek Church under Turkish Rule*, Oxford, 1964; Metropolitan Nicodemus, *The Russian Orthodox Church and the Ecumenical Movement*, in "The Ecumenical Review", no. 2, 1969; Frank Gavin, *Some Aspects of Contemporary orthodox Thought*, 1923 (reprinted in 1962 by American Review of Eastern theology), New York); John Karmiris, *Contemporary Orthodox Theology and Its tasks*, in "Saint Vladimir's Theological Quarterly", volume 13, no. 1-2, 1969, p. 11-32; Nicon Patrinos, *A Dictionary of*

Greek Orthodoxy, Greek Orthodox Diocese, New York, 1984; Nicholas Zernov, *The Russian Religions Renaissance of the Twentieth century*, Harper, New York, 1963; John Meyendorff, *Orthodox Theological Today*, in SVTQ, volume 13, no. 1-2, 1969, p. 77-92; I. Rămureanu, *Gennady the II Scholarios, the First Orthodox Patriarch under Turks*, in "The Orthodoxy", VIII (1956), no. 1, p. 71-109; Ioan I. Ică, *The Confession of Faith of Metrofanis Kritopoulos*, Sibiu, 1973; Alexander Schmemmann, *Russian Theology: 1920-1972. An Introductory Survey*, in SVTQ, volume 16, no. 4, 1972, p. 172-194; Christos Yannaras, *Theology in Present-Day Greece*, in SVTQ, volume 16, no. 4, 1972, p. 195-214; Archbishop Vladimir of Dimitrov, *Ecclesiology in Russian Theology with Regard to the Ecumenical Movement*, in "The Journal of the Moscow Patriarchate", no. 10, 1979, p. 56-64 and no. 11, 1979, p. 63-70; Theodore Stylianopoulos, *New Theology and the Orthodox Tradition*, in SVTQ, volume 14, no. 3, 1970, p. 136-154; Olivier Clement, *Orient-Occident-deux passeurs: Vladimir Lossky et Paul Evdokimov*, Geneva, Labor et Fides, 1985.

BURIAL SERVICE: The religious service during which the entire community accompanies to the tomb one deceased of brother or sister, with the faith in the resurrection of the body and with the hope of the Kingdom of God. It is a religious service of the hope, because it stays on the firm trust that Jesus Christ is the *resurrection the life and the rest of*

each one who hopes (according to Psalm 60 that is read to burial service). He is the One Who descended Himself to hell, liberated the tied ones, crushed the death and dethroned the devil by giving a new life to all the body. Beyond the *Burial service* there is an act regarding the destiny of each person: "The One Who with Your hand from nothingness You have built me and with Your godlike image have honored me, and because of the transgression of the commandment You have turned me again in the earth from which I have been taken out, to Your resemblance raise me, with the first beauty adorning me again". It is a service of repentance, the only way to enter in the "Group of the Saints"; "The group of the saints has founded the spring of the life and the door of the Paradise; let me also find out the way through repentance".

Besides the *burial service* that is done in the place of the church, the third day, at nine days, at forty days and at one year after death, there are shortened services of the service of dead ones (called requiem), celebrated in the memory of the deceased ones, either in churches or at cemeteries.

Bibliography: *Euchologion*, Publishing House of the Biblical Institute, 1984, p. 185-326.

C

CANON [Greek: kanon = measure, rule, law] it has more meanings: 1. The *canon* of the Holy Scripture, namely the list of the books accepted by the Church as being written under the inspiration of the Holy Ghost and comprising the godlike revelation. If the inspiration of the *canonical* books is a teaching unveiled even in the Holy Scripture (II Timothy: 3: 16), placing and maintaining these books into the *canon*, as also their number, have been established by Tradition (see BIBLE). The *canon* of the Old Testament has been definitively formed at the end of the first century, in the frame of the Judaic synagogue, from where the Christian Church has taken it. The early Church has chosen the Alexandrine canon, or the Septuagint, which comprises 39 books divided according to their content: the Historical Books: Genesis, Exodus, Leviticus, Number, Deuteronomy, Joshua Nun, Judges, Ruth, I Kings, II Kings, III kings, IV Kings, I Chronicles, II Chronicles, Ezra I, Nehemiah (Ezra II), Esther; the Didactical Books: Psalms, Job, Proverbs of Solomon, The Ecclesiastes, The Son of Songs; the Prophetic Books: Isaiah, Jeremiah, Ezekiel, Daniel, The Lamentations of Jeremiah (the great prophets) and Obadiah, Joel, Jonah, Amos, Hosea, Micah, Nahum, Sophrony, Habakkuk, Haggai, Zachariah and Malachi (the small prophets). Besides these inspired and canonical books, which are found

in the Hebrew Bible, the Christian Bible (or the Septuagint) considers as good to be read and useful to the soul, for the believers, other ten books preserved in the Holy Scripture together with the canonical ones, and which are used for the cult: Judith, Ezra III, I Maccabees, II Maccabees, III Maccabees, Tobit, The Wisdom of Joshua Sirach, The Wisdom of Solomon, The Epistle of Jeremiah, and Baruch.

At a certain time, around the year 150, the Church has fixed a canon of the writings that comprise the Gospel of Jesus Christ, preached by the Apostles, and which form the New Testament. In an Easter letter, from the year 367, Athanasius makes the list with the 27 books which the Christian Church accepts and recognizes them as inspired and *canonical*: the four Gospels: according to Matthew, according to Mark, according to Luke and according to John; the Pauline Epistles: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrew; the synodial epistles: I and II Jacob, I and II Peter, I, II and III John; Judah and the Apocalypse.

2. The churchly *canons*, namely norms and rules concerning the Christian ethic, the cult, the discipline of the clergy, the monasticism, the churchly organization and the jurisdiction, promulgated by ecumenical or local synods, or recommended by the Fathers of the Church. In general, the *canons* represent the churchly legislation which forms the object of the *canonical* law. Besides

dogmas (see DOGMA), which constitute the object of the faith and which indicated the milestones of the Tradition and having a character of definitions (oros – finis), there are the *canons*, namely rules stated by churchly authority concerning the discipline, the cult and the organization, applicable to specific situations and valid for a determined purpose. If the purpose for which they were issued wasn't reached, then the *canons* can be reviewed and even replaced.

The Church has not only the mission to guide the discipline of the clergy and the pastoral life of the laymen, but also the responsibility to pronounce itself in certain situations and moments (Acts: 15: 26-29; I Timothy: 3: 15). The Church applies the *oikonomia* (see OIKONOMIA), namely it uses the *canons* according to its conditions and pastoral necessities. Although there are particular *canons*, the Orthodox *canonical* Tradition has been elaborated in a synodial way. The *canons* are referring to: fasting, The cult of the icons, the cult of the Saints, Easter, marriage, ordination, divorce, the behavior of the clergy and of the monks, the participation of the laymen, the hierarchical stairs, the order of the Episcopal chairs, the relations between churches, public relations, etc. The *canonical* rules proposed by the Church mustn't be confounded with the civil law regarding the public religious life and the Christian Church as juridical institution.

3. The *canons* of the Matins, a series of hymns based on the two biblical songs which are sung at the Praises (the second part of the

Matins which comprises the Psalms: 148, 149 and 150), of which traditional form is attributed to Andrew from Crete.

Bibliography: N. Chițescu, *The Difference between the "Horos" and the "Canon" and Its Importance for the Reception of Synod of Chalcedon*, in "The Greek Orthodox Theological Review", 16 (1971), p. 108-132; Nicholas Afanasiev, *The Canons of the Church: Changeable or Unchangeable*, in "St. Vladimir Theological Quarterly", XI, 2, 1967; Iorgu Ivan, "Oros" and "Canon" in the Orthodox Churchly Law, in "The Orthodoxy", XXII (1970), no. 3, p. 365-372; Ilie Moldovan, *The Canons and their Report with the Divine Revelation*, in "The Orthodoxy", XXVIII (1976), no. 2, p. 365-373.

CAPPADOCIAN FATHERS: In clarifying the Trinitarian dogma and terminology, the Orthodoxy had the contribution of some personalities and thinkers of a great theological authority: Athanasius of Alexandria (293-373), Gregory of Nazianzus (329-390), Gregory of Nyssa (330-379), Basil of Caesarea (330-379), Cyril of Alexandria (380-444), Cyril of Jerusalem († 386), John Chrysostom (354-407), Asterius of Amasia († 410). The ecumenical synod from 381, by reaffirming the creed of Nicaea, by completing it with the article of faith about the Holy Ghost, by condemning the Aryanism (in the three known forms) and of the Pneumatomachi, constitutes a triumph of the theology of the "Cappadocian Fathers" or "neo-Nicene" ones.

Truly, they explain the “dogma of Nicaea”, the report between the divine substance, one and in three Persons of the Trinity.

Saint Basil of Caesarea (300-379), known as great organizer and liturgist, he wrote *Against Eunomius* (3 books) and *About the Holy Ghost*, contributing to popularizing the Trinitarian terms through the cult texts. Besides, he did a profound exegesis of the traditional doxology: “Glory to the Father and to the Son, together with the Holy Ghost”. That’s why the Orthodox doctrine is the one which teaches about an *ousia* and three *hypostases*. These terms aren’t synonymous, and therefore they mustn’t be used without distinction: *Ousia* isn’t a negation, but the being of God, his unapproachable and not-objectified center.

According to his opinion, Eunomius, who was teaching that the Son, because He is born, he is not God in a strict sense, because God cannot communicate His nature having as property His *not-being-born-ness*, makes confusion between *eternity* and *not-being-born-ness*. The birth is applied only to the created material existences, was Eunomius saying. Therefore there was a time when the Son did not exist (Arie had the same opinion, namely that the Son did not exist when He was born). On the opposite, Saint Basil affirms that the Son if born eternal and He has an eternal birth. Not-being-born-ness of the Father it means that This One has His own cause, or principle.

Saint Basil combated the opinion which was pretending that

the Ghost is a creature. He sustained the godhead and the consubstantiality of the Father and of the Son, including the homousios. He doesn’t call the Ghost as *homoousion*, but *homotimon*.

Saint Basil is recognized due to the biblical argumentation of the Trinitarian doctrine, the exegesis being as the basis of the liturgical tradition as rule of faith. Also, he composed a *liturgy* in which is explained the *lex orandi – lex credenda* principle.

Saint Gregory of Nazianzus (329-390), the “theologian”, the writer, the poet and the preacher of a great talent, is known especially for *Theological Speeches*, written for combating the opinions of the Eunomians, Eutychians, and of Pneumatomachi. To him are owed several essential clarifications of terms.

To Saint Gregory, the Father and the Son and the Holy Spirit, represent relation terms, namely they designate the internal relations among the three Persons. Of course, there are common particularities or Trinitarian characteristics. But these names don’t refer themselves to the identical and common divine substance, but to the origin of each Person; “God-the Father” doesn’t refer either to the being, or to the work, but to the relation of origin and of existential communion which exist between the Father and the Son. These personal distinctions are: the not-being-born-ness for the Father; the birth for the Son; the proceeding for the Holy Ghost. The doctrine from Nicaea must be understood in the

same sense: a sole being-substance in three hypostases-persons. The differences according to attributes or works, for instance: the Father is the absolute transcendent being, and the Son has the role of making the relation with the created world, lead to subordination-ism and Aryanism.

The theology must recognize to the Father the attribute of principle, of origin of the Son, through birth, and of the Ghost, through proceeding. The Father is the origin of the godhead, which is proven into the Son and into the Holy Ghost, in the first One as the born Son, and in the second One as proceeded from. A unique God and three Persons, each One with His characteristic: "But let's also not separated the natures, according to the teaching of Arie, which rightly was called insanity, not to fall into the Judaic poverty and to presuppose some kind of envy into godlike nature, by attributing only to the begotten one the godhead, and fearing that in this case somehow the divinity would be lost for us, by confessing that He is the Father of a true God and of-the-same-being with Him. Finally, we mustn't admit either the existence of the three primordial principles, which resists one against another and fight to each other, introducing through such a mistake the Hellenic polyarchy, of which we hardly got rid of" (*Apologetic Speech. About Fleeing*, chapter 37).

With the Cappadocian Fathers the fundamental doctrines of the Christendom, as also the Trinitarian terminology, are definitively established and

organized, by using the systematical arguments.

They make a clear distinction between *ousia* and *hypostasis* terms used at Nicaea as synonymous, (translated in Occident through *substantia*) from where the confusion which existed in this period of the IV century. *Ousia* designates the common essence – the godhead, and *hypostasis* expresses the personal, individual subsistence. The common being at which the persons participate is as real as the personal, hypostatical entities. So, God is a unity of being and a Trinity of hypostases. The distinctions or the hypostatical properties show the internal relations of origin and not a separation in godhead.

In their Trinitarian theology, these ones gave a capital importance to the biblical exegesis, the philosophical presuppositions and the speculative ontology being restrained to precise limits. If these terms received vigor and authority, it is because they have been used into cult. Finally, the intra-Trinitarian communion, the embodiment of the Word and the hypostatical union, the manifestation and the work of God through the uncreated divine energies (how one can speak about *homousion* if *ousia* was not reveled?), all of these remain divine mysteries, unapproachable and not-comprised, even in the symbolical vocabulary.

CATHOLIC-CATHOLICITY

[Greek *catholiki* = universality in the sense of synodality]: one of the characteristics of the Church, mentioned both in the Apostolic

Symbol and in the Symbol from Nicaea: "I believe in one holy, *Catholic* (synodial) and apostolic Church". As technical expression, "the *Catholic* Church is used for the first time by Ignatius of Antioch: "Where Christ is, there is the *Catholic* (synodial) Church (*Towards the people of Smyrna*).

The Church has a *Catholic* character in sense of universality, being "sent" to announce the Gospel of Christ to the end to the earth (Acts: 1: 8). The *catholicity* best indicates the "ecumenical" opening and the missionary dynamism of the Church, called to comprise all the places and the times, all the cultures and the earth's peoples. The Church is "*Catholic*" also in report with the history of the salvation, keeping continuity with its apostolic origin, at Pentecost. Also, the Church is "*Catholic*" in the sense of the "place" into history of the kingdom of God, of the communion that in an anticipatory manner shows the eschatological assembly.

Unlike the Occidental theology which limits itself to the geographical acceptance of the *Catholicity* in the sense of universality, The Orthodoxy would have retained the sense of *Catholicity* in the sense of the plenitude in communion with Christ. The *Catholicity* would be rather a style of life in common, which presupposes the conscience of the whole, contrary to the individualistic separatism. It is about an internal dimension, a vertical one, and not about a concrete horizontal one. That's why also the growth of the Church consists in the consummation of

its internal plenitude, of the internal synodality, and not in the spatial and geographical and numerical expansion. In this sense, the theologian George Florovsky writes: "The *catholicity* isn't a quantitative or geographical conception. It doesn't depend in any way on the universal dispersion of the Christians. The universality of the Church is a consequence or a manifestation, but not the cause or the foundation of its *Catholicity*. The universal expansion or the universality of the Church it is only a seen sign, one that is not absolutely necessary... The conception of *Catholicity* cannot be measured through its universal expansion; we don't express the universality in an exact mode".

Bibliography:

Ignace d'Antioche, *Lettres*, translation by P. Th. Camelot, coll. Sources Chrétiennes, Editions du Cerf, Paris, 1969, p: 138, 210, 230; Georges V. Florovsky, *Sobornost: the Catholicity of the Church*, in the volume: The Church of God. And Anglo-Russian Symposium, Editor E. L. Mascall, S.P.C.K., London, 1934, p. 51-74; Priest Professor PhD Academician Dumitru Stăniloae, *The Universal and Synodial Church*, in "The Orthodoxy", XVIII (1966), no. 2, p. 167-198; Idem, *The Holy Ghost and the Synodality of the Church*, in the cited review, no. 1, 1967, p. 32-48; Gheorghe Alexe, *The Catholicity in Its Orthodox Sense*, in "The Metropolitan of Oltenia", XIX (1967), no.: 7-8, p. 624-628; Bishop Antonie Plămădeală, *Ten Theses about Catholicity and*

Ethnicity, in "Theological Studies", XXXI (1979), no. 1-4, p. 301-315; Leon Aron, *The Unity and the Universality of the Church after the Pauline Epistles*, in "Theological Studies", XIX (1967), no.: 1-2, p. 45-61.

CATHOLICISM (the Roman-Catholicism or the Catholicism from the occidental part of the Roman Empire): a doctrinal system into which is expressed the Latin theology and the tradition of the Roman Church, which has been crystallized in its classical form in the period of the Counter-Reform, using the Thomist scholastic method. The Catholicism differs both from the Tradition of the Eastern Churches, from which separated itself in 1054, and from the Protestantism, the doctrine of the Churches come out from the Reform (XVI century), by few principal elements: the Thomist method, that applies to the faith the logics of Aristotle and imposes to the theology philosophical particular concepts ("transubstantiation"); the Tridentine Synthesis, which introduces into the problematic medieval dogma (the theory of the satisfaction applied to the dogma of the redemption); the magisterial character of the dogmas, manifested especially in the Vatican I Council (under Pius IV, December 1869 – July 1890) according to which the dogma is a decision of an infallible authority, a personal one – respectively the Roman Pontiff -, even without the consensus of the Church.

It is impossible to make here a history of the Catholic theology. Therefore we are going to

remember a few dates, names and events, which determined the organization of the *Catholicism* as an own dogmatic system, in diverse periods: patristic, medieval or scholastic, the Counter-Reform, the reaction against the "modernism", the consolidation of the ultra-Montanism, anti-Ecumenism, "the aggiornamento".

In the first centuries the Orient and the Occident are in full communion. Around the year 95, Pope Clement, bishop of Rome, writes to the Church from Corinth, regarding the schisms from there. In 1054 the Bishop Polycarp of Smyrna asks to the Bishop of Rome to establish the date of the Easter according to a common rule. In 313 Emperor Constantine issued the edict from Milan, and in 324 founds Constantinople, of which patriarchal chair obtains at the Synod from Chalcedon, in 451 (canon 28), the second rank in the hierarchy of the patriarchates, after Rome, before Alexandria and Antioch which were older.

Besides the classic Fathers of the Latin Church: *Ambrosias of Milan* (339-397), *Hieronymus of Stridon* (350-420), the one who established the Latin text of the Bible in "vulgate" and wrote a monograph about "Illustrious People", Augustine of Thagaste, bishop of Hippo (354-430), who wrote "The Confessions" (between 397-401), "About Trinity", "The City of God", "De doctrina Christiana", etc., and Gregory the Great († 604) – who left to us "Moralia in Iob" and "Regula pastoralis" -, the Western Patristic, which ends with Isidor of Seville († 636), includes other important writers: Irenaeus, Bishop of Lyon († ca. 202),

originating from Asia Minor, the disciple of Saint Polycarp of Smyrna, who knew Apostle John (in "Adversus haereses" he makes a list of the bishops of Rome, pretending that Saint Apostle Peter was the first) – he is the author of the work "The Revelation and the Rejection of the False Gnosis", wrote against the gnostic heresies; Hippolytus of Rome, martyr in 235, the one who wrote "The Apostolic Tradition"; Tertullian of Carthage (ca. 155 – ca. 220), the first writer in the Christian Latin, the author of many polemic and apologetic writings: "Apologeticum", "Counter Heresies" (ca. 200), "Counter Praxeas", "Counter Marcion", "About Soul"; Minucius Felix from Numidia ("Octavianus"), Cyprian of Carthage († 258), martyr and bishop of prestige of the Church from Africa, author of many pastoral letters and of a treaty about "the unity of the Church"; Lactantius, who writes "The Divine Institutions" (304-314); the exegete Rufin of Aquileia († 410); Darius of Poitiers (ca. 315-367), the author of a treaty "About Trinity", Pope Leon I († 461), who contributed to the formulation of the Christological doctrine at Chalcedon (451). In the same period takes place also the Synod from Carthage (411), under Pope Innocent I, which condemns the heresy of the Pelagians. In the Third Council from Toledo, in 589, *Filioque* is added to the Creed.

After this époque, one of the main preoccupations of the *Catholicism* was to formulate with historical and theological arguments the theory of the pontifical power and of the universal jurisdiction of the

Episcope of Rome. While Pope Gregory the Great (590-604) makes out of the conception about the papal authority a theocratic doctrine, Pope Adrian (772-795) invokes a historical error according to which Emperor Constantine would have ceded to Pope Silvestre a part of the Frank state, from where the apparition of the papal state. In the Cathedral from Rome, in the year 800, Carol the Great received the crown of the Empire from the hands of Pope Leon III, a gesture of historical importance, because now appears the "Occidental Christian Empire", which the later popes will invoke it insistently. To motivate the universal primacy of the "Church of Rome" Pope Nicholas I (858-867) invents an apocryphal collection of old papal decisions (False Decrees), elaborated at the half of the XIX century. In this atmosphere takes place the schism of Photius (ca. 820-895) which (863) it is not recognized by the pope as Patriarch of Constantinople. A local synod from Constantinople (867) condemns Pope Nicholas I, and other local synod in Rome (869-870), under the influence of Emperor Basil the Macedonian, condemns Photius. During the period 879-880 takes place the reconciliation between Pope John VIII and Patriarch Photius. Meanwhile, in the years 860-865, Cyril and Methodius preach the Gospel in Moravia, using the Slavonic language at liturgy. In 863 takes place the baptism of Bogor, Bulgarian prince, and in 987, is baptized prince Vladimir of Kiev, the nephew of the princess Olga (baptized in 955).

In this atmosphere, in 1052, the Patriarch Michael Cerularius (1043-1058) begins the offensive against the churches of Latin rite from Constantinople. At 10th of July 1054, the pope's legates, having in their front cardinal Humbert, not being received by the patriarch, they left on the altar of the Holy Sophia, in the name of Pope Leon IX (already dead by three months) the excommunication bulla against the Church of Constantinople. At his turn, the patriarch excommunicates the pope's delegates (the excommunication, which has a personal character, will be removed through the act of reconciliation from 7th December 1965). Finally, Pope Gregory V (1073-1085), former deacon cardinal Hildebrand, who introduces the system of the conclave of bishop-cardinals for the election of the pope, publishes "Dictatus papae", decrees through which he definitively imposes the theory of the pontifical power, inclusively the right of the pope to remove the chiefs of the states. With this, one of the main chapters of the *Catholicism*, from the end of the first millennium, namely the fight of the popes against the "temporal" authority comes to an end. In 1294-1303 Pope Boniface VIII through the *Unam Sanctam* imposes the theory of the two swords, namely the subordination of the temporal power to the spiritual one.

At the beginning of the second millennium, the *Catholicism* enters in its scholastic époque, in which the theology is reduced to the rationalism of the faith and to the systematization of the doctrine

according to the methods of the philosophy. In 1014 *Filioque* is introduced at Rome and in 1088-1099, Pope Urban II institutes the celibate of the priests. In this époque can be mentioned: Anselm of Canterbury (1033-1109), called "the father of the scholasticism", the one who considers the theology as being "fides quaerens intellectum", and formulates "the ontological argument" to prove the existence of God (in "Proslogium"). Author of the treaty "Cur Deos Homo?", Anselm introduces the idea of "satisfaction" in the doctrine of the salvation. Abelard (1097-1142), the author of the collection of "Suummae sententiarum, Sic et Non"; Peter the Lombard, professor and bishop at Paris († 1160), the one who publishes in 1150 the four "Books of Sentences", one of the classical presentations of the *Catholic* doctrine in the middle age; Bernard de Clairvaux (1091-1153) and Thomas d'Aquino (1225-1274), Italian Dominican monk, professor at the University from Paris, canonized as "doctor angelicus". Disciple of Albert (1206-1280), commentator of Aristotle, Thomas d'Aquino († 1274) elaborates between 1266 and 1272 "Summa teologica", the most grandiose scholastic presentation of the Christendom, using the conceptual structure of Aristotle's philosophy. Despite to the fact that against the Thomist intellectualism will raise the theologians of the Franciscan school, of Augustinian and Plotinian inspiration – as for instance Bonaventura (1221-1274), John Duns Scott (1266-1308) and Guillaume d'Ockham (1275-1347) – the Thomist scholastic method will be imposed as normative in the

whole medieval and modern *Catholicism*.

The history of the *Catholicism* is marked during this period by the "schism of the papacy" (1130-1139: Pope Innocent II, antipope Anaclet; 1154-1177: the antipopes are sustained by Emperor Frederic Barbarossa of Germany) and of the assault of the Crusades upon Jerusalem (in 1099 the Frankish Empire of Jerusalem) and upon Constantinople; in 1203-1204 is founded the Latin Empire of the Orient. In the same time take place a series of "ecumenical" councils which promulgate not only disciplinary canons, but also canons with a doctrinal character. Thus, the fourth council from Lateran (1215), dominated by Pope Innocent III (the one who in 1209 initiates the crusade against the Cathars), pronounce himself in favor of coerciveness of annual confession and impartation, for the doctrine of "transubstantiation" in what concerns the Mystery of the Eucharist and for "analogia ontis" in what concerns the likeness of being between creature and Creator. Convoked to put an end to the schism of the popes (1379-1417) – three popes disputed the papal tiara: Gregory XIII at Rome, Benedict XIII at Avignon and John XII at Pisa – the council from Costanzia (1414-1417) condemns to death, in 1415, the Czech reformer Jan Hus (1369-1415) and imposes the "appeasement", choosing a new pope: Martin V (1417-1431). The theory about the superiority of the councils upon the pope was in particular sustained by Gallican theologians, Pierre d'Ailly (1350-1420) and Jean

Gerson (1363-1429). At the council from Constantinople (1414-1418), the superiority of the councils to the pope is refused.

The first attempt of union between Greeks and Latins after the schism from 1054 takes place at the council from Lyon in 1274, the year of Thomas d'Aquino's death. The Emperor Michal VIII the Paleologus (who re-conquered Constantinople in 1261) accepts the confession of faith proposed by Pope Clement IV in 1267. But in 1281-1282 the pope excommunicates the emperor, and so the schism is maintained. Another convention of union is done at the council of Ferrara-Florence (1434-1445), under the pressure of the Byzantine Emperor John Paleologus. Although there are signed more unions (with the Greeks in 1439, with the Armenians in 1439, with the Jacobites in 1442, with the Maronites and Chaldeans in 1445), these convention had no consequences. The council from Ferrara-Florence proclaims the doctrine of the seven mysteries.

It is remarkable for this period the protection of the doctrine of faith with the force of the canonical law. The collections of canonical texts circulate with a normative value: the "Decree" of Gratian (1140), "Liber extra" of Gregory IX (1234), "Liber sextus" of Boniface VIII (1298), the "Clementines", published in 1317 (all of them were compiled in "Codex iuris canonici", promulgated by Pope Benedict XV in 1917).

The Protestant Reform finds the *Catholicism* in full crisis. In its confrontation with the

Protestantism (see PROTESTANTISM), the *Catholicism* uses all the means for maintaining the primacy of the pope and the authority of the papal curia. Wycliffe and Jan Hus are condemned by the council of Costanza. At 15th of June 1520, Pope Leon X issues the bulla "Exurge Domino" through which he condemns the doctrine of Martin Luther (1483-1546), an Augustinian monk at Erfurt, professor of exegesis at the University from Wittenberg, who at 31st October 1517 posts the 95 thesis about indulgences, starting thus the movement of protest against the abuses of the *Catholicism*. In 1518 Luther is declared "heretic". Influenced by the great humanist Didier Erasm from Rotterdam (1466-1536), Luther, who has a meeting at the Parliament of Augsburg (October, 1518) with the Dominican Thomas de Vio Cajetan (1459-1534), famous commentator of Thomas d'Aquino, and Philip Melanchton (1497-1560), the one who composed the "Confession from Augsburg" (1530), accepted by Luther, continue the struggle for the reform of the Church. In 1540, Pope Paul III institutes "The Company of Jesus", the organization of the Jesuits founded in 1491 by the Spanish officer Ignatius of Loyola, to which he entrusts the Catholic riposte against the Protestant heresy, the so-called "counter-reform". For tracking the heretic there existed already the "Inquisition", a tribunal created in 1236 by Pope Gregory IX, entrusted to the order of the "Preachers Brothers" (Dominicans),

founded by Dominique de Guzman (1170-1221).

The most impressive confrontation with the new Protestant doctrines takes place at the council from Trident, convoked in three sessions: 1545-1549, 1551-1552 and 1562-1563, under the popes: Paul III († 1549) and Julius III. The council studies all the great chapters of the Dogmatic (Scripture and Tradition, faith and deeds, the seven Mysteries, the "transubstantiation", the Eucharist as sacrifice, the ordination as Mystery, the superiority of the pope upon the synods, etc.), to which it gives a scholastic formulation. The papal theses are strictly defended and maintained. The Tridentine *Catholicism*, which is anti-Protestantism *Catholicism*, transposed in the concepts of the Thomism, becomes normative; that's why in 1564 is formed a congregation of cardinals assigned to watch the correct interpretation of the council's documents, and in 1566, Pope Pius V, publishes the célèbre "Catechism of the Council of Trident". One of the Jesuit theologians who strongly opposed himself to the Reform in that time was Robert Bellarmine (1542-1641). In 1622, Pope Gregory XV creates the congregation "De Propaganda Fide", the most important missionary organism, which has as target the unbelievers (infidels), but also Christians: "dissidents", "schismatics" (reorganized by Pope Paul VI under the name of "Congregation pro Gentium Evangelisatione or De Propaganda Fide", through the constitution "Regimini Ecclesiae", from 15th July 1967).

Several countries and European capitals cease the relations with the Rome's Church: Henry VIII of England in 1533; Geneva, which accepts the Reform in 1536 (the year when Calvin writes *The Christian Institution* in Latin language). In 1559 John Knox preaches the Reform in Scotland. The *Catholicism* reorients itself towards East. In 1596, a part of the Orthodox hierarchy from Poland unites itself with Rome (the "Union from Brest"), and thus is founded the "United Church". In the year 1582, Pope Gregory XIII does the reform of the Julian calendar.

During the XVIII century the *Catholicism* is confronted with the Jansenism (a theological current which denies the free will, initiated at the beginning of the XVII century by Cornelius Jansenius, bishop of Ypres). In the XIX century the *Catholicism* experiences the so-called crisis of the modernism, caused by the conflict between faith and the modern scientific spirit. Although a series of writers and theologians insist to be the Church updated with the ideas of the époque (Lamennais, 1782-1854 and Lacordaire, 1802-1861), though in 1864 Pope Pius XI (1846-1878) publishes the encyclical "Quanta Cura" to which he adds the "Syllabus": the list of the condemned modern heresies. The same pope arrogates the right, in 1854, to propose as dogma of faith the teaching about the "Immaculate Conception" of Virgin Mary and thus he provokes the dispute about the "pontifical infallibility".

Pius IX following with ardor his ultra-modernist intentions convokes in 1868, through the bulla "Aeterni Patris", the Council Vatican I (the twentieth "ecumenical"). Inaugurated in December 1869, the council votes in 1870 the constitution "Pastor Aeternus", in which imposes the two *Catholic* capital dogmas: the universal primacy of the bishop of Rome and the personal infallibility of the pope when he pronounces himself "ex cathedra". The Council Vatican I led not only to the separation of the Old Catholic Churches from Rome, but also to the establishment of an ecclesiology of juridical and Universalist type. This ultra-modernist ecclesiology was favored also by the cardinal John Henry Newman (1801-1890), an Anglican converted to *Catholicism*, who, under the influence of the Movement from Oxford, launched in the years 1830-1833 (Pusey), writes in 1854 an "Essay about development", into which he speaks about the organic evolution of the dogmas, under the infallible authority of the pope. This was despite de fact that a German *Catholic* theologian, J. A. Moehler (1786-1838), formulated an ecclesiology very close to the traditional synodial spirit.

In 1879 Pope Leon XIII (1878-1903) recommends the Thomism as mandatory scholastic method for the interpretation of the doctrine. The same pope rejects the validity of the Anglican ordinations through the bulla "Apostolicae Curae" (1896), published in 1891 "Rerum Novarum", within which he pronounces with caution about the

social ideas of the time, by doing the apology of the individual property and of the division of the social classes, and in 1894, in the encyclical "Orientalium" he proposes the dialogue with the Orthodox churches. The same social doctrine will be proposed by Pius IX in "Quadragesimo Anno" (1931), resumed by Pope John Paul II in "Centesimus Annus" (1991). To definitively condemn the "modernism", Pope Pius X publishes in 1907 "Pascendi Dominici Gregis", already repressed by the Saint Office in the decree "Lamentabili", from the same year. Continuing to have the same attitude of mistrust, Pius XI condemns the ecumenical movement in 1928, through the encyclical "Mortalium Animos" into which is exposed the theory of "turning back to Rome". In 1950 is promulgated the dogma about the ascension of the Virgin Mary with the body to heavens.

The necessity of a changing of the method is felt though more and more. Pope Pius XII encourages a renewal in the Biblical studies ("Divino Aflante Spiritu", 1943), ecclesiological ("Mystici Corporis", 1943), and liturgical ("Mediator Dei", 1947). Otherwise, it is the époque when a few great theologian philosophers appear: Teilhard de Chardin (1881-1905), who want a religion adapted to the evolution, M. J. Scheeben, Jean Daniélou (1905-1974), Henry de Lubac, Yves de Montscheuil, Yves Congar, Hans Urs von Balthasar. Among the Catholic philosophers the most renown are: Pierre Laberthonnière (1860-1932), Etienne Gilson, Jacques Maritain (a neo-Thomist), Gabriel Marcel – existentialist. In

the same time take place, between the year 1924-1926, the conversations from Malines (Lord Halifax, abbot Portale and Cardinal Mercier) and the efforts of abbot Couturier for a spiritual ecumenism, of the prayer (1933). In the context of the ecumenical movement, initiated by the missionary conference from Edinburg (1910), Yves Congar publishes a reference book, *Chrétiens désunis*, in 1937.

Facing a society in continuous change, because of the technological and social revolution, the *Catholicism* raises the question of his pastoral and cultural adaptation. In this context, Pope John XIII (1958-1963), announces at 25th of January 1959 the Second Vatican Council, which he places it under the slogan of an "aggiornamento". After he issues two important encyclicals about this theme: "Ad Petri Cathedram" (1959) and "Mater et Magistra" (1961), the pope opens the Council at 11th of October 1962, which holds four sessions, and ends at 8th of December 1965, Pope John dying at 3th of June 1963. Pope Paul VI, after his first Encyclical, "Ecclesiam Suam" (1964), promulgates four constitutions adopted by the Council Vatican II: two dogmatic: "Lumen Gentium" (about the Church) and "Dei Verbum" (about the divine revelation); two pastoral: "Sacrosanctum Concilium" (about the liturgy) and "Gaudium et Spes" (about the church in the current world). Two decrees, out of the nine ones, are more interesting for the reports between *Catholicism* and Orthodoxy: one about ecumenism – "Unitatis Redintegration" (November

1964), which consecrates a chapter to the Eastern Churches, and another one, about the Eastern Churches united with Rome – “*Orientalium Ecclesiarum*”.

The most part of the observers consider the Council Vatican II as a pastoral council, though its theological contribution is not without importance. Among others, it seems that three great traditional Orthodox ideas have been recuperated in a new perspective: the synodality, as method for representing the tradition and of presenting the doctrine, the catholicity – imperfect but real – of the local church, the Episcopal collegiality. A big part of the contemporary Catholic theologians wants to see that the ecclesiology of Council Vatican II is different from the one of the Council Vatican I. Some of them take advantage of declarations or allusions from the conciliar documents to do a general *criticism* to the traditional *Catholicism*. In this post-conciliar theological unrest are engaged theologians like: Edward Schillebeck, Karl Rahner, Hans Küng, Cardinal Leo Suenens, Joseph Ratzinger, Jean Tillard, and Emanuel Lanne.

On one hand has been criticized the conception about power and authority within Church (Hans Küng); on the other hand, has been denounced the social doctrine which doesn't stimulate the social and political engagement of the Church against poverty, exploitation of humans, and oppression. This was the basic theme of the “theology of liberation”, a new method for doing theology, which is inspired from

the experience of the “basic communities”. It was expressed by Gustavo Gutierrez (Peru), Leonard Bolf (Brazil), Huan Luis Segundo (Uruguay), Sergios Torres (Chile). All of them entered in conflict with the Congregation for Doctrine of Vatican.

An exhaustive comparison between *Catholicism* and *Orthodoxy* cannot be done here. Although, one can say that, on universal plan, the Eastern Church is the one which played, in the first millennium of the Christian era, the primordial role in forming the doctrine. Not only that the truly ecumenical synods were initiated and organized by East, but the fundamental dogmas of the Christendom have been elaborated in the terms of the Eastern Fathers. Although the Latin Church possesses illustrious Fathers and writers, Rome cannot be compared with the great Christian centers: Antioch, Alexandria, Ephesus, Edessa, Caesarea, and Carthage. The theological contribution of the popes or of the papal legates to the ecumenical synods is palliative. Politically and culturally separated, the two parts of the Christian world have different perspectives: the East has a conciliar attitude and it is preoccupied for preserving the continuity with the Orthodox tradition; the West aims the centralization of the Church and the expansion of the authority of the pope, and that's why easily accepts the accumulation of “new traditions”. Therefore, since IX century, have been circulating in East, lists with the “Latin innovations” or the “papal

dogmas". In his encyclical towards the Eastern patriarch (867), Photius mentions among others: "Filioque", the use of the unleavened bread to Eucharist, and the celibate of the priests. At the request of Photius, bishop John of Ochrid prepares a letter towards bishop John of Trani, in which he enumerates the customs introduced by Latins, which contravene to the apostolic tradition: the use of unleavened bread as matter for Eucharist, eating meat and "suppressing" Halleluiah in the Great Fasting, the fasting of Saturday. After the act of excommunication from 1054, the patriarch Michael Cerularius, in a letter towards patriarch Peter of Antioch, mentions as Latin errors: the adding "Filioque", the celibate, the absence of the veneration of the saints, and he asks himself why the name of the pope is still preserved in diptychs. In his answer the Antiochian patriarch makes a difference between the essential teachings, unanimous and mandatory, and diverse, local traditions (azyme), what it means that he accepts a unity in diversity.

After IX century, the Byzantine lists of Latin innovations comprise among others: the Baptism through spreading with water, the Eucharistic matter, "Filioque", and the pope's primate. There are brought two main accusations: the introduction of doctrinal and liturgical innovations, and the exercising of the primate of the bishop from Rome in a centralized sense, which denotes an anti-synodial conception, unknown within the Church. The Roman primate is recognized, of course, in the sense that the bishop of Rome

is the *first* one from the five equal patriarchs, "primus inter pares", but being rejected its divine right of intervening in the life of the local churches, though in certain cases, the patriarch, like also the emperor, makes appeal to the pope. These doctrinal differences will be remembered by Orthodox both with the occasion of the unionist synods (under the pressure of the Byzantine emperors, the Greek Orthodox accept to discuss the "Filioque" doctrine at the council from Lyon in 1274, and to subscribe to the formula "Ex Padre, per Filium", proposed later by the council from Florence – 1438-1439), and also with the occasion of the attempts to unite with Rome (Brest 1595). In the "Encyclical of the Eastern Patriarchs" from 1848, they are not only enumerated in detail but also categorically rejected.

Yves M. J. – Congar enumerates five main differences, regarding the doctrine, between Orthodox and Catholics, but he considers that none of them has a radical sense. These differences are: 1) "Filioque"; 2) the pope's primate upon the universal church and the pope's infallibility; 3) the sacramental doctrine, especially the indelible character of the ordination and of the anointment, the nature of wedding ceremony and the Eucharistic consecration through epiclesis; 4) the without-blemish-conception of Virgin Mary (meanwhile, in 1950, it is added a new dogma of ascension to heavens with the body of Virgin Mary); 5) the teaching about purgatory and the particular judgment. Congar is convinced that these oppositions can be seriously reduced to the

limit of a legit diversity, but he recognizes that "in the current state, the primate and the infallibility of the pope are irreducible points of opposition".

Indeed, after the Council of Vatican II, that vigorously affirmed that the pope's primate is an indispensable structure to the unity of the universal church, one can clearly see that what is at stake it is not a simple doctrinal difference, but a whole ecclesiological vision. Thus, the Orthodox will never accept to discuss with the Catholics the project of the historical and universal church starting from a principle that aprioristically determines this project.

The characteristics under which the *Catholicism* is known can be resumed thus, even if some of these characteristics have no longer the rigidity from the past:

- systemizing of the doctrine of faith, in such a manner, that a distinction between the dogma of the church and the personal theology becomes impossible;

- introducing in the formulation of the dogmas of some metaphysical and scholastic concepts, characteristic to a particular philosophical school;

- continuous "development" of the tradition in new dogmas; for instance, the affirmation that, for salvation, it is necessary the obedience to the Roman Pontiff (Pope Boniface VIII, Bulla *Unam Sanctum*, 1302);

- instituting an infallible magisterium that pronounces itself "ex cathedra", at universal level, without the consensus of the church;

- necessity of imposing with the force of the canonical law the acceptance of the dogma, from where the impression that the dogma does not need the "reception" of the church:

- unity and centralization through the juridical structure of the Church, and not through consensus and synodality.

Bibliography: Pierre Batillol, *L'Eglise naissante et le catholicisme*, Paris, V. Lecoffre, 1909; Idem, *La siege apostolique*, 359-451, 2-e éd., Paris, J. Gabalde, 1924; Karl Adam, *le vrai visage de catholicisme* (translation by E. Ricard, Paris, Bernard Grasset, 1931; Henri de Lubac, *Catholicisme. Les aspects sociaux du dogme*, Paris, Edition du Cerf, 1938 (coll. Unam Sanctam 3); Yves M. J. - Congar, *Chrétiens désunis. Principes d'un "Oecumenisme" catholique*, Paris, Ed. du Cerf, 1937; Idem, *L'ecclésiologie du haut Moyen-Age*, Paris, Edition du Cerf, 1968; Idem, *Chrétiens en dialogue*, Cerf, Paris, 1964; Friedrich Heiler, *Die Katolische Kirche des Ostens und Westens*, München Reinhardt, 2 volumes, 1937-1941; J. B. Duroselle, *Histoire du catholicisme*, Presses universitaires de France, Paris, 1949; Jean Meyendorff, *Orthodoxie et Catholicité*, Paris, Edition du Seuil, 1965; Jaroslav Pelikan, *The Riddle of Roman Catholicism*, Abingdon Press, New York Nashville, 1959; Jean Danielou, Jean Honoré, Paul Poupard, *Le catholicisme, hier-demain*, Paris, Buchet/Chartel, 1974; Charles Weichenheim, *La théologie catholique*, Presses universitaires, Paris (coll. Que sais-

je?); P. L'Hullier, *Les sacrements, ponts our murs entre l'Orthodoxie et Rome*, in MEPREO, 51, 1965; a. Argyriau, *Remarques sous quelques listes grecques énumérant les heresies latines*, in "Byzantinische Forschungen", Amsterdam, IV (1972), p. 9-31; T. M. Popescu, *The Encyclical of Patriarch Photius towards the Oriental Patriarchs* (867), in "Theological Studies", I (1930), no. 2, p. 56-76; D. Popescu, *The Roman Catholic Ecclesiology According to the Documents of the Council Vatican II and Its Echoes in the Contemporary Theology* (doctoral thesis), in "The Orthodoxy", XXIV (1972), no. 3, p. 325-457; Cezar Vasiliu, *The Relations between Roman Catholic Church and the Orthodox Church since the Announcing of the Council Vatican II (January 1959) to December 1970* (doctoral thesis), in "The Orthodoxy" XVIII (1976), no. 1, p. 51-198; Conférence de évôques de France, *Catéchisme pour adultes*, Paris, 1991; René Laurentin, *L'enjeu du Synode suite du Council*, Edition du Seuil, Paris, 1967.

CHALCEDON

[The Christological dogma from...]. The IV Ecumenical Synod, which was held in 451 at Chalcedon, a city in Bithynia, near to Constantinople, at the summoning of the Emperor Marcian (450-457), in the presence of ca. 350 bishops and of four papal delegates, wanting to reaffirm the Nicaea-Constantinople Creed, it is confronted with the problem of the correct interpretation of the Christological doctrine, in front of two big heresies: the Monophysitism and the Nestorianism (see

CHRISTOLOGICAL HERESIES). Condemning the teaching of Eutychios, a monk from Constantinople, who sustained that, after the hypostatic union, Christ has only one nature (monos physis), the godlike one, the synod affirms that Jesus is a true man, of one nature with the people (see HOMOOUSIOS) according to the humanity. He has a rational soul and a body born from Virgin Mary, "in everything according to our likeness, except the sin" (Hebrews: 4: 15). Condemning the Nestorianism, the synod affirms that Christ is known in two natures (dio physein), being true God and true man, but not in two persons (prosopa). He is truly One, His subject being the hypostasis Himself of the Word of the eternal God. So, the Word of God, the Only One Begotten, is recognized in two natures (dio physein), hypostatically united, without mixing the natures (asinkitos), without their changing (antreptos), without their division in two categories (adiairetos), without their separation (achoristos), in only one person (prosopon) and hypostasis (hypostasis).

The Christology from *Chalcedon* constitutes a decisive step in developing the Christian theology at universal level, the three schools of theology from that time – Alexandria, Antioch and Rome – being represented and in total agreement.

The *Chalcedon* uses the word "hypostasis" with the meaning of person (or personality), of subject into whom the united natures subsist, not in the sense of substance, as it is used by Nicaea. The hypostasis is divine and

unique, is the person of the Son Himself, and not the human "self", as the Antiochian theology affirmed. "Phisis" indicated the substance, the reality or the nature, therefore the difference. The properties (idiotétos) of each nature are preserved and converge in a sole person. The synod accepts the twelve anathemas of Saint Cyril, fires the Patriarch Dioscoros of Alexandria, who at the synod from Ephesus from 449, forcedly rehabilitated Eutychios. The synod adopted a decree through which confirms the Creed from Nicaea, including the new Christological formula (and not the one suggested by Pope Leon I in a letter towards the bishop Flavian).

Through the canon 28, the synod recognizes to the Constantinople, the "new Rome", the same privileges as to the chair from Rome, having the second rank after Rome, in the order of the Churches, as otherwise decided the Ecumenical Synod II (Constantinople, 381), in the canon 2. Also the synod raises the chair from Jerusalem at the rank of Patriarchy (see PENTARCHY).

Bibliography: Francis Dvornik, *Histoire des Conciles*, Edition du Seuil, Paris, 1962; René Metz, *Histoire des conciles*, Presses universitaires de France, Paris, 1968; K. Sarkissian, *The Council of Chalcedon and the Armenian Church*, New York, second edition, 1975: Priest Professor PhD Academician Dumitru Stăniloae, *The Christology of the Synods*, in "The Orthodoxy", XXVI (1974), no. 4, p. 573-580; Timotei Traian Sevcicu, *The Christological Doctrine*

of Saint Cyril of Alexandria, Publishing House of the Metropolitan of Banat, Timisoara, 1973, p. 18-39; Metropolitan Methodius of Axum, *The Christology of the Ecumenical Synods*, in "Ekleziastikos Pharos", 58 (1976), p. 148-163; René Marlé, *Chalcedoine réinterrogé*, in "Revue de Sciences Religieuses", 65 (1967), p. 15-44; Teodor M. Popescu, *The Historical Importance of the Ecumenical Synod IV*, in "The Orthodoxy", III (1951), no. 2-3, p. 188-294; I. Rămureanu, *The Historical Event before and after the Synod of Chalcedon*, in "Theological Studies", XXII (1970), no. 3-4, p. 179-211.

CHARISMA [Greek: charisma, Latin: charismata = gifts]: besides the sacerdotal ministrations, which form the hierarchical, organized according to an order (*taxis*) through ordination (I Timothy: 4: 14; I Peter: 4: 10), within the body of the Church there are gifts, vocations or faculties, which are personally shared by the Holy Spirit (Romans: 11: 29). In the life of the community from Corinth (I Corinthians, chapter 12) an essential place is occupied by the *charismatic* ones. To Paul, the *charismas* have a great role in the building of the Body. Thus, the Church is built not only through the religious services of the bishop and of the priest, but also through the believers' *charismas*. Besides the plurality of the priestly religious services, the Ghost gives a variety of personal gifts and virtues ("We have diverse gifts, *charismas*, according to the grace given to us" – Romans: 12: 6), which are

exercised within the Church: "According to the *charisma* received by everyone, use it towards the benefit of everybody, like good stewards of the many kinds grace of God" (I Peter: 4: 10).

The Church is a body formed by diverse limbs which have diverse ministrations and which work together (I Corinthians: 12: 14). In fact, any ministration is based on a *charisma* received in the Holy Mysteries, because the Church is founded in the Holy Ghost (I Corinthians: 14: 35). But not all the ministrations have a sacerdotal consecration and are received through ordination. The *charismatic* variations form "the universal priesthood" of the believers, state obtained in the mystery of the Anointment. They vary according to the needs of the community. There is not a complete list of the *charismatic* ministrations, neither an absolute definition of these ones (Romans: 12: 6-8). There are through numerous witnesses about the diverse forms of the *charismas* in the early community: apostles and prophets (Ephesians: 2: 20; 3: 5); bishops and deacons (Philippians: 1: 1); teachers, shepherds and evangelists (Romans: 12: 4-8; Ephesians: 4: 11); healers (I Corinthians: 12: 28-31); prophets (I Thessalonians: 5: 20).

The *charismatic* dimension of the Church is better observed in the liturgy, which coordinates, makes dynamic and uses a great variety of ministrations and *charismas*: celebrants, lectors of the Bible, catechumens, prophets who denounce the injustice, ministrants to agapes, etc. Both the priestly ministrations and the

charismatic vocations, each one according to its order, have a common responsibility in the life of the Church. The Church has the duty to keep lit the gifts and the callings of the Holy Ghost: "Do not quench the Ghost" (I Thessalonians: 5: 19).

Bibliography:

E. A. Spephanou, *The Charismata in the Early Church's Fathers*, in "The Greek Orthodox Theological Review", no. 21 (1976), p. 125-146; Olivier Clement, *L'Eglise Orthodoxe et le mouvement charismatique contemporain*, in "la Tribune Familiale" (Paris), no. 149, 1974, p. 2-3; Marc-Antoine Costa de Beauregard, *L'Eglise eucharistique, charismatique, locale*, in "Présence Orthodoxe", no. 29, 1975; Valeriu Dărgușin, *The Charismas in the Life of the Early Church*, in "Theological Studies", XLI (1989), no. 5-6, p. 50-62.

CHRISM-ANOINTMENT [Greek:

to miron hrisma, Latin: unctio]: the Mystery of the impartation of the gifts and of the charismas of the Holy Ghost, done by invoking the Holy Ghost and *anointing with the Holy Chrism*, through the newly baptized one is sealed as "priest" and "king" in the universal priesthood of the Church (Joel: 2: 28; Acts: 2: 17). The *anointment with chrism* it has its origin into the descend of the Holy Ghost upon Jesus at His Baptism in Jordan; it was administrated in the early Church through the laying on of hands (Acts: 8: 17; 19: 6) – known for a while under the name of "*anointment*" – and it is committed in the frame of the Liturgy being preceded by Baptism and

succeeded by Eucharist, as integral part of the Initiation Mysteries, which form a sole sacramental act. The Canon 48 of the Synod from Laodicea (364) provides that, after baptism, the enlightened one to be "*Anointed with Chrism*" and made partaker to the Holy Mysteries. Cyril of Jerusalem (which cites in the support of these Mysteries: I John: 2: 20, 27; I Corinthians: 2: 12; Acts: 10: 38) considers that only through the heavenly *anointment* of the Holy Ghost, namely by becoming "*anointed*" or "*christs*", the believers are truly "Christians". "Now you have become christs, through the laying of the seal of the Holy Ghost and you have received everything that was prefigured, for you are "icons of Christ" (*The Mystagogical Catechesis*, III, 1-5, cited translation, p. 63-66).

The *anointment with chrism* is the Mystery by excellence of the Holy Ghost, the Sanctifier, the One Who seals with the holiness of Christ (II Corinthians: 1: 21-22). It means not only the holiness of the body, through the *anointment with the Holy Chrism*, consecrated by the local bishop, for in this way the Christian to become "good fragrance of Christ" (II Corinthians: 2: 15) and to resist against all the powers of the enemy (Philippians: 4: 13), by being dressed up in the armor of the Ghost, but the *anointment with the chrism* is accompanied by the receiving of a personal gift of the Holy Ghost (I Corinthians: chapter 12), making out of the Church a charismatic body. The "seal of the Holy Ghost" being indelible, the *Anointment with Chrism* has been

administrated for the second time only to the heretics (see INDELEBLE and MYSTERIES).

Bibliography: Saint Cyril of Jerusalem, *The Mystagogical Catechesis*, III, 1-7, cited translation, p. 63-67; N. Cabasila, *The Life into Christ*, the third book, 1-7, cited translation, p. 103-112; Anca Manolache, *The Holy Mystery of the Anointment with Chrism*, in "The Voice of the Church", no. 9-12 / 1978.

CHRISM-UNCTION [Greek: *evhelaion* (from *evlehi* = prayer + *elaion* = oil) = the blessing of the oil]: the Mystery in which the one who is sick, through anointing him with sanctified oil and invoking the Holy Ghost by the priests, he receives the healing of the body and the forgiveness of the soul. A direct reference about this Mystery can be found in the epistle of Saint James: 5: 14-15: "Is there somebody ill among you? Let him call the priests of the Church and let them pray for him, *anointing him with oil*, in the name of the Lord. And the prayer of the faith will heal save the ill one and the Lord will raise him up, and if he would have committed sins they will be forgiven to him". One of the messianic ministrations of Christ is the thaumaturgic one, like it comes out from the seven evangelical periscopes which are read at the Mystery of the *unction* (Luke: 5: 25-37; 19: 1-10; Matthew: 10: 1, 5-8; 8: 14-23; 25: 1-13; 15: 21-28; 9: 9-13). The priests continue in the Church the ministration which Christ entrusted to His apostles: "And going, they (the twelve) were

preaching the repentance. And they cast out demons and anointed with oil many sick ones and healed them” (mark: 6: 12-13). The mystery of the healing through prayer and anointment must not be confounded with the charisma of the healings (I Corinthians: 12: 28). The healing of the body is one of the anticipated signs of the Kingdom of God: “The power of the Lord will be shown in healings” (Luke: 5: 17).

The *unction* comprises few main elements:

a) The repentance, for the forgiveness of the sins stays at the origin of the healing of the sickness. The sin and the sufferance go together, like the soul and the body is inseparable in the human nature: “What is easier? To say: forgiven are your sins, or to say: rise yourself up and walk? And for you to know that the Son of Man has on earth the power to forgive the sins, He said to the man with palsy: Rise up, take your bed and walk to your house” (Luke: 5: 23-24). To die to the sin through repentance it means to restore the articulation which stays at the root of the life and of the human.

b) The reading of the seven biblical pericopes, from Apostles and Gospels, which it means that the healing act is not a medical intervention or a miraculous healing, but an act of compassion of Christ, “the physician of the souls and of the bodies”, the One Who bears without pain our helplessness, with Whose wound all of us have been healed”. “For like Your glory is, so is also Your mercy”, that’s why He commanded to us to forgive for seventy times seven to the ones who fall into sins.

c) Seven prayers for blessing the oil, accompanied by the same number of touching of the sick one by the priests (seven or only three), towards healthy and deliverance of all illnesses. The oil is the symbol of the godlike mercy (Luke: 10: 33-34), of joy and of holiness: “For You did not want to clean us through blood, but You have taken in the sanctified oil the image of the Cross”. “Seven prayers, anointments and priests” it means the plenitude of the Church, which just like an organism it feels the sufferance, the infirmity and the helplessness of a limb: “If a limb suffers, all the limbs suffer together” (I Corinthians: 12: 26). The priests are praying not only for the healing of the soul and of the body and for cleanness and removal of all the passion and helplessness and illness, and of the whole bodily and spiritual defilement”, but especially for the reintegration of the sick one into the body of the Church: “Gift him healthy and whole to Your Church, to be well pleasant to You and to be him doing Your will”.

The Mystery of the *unction* is given to any sick one for healing, in case of sufferance and at any age. In the Oriental tradition, it is not a preparation for death (“extrema unction”) and neither is given in the last moments of the life (“in articulo mortis”), without the hope of healing. The Kingdom of God is the eternal life, and that’s why the regeneration of the human is a sign of the Kingdom. The physical sufferance must be healed through medical treatment, but when the articulation between body and soul is touched, and then only an act of “godlike anointment”, in a

mysterious way, can restore this wound. Even the physical fullness is not restored through working the Mystery of the *unction*, the articulation which keeps the man in the eternal existence is strengthened with the grace of God. That's why, the Mystery of the *unction* is one the anticipated "signs" of the resurrection and of the Kingdom of God, the believer having in his bodily and spiritual senses, even from this life, a foretasting of the future restoration and immortality. The human body is the body assumed by the Son of God, and that's why it will be imparted by the same state in the end. In this sense, the *unction* is the Mystery of the hope in the promises of the Kingdom of God. It shows especially the value of the body, destined to be extolled through the participation according to the grace to the deified body of Christ.

"Master All Keeper, holy Emperor, the One Who punishes and does not kill, Who strengthens the helpless ones and rises the fallen ones; the One Who eases the bodily torments of the people, we pray You, our God, to bring Your mercy upon this oil and upon the ones who are anointed from it in Your name, to be them towards the healing of the soul and of the body and towards cleanness and removal of all the passion and of all helplessness and illness and of all the bodily and spiritual defilement. So, God, send from heavens Your healing power; touch the body, appease its fever, ease its sufferance and banish all the hidden sickness.

Be You the healer of this servant of Yours (Name of the ill one); rise him from the bed of the pain and from the bedding of the tormenting. Gift him healthy and whole to Your Church, to be him well pleasant to You and to be him doing Your will.

For to You is due to have mercy on us and to save us, our God, and to You we raise glory, to the Father and to the Son and to the Holy Ghost, now and ever and forever. Amen" (Euchologion, edition from 1971, p. 113).

Bibliography: *The Dogmatic and Symbolic Theology*, edition from 1958, volume II, *The Mystery of the Unction*, p. 922-929; Frank Gavin, *cited work*, chapter *Unction*, p. 386-393; N. Grosu, *The Mystery of the Holy Unction*, in "The Orthodoxy", XXXI (1979), no. 3-4, p. 553-561; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, cited edition, volume III, p. 202-208; Vasile Răducă, *The Mystery of the Holy Unction*, in "The "Romanian Orthodox Church", CVII (1989), no. 7-10, p. 175-189.

CHRISTIAN-CHRISTENDOM

[Greek: hristianos, hristianosmos; Latin: christianus, christianismus]. The name *Christians* attributed to the disciples of Christ appears immediately after the resurrection, for the first time in Antioch: "For the first time, to the disciples was given the name *Christians* in Antioch" (Acts: 11: 26). *Christian* designates the ones who convert themselves to the religion of Christ

(Acts: 26: 28), and the ones who suffer for Christ (I Peter: 4: 16). Ignatius of Antioch uses the name of *Christendom* (hristianismos) to designate the teaching of Christ in comparison with the Judaism (Epistles: *Towards Magnessians*, X, 1 and 3; *Towards Romans*, III, 1; *Towards Philadelphians*, VI, 1; according to *The Martyrdom of Polycarp*, X, 1). In the first place the Christendom is not a philosophical speculation about the science and the existence of God, but *the faith in God*, namely that vision and rule of life revealed in what said and did Jesus Christ, the Son of God (I John: 5: 5), on earth. The Christendom is based on revelator events and objective, universal teachings, which were taught and lived by Jesus Christ, the Embodied Word of God. The personal approach of these constitutive elements it is the essential condition of being disciple and witness of Christ in the bosom of a disciplined community.

Christendom has in its center a theological question about the actuality of the salvation: What to do myself to be saved? How to inherit me the eternal life? This problem hangs on the present human existence and it has been asked from the beginning of the mankind. History becomes in this way the history of the men's salvation. Jesus, in His preaching and mission, He refers Himself to an answer which was given to this question in the period anterior to His coming, in the frame of the Old Testament. To Him the rule proposed by the rule of life proposed by the Law given through Moses (Exodus: 20: 2-17; Deuteronomy: 5: 6-21) must be

understood and live in another mode than the one proposed by the religious authorities of His time. Even more, He Himself reveals in His life and example, the *way*, the *truth* and the *life* (John: 14: 6), which lead to God. Being *Christian* it means to confess that Jesus is Christ, the Savior of the world. But this is not enough. Being *Christian* it means participating to the life and to the sufferance of Jesus, having the force to follow Him on His way, and having the courage to proclaim Him publically. Being *Christian* it means to change the life into a new existence according to the image of Jesus Christ.

In the New Testament there is not found a plan to constitute the *Christendom* as a "*Christian society*", parallel or superposed to the state, neither as a particular philosophical and religious system. The *Christian* community appears like "*ekklesia laos tou Theou*", the assembly of the ones called by God, united by the same faith, love and hope, into which and through which the Living God penetrates in the real life of the people for removing them into another order of existence. The Church has its origin in the initiative and in the calling of God, and it is no invented, it is not created as a voluntary public association. Of course that this implies a theological reference, given into the deeds of God during history, starting with the embodiment, the death and the resurrection of His Son, and culminating with the sending of His Holy Ghost into the world, at Pentecost. That's why, at the beginning, not any assembly of believers or social meeting was called church. Thus the *Christian*

community appears in history as having a unique identity, built according to the model which Jesus Christ Himself has instituted. This is the great historical surprise which this human generation "has created", which brings "a new way of life", unknown before, of which reminds the *Epistle towards Diognetus* (ca. 124). But just this specific imprint created difficulties for the accommodation of the *Christendom* in different cultural, social and political situations during history.

The post-Apostolic and Patristic Church had tough to find a frame of existence inside Roman Empire, which, at its turn could not deny the reality and the historical importance or the *Christian* religion. Placing *Christendom* in this environment was not easy, because it presupposes a multiple confrontation; with the religious polytheism and with the philosophy of the time, with the Judaism which concentrated itself around the temple of Jerusalem, and with the institution and with the political structures which were sustaining the empire. In what regards the attitude towards the Greek-Roman culture, are known more apologetic tendencies: one militant and radical adopted by the first apologists, who pose the report between *Christendom* and paganism in terms of total discontinuity (Atenagoras); another one, defensive, but opened to the values of the philosophy of the antique culture (Theophilus of Antioch, Justin and Basil of Caesarea); and another one which tries formulating the *Christendom* in terms of "*Christian philosophy*"

(Clement the Alexandrine, in "Stromata", Origen (184-254, in "Contra Celsum").

The more the *Christianity* was penetrating in the intellectual world, the more the problems: which are the presuppositions of the *Christian* faith; how the Gospel is communicated through the language, ideas and the literature of the époque – were leading to the necessity of a cultural missionarism. The patristic theology shows very clearly that there existed a critic assimilation of the philosophical language and notions (especially out of Platonism and neo-Platonism), and this happened after were submitted to a severe discernment the metaphysical bases themselves of the antique philosophical systems. In this process the *Christendom* is preoccupied with the philosophies not so much as metaphysical errors, but rather as epistemological errors, because the faith it meant illumination, knowing through revelation. Also, being given the fact that many Greek and Roman philosophers were attracted to *Christian* faith (Justin, Pantem and others), the philosophy reconsiders its own positions towards the *Christian* religion (for instance Julian the Apostate in "Contra Gallilaeos").

Despite to the fact that the Church did not intend to convert the Roman Empire, neither to transform it in "*corpus christianorum*", though the Roman emperors support the paganism and to not hesitate to take actions for impeding the development of the *Christendom*. At the beginning, there does not exist a politic of

persecution of the *Christian*; but, starting with the emperor Domitian (81-96) and Trajan (98-117), continuing with Decius (250-251) and Valerian (257-260), and ending with Diocletian (284-305), the situation aggravates, though the loyalty of the *Christians* to the civilian authorities remains exemplary. Perplexed by the resistance to the sacrifice of the *Christian* (according to Tertullian's expression, the blood of the *Christian* is the seed of the *Christendom*), the emperors change the edicts of persecution in edicts of tolerance.

The systematic persecution which intended definitive liquidation of the *Christendom* (the great persecution of Diocletian in 303) already cease under Galerius. After his meeting with Licinius, at Milan (313), Emperor Constantine, who remains his entire life "pontifex maximus" adopts legislation favorable to *Christendom* (the freedom of the public cult; Sunday is recognized a day of repose; the Church obtains the right of having properties and of receiving donations, etc.), founding after a "*Christian*" empire for which the "second Rome" is built: Constantinople – the city of Constantine, which he invests with universal political and churchly authority, "ecumenical". Due to Constantine and after to Theodosius I, after 381, the Roman Empire not only was moved in Orient, but it fundamentally changed its structure and its character. *Christendom* is recognized in 381 as official religion of the empire, the Church being included in the political structure of the state, enjoying its

protection. At its turn the Church declares Constantine "equal to the apostles", and the name of the emperor appears on the Church's lists of remembrance.

In these conditions and in this period (centuries IV-VIII) was clarified also the report between Church and state, which can be defined as a "symphonic" one, in the sense that an institution cannot be conceived without another, they existing as two complementary entities, impossible to be separated. It is the theory of Emperor Justinian (518-656), based on the recognition of the "diarchy", of the double authority – the emperor's one and the patriarch's one.

In the virtues of this "symphony" the emperor, who had to profess the Orthodox creed, accepted to receive the crown from the hand of the Patriarch of Constantinople, during a religious ceremony in the Saint Sophia Church. Of course he was not crowned as chief of the Church, and the patriarch couldn't crown a heretic emperor, the Orthodox confession being mandatory for detaining the imperial office. On one hand, in the virtues of the same "symphony", the Byzantine emperors convoked the ecumenical synods and promulgated "edicts of faith", against the heresies which constituted a danger not only to the Orthodoxy of the faith, but also to the unity of the empire. So is explicated the Emperor Zenon's "Henoticon" (474-491), an edict of union, published in 482 with the intention to reconcile the Orthodox believers with the Monophysite, separated after the ecumenical synod from Chalcedon (451) and

“Ektesis”, promulgated by Emperor Heraclius in 638, in which he proposes the Monothelitism as a doctrine of reconciliation. Both attempts failed, the proposed doctrines being rejected by both sides.

Of course this “symphony” cannot be described but in a general sense and cannot be considered an ideal Christian social system, because it had a unequal and full of tensions evolution. It was rather an “instable and dynamic polarity”. Even more, in some époques the Church suffered because of its alliance with the Byzantine state. For instance, in the iconoclastic dispute from the VIII-IX centuries` dispute, the Byzantine emperors demanded to exercise a doctrinal authority. As it is known, against the iconoclastic emperor the monks fought fiercely. The “symphony” though remains a fundamental characteristic of the canonical tradition of this period, in the Oriental part of the empire. (the “symphony” is different from the medieval Caesar-Pope-ism from the Western Church and from the theory of “separation”, imposed in the modern époque).

The statistic of the Christians (1990):

Roman-Catholic	995780000
Protestants	363290000
Orthodox	166942000
Anglicans	72980300
Other denominations	159785700
Total	1758778000

(According to the *Encyclopedia Britannica*, Book Year 1991).

“The Christians do not differ from the rest of the people neither by country, nor by language, or by customs. The Christians do not live in their own cities, do not speak some different language, and neither they practice a strange way of life. The teaching that they have isn’t a discovery of the mind or of the human cogitation, neither they adhere to a human teaching as other do. They spend their life in any city, Greek or foreigner, as to everyone it has been destined by his fate, following the local natural habit in what concerns the clothing, the food, and other states. Although they live at home in the countries where they were born, they behave like strangers. They participate to everything as citizens but they suffer everybody and everything like strangers... Like all the people they marry and give birth to children, but they do not reject the born ones. Any Christian can freely share the table of somebody else but they never sleep in a common bed. Although they live into the body they do not live according to the body. They live on earth but their citizenship is heavenly. They obey to the decided laws but in their private life they are above laws. They love all the people but they are persecuted by all people. They are misunderstood and condemned, but suffering death they are awakened to life. They are poor, but they make others rich; they are deprived of anything but they have everything. They are dishonored, but they are though glorified in their abasement; they are blasphemed but redeemed. They reward the calumny with

blessing, and the insult with delicacy. For the good they do they are punished like they would be bad, and when they are condemned, they rejoice themselves like some who would give life. They are punished by Jews as some heretics, and persecuted by Hellenes, though the ones who do evil to them cannot explain the cause of their hostility (The Epistle towards Diognetus, 5, cited translation, p. 176-177).

Bibliography: Oscar Cullman, *la loi et le culte de l'Eglise primitive*, Delachaux et Niestlé, Neuchâtel, 1963, p. 89-102; Henry Chadwick, *The Early Church* (Penguin Books), edition 1977; A. Schmemmann, *Byzantine Theocracy and the Orthodox Church*, in Saint Vladimir's Seminary Quarterly, volume I (1953), no.2; N. G. Wilson, *Saint Basil on the Value of Greek Literature*, London, Duckworth, 1975 (Greek text, translation and commentary); W. J. Malley, *Hellenism and Christianity*, Rome, Università Gregoriana Editrice, 1978; Demetrios J. Constantelos, *Jews and Judaism in the Early Greek Fathers (100 A.D. – 500 A.D.)*, in "The Greek Orthodox Theological Review", 23 (1978), no. 2, p. 142-156; Pierre L'Huillier, *L'expérience politique de l'Orthodoxie*, in the volume "Les chrétiens et l'état", Mame, 1967, p. 71-125; Konrad Algerwissen, *Konfessionskunde*, Verlag Bonifacius – Druckerei Paderborn, 1966.

CHRISTOLOGY [Greek: Hristos – the One Who has received the anointment, the Anointed]: the Orthodox teaching about the two

natures and the unique Person of Christ, which in its definitive form was elaborated by the ecumenical synods (especially by I, IV and VI) through the synthesis of the data from the New Testament and the patristic theology. In the same period was also elaborated the *Christological* vocabulary: person, the hypostatical union or "enhypostasis" of the human nature in the Person of the Word; the communication of the idioms, the perichoresis of the reciprocal interpenetration, the deification of the human nature. Jesus Christ, the Son and the Word of God, is the second Person of the Holy Trinity, about Whom the Symbol from Nicaea (art. 2-7) affirms that He was born from the Father before all ages: "Light from light, true God from true God, born, not made, the One Who is of the same being with the Father...".

This confession of faith of the Ecumenical Symbol from Nicaea (325), which affirms, against the Aryan heresy, the consubstantiality of the Son with the Father was developed and clarified by the following Ecumenical Synods (III, IV, V), against the diverse heresies which appeared after the Synod from Nicaea, and which either denied the union of the two natures, the godlike one and the human one, of the reality of the human will in the Person of the Son. The Ecumenical Synod IV (Chalcedon, 451) adopted the dogma according to which Jesus Christ is the embodied Son and Word of God (John: 1: 14), true God from true God, of one being with the eternal God and with one being with us according to the human nature, the two

consummated natures being mysteriously united in the divine unique person of the Word of God, without mixing, without change, without division, and without separation. And the Ecumenical Synod VI from Constantinople (680-681) affirmed that the embodied Son has two natural wills and two energies, one created and one uncreated, inseparably united in the unique subject of the Word.

We are mentioning here few major aspects of the *Christology*:

a) The preexistence of the Logos through the birth from ever of the Word, which constitutes the unique act of the Person of the Father in the relation with the Son. The Son is the fruit of the Father like subject who exists in communion with another person, The Son exists from ever, of the same being with the Father – the father Who gives birth. Truly, from the words of the Holy Scripture comes out that the Son is the second Person of the Holy Trinity (Matthew: 28: 19), God-the Son, Who embodies Himself and dwelled among us (John: 1: 14). Before the embodiment, the Son One Born from the Father existed from ever: “At the beginning was the Word and the Word was at God and God was the Word” (John: 1: 1); He is before everything and everything for Him is laid” (Colossians: 1: 17). He is the image of the unseen God (Colossian: 1: 15; Hebrews: 1: 3), the eternal Word “Who made Himself body” (John: 1: 14). In Jesus Christ we saw God in person, in time and space (John: 14: 7, being present and personally working into the world. In Him, the

eternal life, which was the Father, manifested in the world (I John: 1: 3). The Son is the full and the final revelation (Romans: 8: 32) of the mystery of God (Colossians: 1: 27; 2: 2).

b) The union of the two natures and wills, the godlike one and the human one, does not alter the unity of the hypostasis of the Word. No nature or will is diminished or altered in its properties. In the end, the mystery of the Word's relation with the human nature which He assumed, it is now known. This is the “great mystery of the good-faith” (I Timothy: 3: 16).

Through His embodiment the Word of God assumed in His hypostasis the human nature out from Virgin Mary, remaining also what he was before the embodiment: “God-the Word, through the descent of the Holy Ghost, united Himself with Her and out of Her he was born a consummated man, without mixing or changing His nature” said John Damascene. Thus, the embodied Word has two natures, two wills and two energies, the godlike one and the human one, united in His eternal hypostasis, without mixing, without changing, without division and without separation. After the union, each nature with the fulness of its properties and characteristics, are permanently preserved into Christ, without mixing and without separation, for he is both man and God in the same time. About this thing Cyril of Jerusalem says: “Man, but also God in the same time. Man, according to what is seen, whole man, as I am, with all my things, for cleaning me to save me. God,

according to what is not seen, consummated God, having His being from the consummated Father. The One Who exists in the mastery image of God has taken yet my image of servant. Her has not diminished the worthiness of the godhead, but He sanctified the dough of my nature. The same One, whole above and whole down. Above, born without time, down born without seed. Above, He is creator – as God; down he is creature – as man”.

“Born, not made”, namely the Logos, - the Word of God made Himself in a proper sense hypostasis of the body which He took from virgin Mary and thus appears like Jesus Christ our Lord. He is not a superior creature, brought to existence in time, but the Logos Himself and eternal Son of the Father. Through embodiment, the human nature became own to Him, and thus, He became of one being with us. The Holy Fathers especially accentuated the consubstantiality of the Son with the Father and on the integrity of His human nature. On one hand God embodies Himself but remaining God. On the other hand he did not have an apparent bodily form. He neither brought from heavens a human body. God took body from our nature without sin and He is true man, according to the entire being. After the union, there does not result a nature composed through fusion, but the two natures are different without divide between themselves. The embodied God was not a stranger to anything of our things, except the sin, which does not belong to the nature. He made as His everything that was ours,

cleaning in the same time our nature.

c) Consequently to the union of the two natures takes place also the communication or the passing of the characteristics of one nature to the other one, so that each nature preserves its own features and receives the features of the other one, without fusion and confusion between the two natures. Thus, the embodied Word, through the union of the two natures and wills, humanly did the wonders and, being man, godlike endured the passions of the nature. He fulfilled both of them in the same time, in theandric mode, for He was God and man in the same time. He did not work only through one nature, separated from the other one. He has only one subject who wants and works in two natures with two will and energies. The Word wants and works like God, through His uncreated will and energy, and like man, through His created will and energy. He committed the godlike ones (the wonders) through the body, for He was not only God; and endured the human ones (the passions) in a godlike manner, for He did not work separated from His godhead. In the unique hypostasis of the Word the united natures remained not-merged. But making Himself a man, he did not subordinate Himself to the human nature, but He raised our nature to Himself. The human nature, though it has its own movement, it is moved by the godlike nature, because the human nature does not subsist in its own hypostasis, but it subsist in the hypostasis of the Word. The human will is freely submitted to the divine will, and thus does not

suppress the natural features, but exceeded them, giving to our nature another way to be.

d) The deification of the human nature in the Person of the Son. On one hand, the *Christology* affirmed the authenticity and the reality of the embodiment, which is not a simple "correspondence" of God, with the intention to give to us an example. He knew all the affects and the features of our nature: the tiredness (I John: 4: 6), the sadness, the crying, the hunger, the pain, the agony, the death, so that the godlike nature shrinks itself and "compresses" in itself, to let open and free field to the human nature. On one hand, through its "enhypostasis" in the Word, the human nature was strengthened and transfigured in itself. In His own Person the Son restores its natural conformity with God-the Creator, gifting to it the total freedom from sin and from death. "Whether God made Himself man for the man to become God", like Athanasius the Great says, the process of the salvation became even in Christ, because the Word deified in a proper sense the body that He took. In His human nature He was anointed (Isaiah: 61: 1; Luke: 4: 18; Acts: 4: 27) and consecrated through the anointment of the Holy Ghost (Acts: 10: 38). God truly made Himself full man, to work Himself our salvation through His body and He restored our nature in Him, showing through this that we can turn to become what He shew to us. He takes us in Himself with everything that hangs on our nature, to consume in Himself what is evil in this our nature, and for

being us imparted with His things, like the sun absorbs the moisture of the earth.

"That's why He shows Himself to the disciples after resurrection and before their eyes He ascends to heavens, elevating also the humble human nature; One Lord, known in two natures, together worshipped with the Father and with the Holy Ghost; having, also, two wills and two works; and through this, understood and above understanding, bordered and borderless, possible to be painted in icons and worshipped, due to the body which He took, and, through the worshipping brought to Him, the glory raises to the One painted on the icon, like we have been taught by you, godlike father Basil, when you wrote: The honor given to the icon passes to the One painted on icons".

Bibliography:

Keetie Rozemond, *La Christologie de Saint Jean Damascène*, Ettal: Buchkunstverlag, 1959; A. Grillmeier, *Le Christ dans la Tradition Chrétienne*, Editions du Cerf, Paris, 1973; Ioannins Kalogirou, *Christology and Soteriology in the Works of Saint Athanasius* (in Greek language), Thessalonica, 1974, study published in the commemorative volume consecrated to Saint Athanasius (373-1973), p. 237-279; J. Meyendorff, *Christ in Eastern Christian Thought*, St. Vladimir's Seminary Press, Chrestwood (N.Y.), 1975; John Romanides, *The Christological Teaching of Saint John Damascene* (in Greek language), in "Ekklesiastikos Pharos", 58 (1976),

p. 232-269; A. de Halleus, *La définition christologique à Chalcédoine*, in "Revue Théologique de Louvain", 7, 1 (1976), p. 3-23; *Christology of the Later Fathers*, edited by Edward R. Hardy, The Westminster Press, Philadelphia, volume II, 1954; Vasile Bria, *The Contribution of Saint Athanasius to the Setting of the Christological Dogma*, in "The Orthodoxy" XIII (1961), no. 2, p. 195-213; N. Chițescu, *The Second Person in the Doctrine of the Holy Trinity in the Theology of Saint John Damascene*, in "The Orthodoxy", XXVIII (1976), no. 2, p. 305-348; Constantin Voicu, *The Christology of the Apostolic Fathers*, in "The Orthodoxy", XIII (1961), no. 3, p. 403-418; Ioan Mircea Ielciu, *The Christology of Severus of Antioch and the Importance of the Dialogue with the non-Chalcedonians*, in "The Orthodoxy" no. 4 / 1988, p. 74-99.

CHURCH [Greek: ekklesia = the community of the called ones]: the New Testament has preserved a multitude of images, names and symbols which were attributed to the *Church* during the Apostolic period: "the people of God" – I Peter: 2: 10; "the body of Christ" – Romans: 12: 4; I Corinthians: 12: 13, 27; "the temple of God" – I Timothy: 3: 15; Ephesians: 2: 19; I Corinthians: 3: 16; "royal priesthood" – I Peter: 2: 9; "the bride of Christ" – Apocalypse: 21: 2. "The body of Christ" best expresses the report between Christ and the *Church*. Christ is, after His resurrection, the Head (Kephalis) of the *Church*, which He redeemed with His own blood (Acts: 20: 28), and He raised it, in His humanity,

at the Father, by restoring the entire creation (Colossians: 1: 18-19). The *Church* represents therefore the "sign" or the sacrament of the redeemed humanity (Ephesians: 1: 23), which lives out of the power of the resurrected Christ and waits for His second coming. From this Christological perspective, the *Church* is in the state of Christ, it is bearer of Christ (Ephesians: 5: 25-27), in the sense that there is an ontological conformity between Christ and the *Church*. Cyril of Jerusalem affirms that, in the Mystery of the Eucharist, Christ and the *Church* are of the same body and consanguineous". The *Church* not only that transmits the message and the ministration of Christ, but "it prolongs" His embodiment, so that Christ cannot be met without His *Church*. The *Church* participates to the holiness of Christ (Hebrews: 13: 12), "to become holy and without blemish".

When it speaks about the *Church of God* (Cf. I Corinthians: 1: 2; 2: 11; 10: 32), the theology refers itself in the first place at the coming of the Holy Ghost at Pentecost, Which made possible the recapitulation of the humanity according to the model of the Holy Trinity: "From long time was scattered that assembly with evil thought of the gentiles, and now gather themselves together in the same place by the work itself of the Holy and Life-Maker Ghost, of the One from the undivided Trinity" (the Compline, Monday after Pentecost, in the *Pentecostarion*, edition of 1973, p. 370). Besides, the ecclesiological Eastern Tradition prefers the description and the symbolic terms used by

John the Apostle in Apocalypse. This one, for highlighting the fact that the *Church* is a “manifestation of the new creation”, a symbol of the kingdom which descends from heaven enveloped by the glory of God, a new reality which cannot be perfectly explained by the images or by the analogies which exist into the world: “I have seen a holy city, the new Jerusalem, descending from heaven from God, dressed up as a bride, adorned for her bridegroom... behold, the tent of God with the people. He will dwell with them and they will be His people, and He will be God Who is with them” (Apocalypse: 21: 2-3).

Although, this doesn't mean that the Orthodox Church has neglected the historical, the human aspect of the *Church*. We find witness in this sense even into the Apocalypse: “And the wall of the city had twelve foundation stones and in them twelve names of the twelve apostles of the Lamb” (Apocalypse: 21: 14). The *Church* is therefore a unique reality, a “theandric” organism, but with double dimension, divine-human, seen-unseen, that cannot be perfectly described, as it is, in the terms of which the theology has at its disposition. Clement the Alexandrine says that “the *Church* on earth is image if the heavenly *Church* (*Stromata*, IV, 66, 1, cited translation, p. 265). This analogy is dominant in the ecclesiology of the *Aeropagite Writings* (Centuries V – VI).

From the pneumatological perspective, the *Church* is the “house” or the “temple” of God that it has its origin and its model in the assembly gathered around the

Mother of God and around the Apostles at Pentecost (Acts: 2: 1; 2: 42). The Holy Ghost is the witness by excellence of Jesus Christ (John: 15: 26); that's why the Church cannot confess Jesus Christ by only into and through the Holy Ghost (I Corinthians: 12: 3), Who is the principle of the existence and of the vitality of the Church (Acts: 9: 31), imparting to each believer differently, as He wish, His charismas (I Corinthians: 12: 11).

The *Church* has also an eschatological dimension (Matthew: 25:1; Mark: 2: 1; Apocalypse: 21: 2). The *Church* is the sign, the parable and the anticipated presence of the Kingdom of God. The community of Christians in a given place, namely the earthly *Church* (II Timothy: 4: 6) it is inseparable from the heavenly *Church* or the community of the saints, being thus a prophetic sign of the Kingdom. The *Church* was prefigured in the Old Testament by the people of Israel, and the prophets announce it like the New Covenant, through which God will establish His eternal Kingdom which will be spread all over the earth (Isaiah: 2: 2; Jeremiah: 31: 31). The *Church* is called to comprise the entire creation, all the peoples and all the centuries (Matthew: 28: 20; Mark: 16: 15; Acts: 1: 8).

In what concerns the organization, the leadership and the historical unity of the *Church*, cannot be established a unique apostolic model. In the New testament were have been preserved only descriptions of some apostolic communities, like for

instance the community from Jerusalem, of which life is centered on few basic institutions: the teaching of the Apostles (Acts: 2: 42), the Baptism (Acts: 8: 16; 18: 48; 19: 5; 12: 6), the presence of the shepherd in continuation with the apostles, "the bread's breaking" and the spirituality of the communion, of the discipline and of the ministration (Acts: 4: 32-35; John: 17: 20-23; Hebrews: 10: 20-25; I Corinthians: 14: 2-40). The principle of organizing was given by Jesus Christ Who constituted the group of the twelve Apostles, to who He gave the power of the Holy Ghost (Matthew: 18: 18; John: 20: 30), like an image of the *Church*. The *Church* manifests itself into history according to the model of the apostolic college, which has Jesus Christ in its center. "Christ and the apostles" continue into the structure of the post-apostolic *Church* under the form of "the Apostles, the presbyters and the *Church*", or of the "apostles, the presbyters and the brothers" (Acts: 15: 4-34), or of the "bishops and presbyters" and "bishops and deacons" (Titus: 1: 4; Philippians: 1:1). On the ground of this principle, the organization of the *Church* has evolved, being put into the light few specific elements: the unity, the holiness, the universality and the apostolicity.

Bibliography:

Nicolas Afanassieff, *l'Eglise de Saint Esprit*, Paris, Cerf, 1975; Jean Zizoulas, *L'être ecclesial*, Genève, Labor et Fides, 1981; K. L. Schmidt, *Ekklesia*, article in Dictionary Kittel, volume III, cited publishing house and translation, p. 501-536; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox*

Dogmatic Theology, Publishing House of the Biblical Institute, 1978, volume II, p. 195-301; George Florovsky, *Bible, Church, Tradition: An Eastern Orthodox View*, Northland, Belmont, Mans 172, volume I; Dorel Pogan, *The Theandric Constitution of the Church*, in "The Orthodoxy", no. 1-2 / 1987; Paul Evdokimov, *Les courants principaux de l'ecclésiologie orthodoxe au 19-e siècle*, in "Eastern Churches Review", 10 (1978, p. 26-42; Maxim Gimenez, *Mystère d'Israel - Mystère de l'Eglise. Les deux faces d'un meme mystère*, in "Irénikon", 4/1987, p. 451-482; Mgr. Jean Zizicoulas, *Le Mystère de l'Eglise dans la Tradition Orthodoxe*, in "Irénikon", 3/1987, p. 322-335; Olivier Clement, *L'ecclésiologie orthodoxe comme ecclésiologie de communion*, in "Contacts", no. 61/1968, p. 10-36; N. Chițescu, *The Mysterious Body of the Lord*, in "The Romanian Orthodox Church", LX (1942), no. 7-8.

CHURCH - ANGLICAN.⁵ The Christendom was introduced in England by Saint Augustine of Canterbury, missionary sent by Pope Gregory the First. England remains under the jurisdiction of Rome until the year 1534, when King Henry the Eight (who received before the title of "defensor fidae" in 1511) declares himself chief of the Church, against the Pope who didn't approve the annulling of the marriage with the Queen of Aragon,

⁵ We believe that a great majority of the information about the leaders of the Orthodox Churches have to be now obsolete, being given the fact that this translation is being made 2017, and the printing of this dictionary in Romanian language took place in 1994. (E.I.t.'s n.)

and the marriage with Anne Boleyn. The king was excommunicated, but he obtains the annulling of the excommunication and publishes *The Six Articles*, with the intension to remain Catholic. From this moment England is successively Catholic and Protestant.

Under Eduard VI (1547-1553) the Reform is introduced by the Bishop Thomas Cranmer of Canterbury (1489-1556), who formulates the basic Anglican texts *Prayer Book* and the *39 articles* (of faith) being backed by the Reformed theologians (Nicholas Ridley and Hugh Latimer), who were professors at Oxford and Cambridge. On the opposite, Queen Mary Tudor (1553-1558) wants to reestablish the Catholicism in the country, by persecuting the Protestants. Queen Elisabeth the First (1558-1603), restores the Protestantism, declares herself the "governor" of the Church of England, introduces the *39 articles of faith* and *Prayer Book* of Edward VI. In this way the Anglicanism appears as a distinct confession, which though maintains the apostolic succession through the episcopate, counter the Calvinist current. Among the renowned bishops are John Jewel (*Apology* 1510) and Richard Hooker (1554-1600). In 1563 are published the *39 articles of faith*, some sort of result of the Anglican reform.

Neither the Catholics nor the Calvinists were satisfied with the reform of the Church made by Elisabeth the First, and by the kings James I (1602-1625) and Charles I (1625-1649). Those who wanted a highlighting of the

dogmatic and sacramental elements were called Anglo-Catholics (Tractorians or High Church). Those who wanted a radical reform were called *Puritans*. Those ones were against the episcopate and against the Catholic ceremonies, wanting a Church governed by presbyters and synod. The separatist current was independently organized having Robert Brown (1550-1663) and Robert Harrison († 1585) as representatives. Repressed by authorities, the Puritans and the dissidents found refuge in Holland. During the revolution of the Puritans, the assembly which gathered in the Westminster monastery adopted the *Westminster Confession* (1646), written under the influence of the Church of Scotland. This confession has been adopted by the Presbyterians from England and Scotland, and by the Congregationalists from England and The United States.

Out of Anglicanism, as a reaction against the Calvinism, derived several Churches and movements: the Presbyterian Church from Scotland, founded by John Knox; the Methodist Church of pietistic nuance, founded in 1784, by Wesley brothers; the Oxford movement, between 1833-1845, having as representatives: Newman, converted to Catholicism, Pusey and Keble; the Congressionalist churches (Baptists, Quakers, Disciples) which do not accept neither the authority of the Synod, nor of the Bishop, but only of the local community.

“The Anglican communion” is formed by 25 autonomous churches in communion with the center of Canterbury. Statistic: 51 millions.

Bibliography: *Romanian Orthodox Church and Church of England*, Biblical Institute, Bucharest, 1976; Alex Moraru, *The Anglican Church and the Ecumenism; Its Connections with the Romanian Orthodox Church*, The Orthodoxy, no. 4/1985, p. 349-633; 1/1986, p. 8-157; P. David, *Premises of the Anglican – Orthodox Dialogue, the Aspect of the Divine Revelation. The Contribution of the Theological Romanian Culture*, in “Theological Studies, no. 3-6/ 1976, p. 213-512.

CHURCH – ATTRIBUTES: “We believe in one, holy, congregational and apostolic Church”. To singular, the Church is the totality of the ones who confess together with the Apostle Peter: “You are Christ, the Son of the living God” (Matthew: 16: 16). Jesus ascertained that on this “stone” – confession that will build up the His Church, the body of the ones who converted themselves to Christ, baptized themselves in the name of the Trinity and follows Christ in the bosom of a disciplined community. Created out of the will of the Father through the embodiment of the Word of God, redeemed through the death and the resurrection of the Son, the Church or the people of the New Testament, it is blessed by God through the coming upon it of the Ghost of God.

In this sense, there is only one Church or only one people for there is only One Lord, only one faith, an

unique baptism (Ephesians: 4: 5). Jesus is the head of the Church, the Church is His body (Colossians; 1: 18), and the Christians are limbs of the body (Romans: 8: 5). The unity of the Church comes out from the fact that Jesus was crucified and He brought Himself like sacrifice of redemption once and for all (Hebrews: 9: 12; Romans: 6: 10).

At plural, the churches are the assemblies of the Christians at some place for commemorating the history of Jesus and for celebrating the Eucharist (the Liturgy) on Sunday. Apostle Paul calls the local communities like this: “The Church of God which is in Corinth” (I Corinthians: 1: 2). Sometimes the Christians meet themselves in houses: “The church which gathers at Priscilla and Aquila” (Romans; 16: 5).

During the time of Jesus, the Jews gathered themselves for cult and education in the synagogue, in the Sabbath day (Sabbath it means repose, rest). Jesus and the Apostles enter into the synagogue where they read and interpret the Scripture (Luke: 4: 15-16; Acts: 13: 15). The Christians change the repose day in Sunday for the remembrance of the resurrection of the Lord, of the Easter. “This you do towards My remembrance” (I Corinthians: 11: 24, 25; Luke: 22: 19). In the year 321, Emperor Constantine declares Sunday – the day of the Lord – like cult day for Christians and official repose day for everybody.

The Church is “holy”, namely chosen and reserved to God, clean and without sin. It is the place where the glory of God is manifested, where God unveils

Himself like He is. All the members of the Church are called saints, in the sense that all the ones baptized and anointed through the Baptism, benefit and participate to the life and to the work of Christ, the One Saint. Other baptized Christians have special merits, for instance the martyrs, who paid the faith with their life, before the tyrants and the persecutors. The martyrs are celebrated in the day of their death, considered like day of their birth into heaven. There are Christians, confessors, pious, blessed, saints, with a special worthiness, who pray and mediate for their brothers. Here is not about transmissible merits, but about the communion and about the solidarity between the limbs which compose the body of Christ. The saints say that only God determines and knows who is chose, or saint.

The Church is synodial, ecumenical, universal, namely opened to everybody, destined to comprise the entire earth. This is seen also from the meeting of Jesus with the Roman officer in Capernaum. Nobody is excluded from the grace of God. The Roman officer mentioned does not believe in miracles; he does not wait for Messiah, but he recognizes the authority of Jesus, Whom he prays to say the word which will heal his servant (Luke: 7: 1-9). Jesus recognizes the faith which is even outside Israel and outside the Church. Nobody has the right to say to Jesus: "Lord, do not bother Yourself because I am unworthy that You enter under my roof" (Luke; 7: 6).

Who has the right to enter into the Church? The apostles debated this problem right at the beginning and they admitted that the pagans can enter into the Church without other conditions, but only the faith into the death and the resurrection of Christ and the Baptism. So it is not necessary that the Christian to be Israelite first (through the ritual of the circumcision) for benefiting of the grace of God (Acts: 11: 1-18). The entering into the Church is not justified either with personal merits, for it is done through the Baptism, in the name of the holy trinity, for the forgiveness of the sins.

The Church is apostolic, namely built on the foundation of the Apostles, unique witnesses of Christ, who will judge the world. Apostle it means envoy, delegated to transmit the Gospel of Christ, and to establish local Churches. Jesus called and instituted the twelve apostles, according to the number of the twelve tribes of Israel. They constitute the foundation of the Church, the new people of God. From here the need to choose the twelfth apostle in the place of Judah (Acts: 1: 15-26). These are: Simon, called Levi and Peter (from Chifa, stone in Hebrew), the chief of the twelve; Jacob (beheaded from the order of the king Herod Agrippa) and John, the sons of Zebedee, Andrew, the brother of Peter, Philip and Bartholomew, Thomas and Matthew the publican, Jacob of Alpheus and Levi which is called Thaddeus, Simon the Canaanite and Judas the Iscariot (Matthew: 10: 2-4).

In the New Testament there are called apostles also other ministers: Paul and Barnabas (I Corinthians: 9: 6; Acts: 11: 30; 13, 2), Sylvan and Timothy (I Thessalonians: 2: 4-7). Also in the New Testament, beside Gospels, there are mentioned special ministers who can be called "successors of the apostles" (I Timothy: 3: 2). Instituted by the apostles through the ritual of laying on of hands and invoking the Holy Ghost, who have the function of bishop, the shepherd of a local church and the primate at the celebration of the Eucharist, and of presbyter-priest (I Timothy: 5: 17), collaborator of the bishop, and of deacon (I Timothy: 3: 8), minister to agape, in the service of the bishop.

CHURCH – place of cult. At the laying of the foundation of a new cult place, are read the Psalms: 83 ("How much loved are Your places, Lord of the powers"), 86 ("For into You is the place of everybody"), 121 ("The house of the Lord"), 126 ("If the Lord would not build the house, in vain would toil the one who build it"), 131.

The main theme of these psalms is *The God of the Powers*, into Whom is the place of everybody (Psalm: 86: 6). The cult place is an opening sanctified for God, *the place of everybody*. This opening has been made by Christ, Who through the His burial and His resurrection, He sanctified the earth. That's why the apostles gathered themselves at His sepulchre from the beginning, and that's why the first liturgies have been officiated at the graves of the martyrs (Peter, Stephan), where

also were built the first Christian altar for cult. Otherwise, like model for the Christian churches has been held the Church of the Holy Sepulchre, from Jerusalem, which through its round form shows the assembly of the apostles at the place of the resurrection of Christ. The place of the Church symbolizes the place where the Lord has resurrected, and the liturgy is officiated on Sunday, the day of the resurrection.

According to the exegetes of the Liturgy, the holy Table represents the sepulchre and the place of the Lord's resurrection. On the holy Table are continuously kept the Holy Sacraments, the Body and the Blood of the resurrected Lord, the everybody's Emperor. Around the Church, which keeps the place of the Lord's sepulchre, it is done the burial service, in the Holy Friday. Every Churchly sanctified place is the Church of the Holy Sepulchre, that's why the believers, going at the local church, they head themselves towards Jerusalem.

The place of the Church, either of cruciform type, or of a longitudinal basilica, it has in general three main parts:

a) The *pronave* (narthex) or porch, a vestibule reserved once to the catechumens and to the penitents (the listeners), into which there are now celebrated some more praises, including the Lithia from the evening service. On the vault of the narthex, if there is one, is depicted the Mother of the Lord, and on the walls, the Synaxar and the akathistos of the Mother of the Lord. Above the narthex there is the "catafas", a gallery for the choir. In the narthex there is kept

the baptistery, or the tub in which the children are baptized.

b) The *nave* constitutes the central part of the Church, being covered by one or more towers and domes. On the vault of the main tower or dome, there is the icon of Jesus – the Pantocrator, the Lord in the light of the resurrection. The *Pantocrator* is in the central point of the cross, which is formed by the churchly place. In the nave there are also: two lateral choirs reserved to the singers, the pulpit from where the Gospel is preached, both through the chanted reading, and through sermons, the tetrapod, on which is laid the icon of the day or of the patron of the church; the upper galleries, which were destined once to the virgins and to the widows; the second Episcopal chair, in the right side, used by the bishop when he does not celebrate the Liturgy and when he assists to other services (when he celebrates the liturgy, the bishop stays at the beginning in the center of the nave and he enters into the altar at the Little Entrance. The nave is separated from the altar by the iconostas, which has three openings, two laterals, and in the middle, the royal doors. Before the iconostas, in a shape of se semicircle, there is an elevated part, called *solea*, a reminiscence of the secular basilicas.

c) The *altar* is reserved to the celebrants, having in its centre the Holy Table – the altar: a square-shaped slab of stone, symbolizing the universe, which is placed on a cube, representing Christ, “the chief cornerstone”, flanked by four colonnades, the symbol of the four evangelists. At the basis of the Holy

Table there are placed the holy relics of the martyrs or of the saints. Behind the Holy Table there is a cross with the icon of the crucified Christ. In the central apse of the altar there is placed the hierarchal throne surrounded from both sides by the stools of the priestly order.

On the Holy Table there is the pall, a cover on which is printed the scene of placing the body of Christ into the sepulchre by Joseph of Arimathea. In it there are sewn a remnant of holy relics, becoming in this way a mobile altar, which can be used in places that are not yet sanctified as places of cult. There is no practice of using particular houses as holy places, without the presence of some relics of a saint or of a martyr, and without sanctifying the place (Canon 91 of the Synod from Carthage – 419). On the left side, towards North, there is the *vessel for proskomidy*, the place where is made the preparation of the gifts for liturgy, and their consumption after the liturgy. At South there is the wardrobe for the priestly garments, into which are kept the liturgical vessels and objects and garments.

The cult place takes part from this theology or of this “symbolic” communication, by that that it highlights the analogy or the correspondence which exists between the ritual, structure, churchly institution and the divine realities. The principle of building up a place of cult in a certain place, of organizing the liturgical space, of the churchly architecture and iconography, all of these have in sight this fact: the Wisdom –

Sophia – of God, which though escapes to any spatial constraint (“So says the Lord: “The heaven is My stool and the earth, My footstool. What kind of house will you build to Me and what resting place for Me?” – Isaiah: 66: 1), has made tent to Himself amongst us and he dwelled amidst us: “I will place My dwelling place amidst you... I will walk amongst you, I will be your God, and you, My people” (Leviticus: 26: 11-12). The temple is a “sign” of the divine presence, especially for within it there is the cross of the crucifixion: “We will enter into His dwelling place, to bow to the place where His feet stood. Rise, Lord, come to Your resting place” (Psalms: 131: 7-8). The Cross is in the New Testament, what is the “tree of life” in the Old Testament: “You will see your life hung on wood before you” (Deuteronomy: 28: 66).

The shape of the place of cult being cruciform and the orientation being from east to west, it show that the Church is the “way” towards what lies ahead and in the future or in the place of the resurrection, the place of passing from death to life. The mission of the Church is that to attract the believer from shade to light, to expose him and to transfigure him by putting him into plain light, to engage him in this passing “from death to life”. That’s why from the point of view of the symbol, the center of the entire liturgical place it is the throne, or the chair from above, which best shows the image of the glory of God. The throne is the symbol of the Father, called “the One Who sits” (Apocalypse: 4: 3). The orientation of the community – ministers, believers –

towards the throne corresponds with the attracting the humanity towards the Son, as Hierarch and Mediator, towards and within the bosom of the Father. The Son is the road of the returning to the Father. The believer comes back and is brought to the Father by the Good Shepherd (John: 10: 11). This movement of coming back and of being brought to the Father in and through Christ, it is symbolized also by the liturgy of the bishop, of whose omophoron reminds about the lost sheep which the shepherd brings it on his shoulders at his parent’s home.

“Like place for praying it is pleasant and useful to the chosen that one where the believers gather together and where the angelic power are present at the assemblies of the believers and where is present the Power Itself of the Lord and our Savior, and besides this also the ghost of the saints, and I believe that also the ghosts of the ones who passed the way, as also, of the ones who are still alive, though it is hard to show in which way” (Origen, About Prayer, XXXI, 5, in Origen, Chosen Writings, cited publishing house and work, p. 286).

CLERGY [Greek, Latin: inheritance, churchy servants]. At the beginning all the ones who were in the service of a Church were called clergymen and the composed the *clergy*. Today the term of *clergy* refers only to the bishops, presbyters – priests, and deacons, ministers introduced in the mission of the Church through a mystery called ordination or the laying on of hands. The *Clergy* and the laymen form together the

people of God, the Christian Church.

COMMUNION [Greek: koinonia, Latin: communication = impartation, communion]; it has many meanings:

- The *participation* of the ones who are incorporated in the new people of God to the divine reality itself, through the embodiment and the sacrifice of Jesus Christ: "What we saw and what we heard, that are we heralding to you, for also you to have impartation with us. And our impartation (koinonia) is with the Father and with His Son Jesus Christ" (I John: 1: 3).

- The "*communion with the Holy Ghost*" (II Corinthians: 13: 13; Philippians: 2: 1), namely the personal and communitarian experience of the Ghost of Christ, which is expressed in the sentiment of Christian solidarity, of philanthropy, of reciprocal aid, and reciprocal assistance (Acts: 2: 42, 44).

- The *impartation or the communion with the Holy Sacraments* during the Eucharist (I Corinthians: 10: 17; Acts: 2: 42), sign of belonging to the same community and of confessing the same faith (Ephesians: 4: 5).

- *Synaxis*, the liturgical assembly, at which a condition is to participate to koinonia.

- "*The community of the Saints*", about which the apostolic creed mentions, is the unity between the Church of the ones who fight the fight of the faith in this time and century, with the Church of the ones who already gained a definitive state of grace, and of unmediated communion with God.

- The *Eucharistic communion (inter-communion)* with believers of other confession. Following the old principle, according to which the confession of the same faith determines the sacramental communion (Teodoret, *The Churchly History*, IV, 16, in the cited collection and translation, p. 119), the Orthodoxy demands full unity of faith before participating to the same *Eucharistic communion*.

"*And You, on everybody who are imparting from the same bread and from one chalice, unites us one with another, by imparting the same Holy Ghost, and do not make anyone from us to impart ourselves with the Holy Body and Blood of Your Christ towards judgment and damnation, but to find mercy and grace together with all the Saints, who from ever were well pleasant to You: with the ancestors, with the parents, with the patriarchs, with the prophets, with the apostles, with the preachers, with the evangelists, with the martyrs, with the confessors, with the teachers and with every righteous soul that passed the way into faith...*" (Liturgy Book, 1974 edition, p. 180).

Bibliography: Ion Bria, *The Ecclesiology of the Communion*, in "Theological Studies", XX (1968), no. 9-10, p. 669-681; Idem, *La "koinonia" comme communauté canonique*, in "Istina", no. 1, 1975, p. 115-126; A. Houssiau, *Incarnation et communion selon les Pères grecs*, in "Irenikon", 45 (1972), p. 457-459; Jean Zizioulas, *Verité et Communion dans la perspective de la pensée patristique grecque*, in "Irenikon", 50 (1977),

no. 4, p. 451-510; Kalistos Ware, *Church and Eucharist. Communion and Inter-Communion*, in "Sobornost", no. 7, 1978, p. 550-567; Priest Professor PhD Academician Dumitru Stăniloae, *In the Problem of Inter-Communion*, in "The Orthodoxy", XXIII (1971), no. 4, p. 561-584.

COMMUNION with the Holy Sacraments:

"Of course, the daily impartation and the decision for daily receiving the Holy Body and Blood of Christ is a good and useful things, for Himself says it clearly: "the one who eats My body and drinks My blood he has eternal life" (John: 6: 54). Who doubts that the continuous participation to life wouldn't be the same thing with living on multiple plans?"

Despite all these we impart ourselves only four times a week: on Sunday, on Wednesday, on Friday and on Saturday, and also in other days when is done the remembrance of a special saint.

The fact that, in the times of the persecution some people were forced, in the absence of the priest or of the liturgist, to take the impartation with their own hands, it is useless to say that doesn't constitute any mistake, for in other times this practice was strengthen by a long habituation confirmed by the deeds themselves. All the monks who live in the wilderness, where there is no priest, they keep the Eucharist at their home, and they take it with their own hand. At Alexandria and in Egypt, even every layman has the Eucharist at his own home and he imparts himself alone when he wants. Since the moment when the priest has done

the sacrifice and has imparted it, the one who has received it once like a whole, if he daily participates to it, he rightly must believe that he takes part to it and he receive it from the hands of the one who has given it to him. Truly, in the Church the priest gives the part that it is asked from him, and the one who receives it preserves it with the whole liberty and brings it to his mouth with his own hand. This it means that he receives from the priest only one bit or more bits once" (Saint Basil the Great, Epistle 93, Romanian translation, p. 270-271).

COMMUNION OF THE SAINTS

– "I believe in the communion of the saints" affirms the apostolic creed. The apostolic tradition has preserved the teaching that the earthly Church, of the living ones, it is in real and permanent communion with the heavenly Church, with the ones who have their city in heavens (Hebrew: 13: 14; Apocalypse: 3: 12). It is an organic part from that *communio sanctorum* – a doctrine developed by Niceta of Remesia – which makes that the angels and the saints to mediate for the living ones, and the living ones to invoke the prayers of those ones. Death doesn't destroy the bond of love between the ones baptized in the same body. The two parts form a single unity and community, "a body into Christ" (Romans: 12: 15). The communion of the saints best indicates the social and the communitarian aspect of the Christian life (Ephesians: 4: 25; Galileans: 6: 25).

Who form this communion? The righteous ones of the Old testament, who are being

commemorated by the Church at Liturgy and the saints, in a larger sense (I Corinthians: 13: 15; II Corinthians; 1: 17), namely the baptized ones, and in a narrow sense, namely the ones who can say with the Apostle Paul: "I rejoice myself in my sufferance for you and I am fulfilling, in my body, what it lack to the sufferance of Christ, for His body, namely the Church" (Colossians: 1: 24).

The Apocalypse highlights the "patience and the faith of the saints" (Apocalypse: 13: 10). The communion of the saints is formed by the ones who remained faithful to the end. Like the first Christian community was formed by the faithful "remnant" of Israel, likewise the communion of the saints will comprise the Church of the ones proved to be faithful and true and authentic to the end (Matthew: 24: 13). Because the name of the Lamb is "the faithful one" and "the true one" (Apocalypse: 9: 11). "I am Alpha and Omega, the First One and the Last One, the Beginning and the End" (Apocalypse: 22: 13).

CONFESSION – or *Repentance* [Greek: metanoia, Latin: paenitentia; the changing of the spirit, contrition]: the Mystery into which the believer. Through the power of the Holy Ghost and through the prayer of the Church, receives the forgiveness of the sins committed after Baptism, towards the renewal of his community with God and towards reconciliation with the liturgical community of which member he is. For its purpose is to reduce the bring back the believer in the state of

cleanness, to lay good "beginning again" (Peter Damascene, *Spiritual Teachings I*, in the Romanian Philokalia, volume V, p. 218), as also to be conscious of the forgiveness and renewal received at the baptism, the *repentance* is also called "the second grace" or the second enlightenment (Hebrews: 6: 6). The power of forgiving the sins was gifted to the apostles by repeated times (Matthew: 16: 19; 18: 17-18), but the Mystery of the forgiveness of the sins has been instituted through the words of the Savior: "Take Holy Ghost, to whom you will forgive the sins, they will be forgiven, and to whom you will keep them, they will be kept" (John: 20: 22-23). This Mystery is practiced from the beginning of the Church (James: 5: 14-16, 19-20; I John: 1: 8-10), being inseparable from Baptism: "For it is impossible to the ones who have been once enlightened and have tasted the heavenly gift and have become partakers to the Holy Ghost and have tasted the good word of God and the powers of the future century, it is then impossible to them, if they have fallen, to renew themselves again towards repentance, because they are crucifying, for the second time, the Son of God and do mockery of Him" (Hebrews: 6: 4-6). Also, its practicing is confirmed by writing post-apostolic writings and writers from the patristic period: Clement the Roman (*Epistle towards Corinthians*, VII, 2-5), Ignatius of Antioch (*Towards the Inhabitants of Smyrna*, IX, 1), *The Epistle of Barnabas* (XIX, 4), the *Didache* (XIV, 1-2), Polycarp (*Towards*

Philippians VI, 1-2), *The Shepherd of Hermas* (The Vision I, II, III; The Resemblance VII, VIII, IX), Justin the Martyr (*The Apology* I, chapter XVI, 8, 14; *The Dialogue with Tryphon* CXXX, 2), Irenaeus (*Against Heresies* III, 11, 9, and 14, 4), Clement of Alexandria (*Stromate* II, 56-70; IV, 153, 154), Tertullian (*About Penitence* I-XII), Cyprian (*The Letters* LV, 3-27; LVII, 1-4, LIX, 15-17).

The Mystery of the *confession* supposes four elements, the first two ones having a personal, a subjective character, and the other two ones a liturgical sacramental and objective character:

a) The *contrition*, namely the determination to be forgiven and to forgive, by rediscovering “with a broken and humble heart” of the state of falling. “Metanoia” it means the changing of the spirit and the renewal of the mind, and not only the sadness and the sorry or the passive regret; it supposes a more profound conversion, the fundamental orientation of the life. The *repentance* “is a twofold and willing death. And the merciful heart is the burning of the heart for the whole creation, for people and birds and animals and demons, and for all creature” (Isaac the Syrian, cited according to Kalistos and Ignatius Xanthopol, *The 1000 Heads*, 44, in the Romanian Philokalia, volume VIII, p. 105). To Clement the Alexandrine, the tears of the sadness and of the *repentance* constitute the second baptism (*Which rich man will be saved?* XLII, 14). In the Old Testament, the *repentance* is embodied by King David (II Kings: 11; 12: 1-25): “Have mercy on me God, according to Your great

mercy” (Psalm: 50), and by the prophet John the Baptist: “*Repent yourselves for the Kingdom of Heavens has come nigh*” (Matthew: 3: 2).

b) The *confession* of the sins before the priest, namely the appeal to the Church to be forgiven and to be received back into communion. It is the moment in which the believer recognizes his unworthiness: “Father, I have sinned to heavens and before you; I am no longer worthy to be called your son” (Luke: 15: 21). In the early Church, the *confession* was public, as sign of reconciliation with the entire community and the serious cases were brought to the knowledge of the bishop. In time, the *confession* has lost its public character, by gaining a personal character. In case of necessity, it is permitted also the *general confession*. The *contrition* and the *confession* of the sins are personal conditions indispensable to the forgiveness, but the grace of the forgiveness of the sins is imparted through the prayer of absolution of the priest.

c) The prayer of forgiveness and absolution of the priest by laying the hands on and of the epitrachelion placed on the head of the one who *confesses* himself. The absolution or the “word of the reconciliation” constitutes the objective reality of the Mystery of the *confession*, “for God was into Christ, reconciling the world with Himself” (II Corinthians: 5: 19). The *confession* doesn't have a declarative character, but on invocation, for the priest who utter the prayer of forgiveness is ‘only a witness’, whilst Christ, Who stays unseen, receives the *confession*.

One of the Catholic infiltrations into the Slavonic typikon, wherefrom it has penetrated also in the Romanian Euchologies, is the formula of absolution at the first person: "And I, the unworthy priest and spiritual guide... I am forgiving you and I am absolving you", whilst the sacramental formula at the other Mysteries is at the third person: "is baptized", "is imparted", or "is married".

All the sins can be forgiven, for there are not restrictions of the Mystery as some heretics believed (canon 5 of the VII Ecumenical Synod). There is a sole exception, namely the sins against the Holy Ghost, because these ones create a state of total unrepentance, into which the grace cannot work any longer (Hebrews; 6: 4-10). Certain sins, as would be: the apostasy, the man sloth, and the adultery, are treated with much severity. The Orthodox theology doesn't admit the doctrine according to which the *repentance* erases only the external punishments for the sins, the temporal ones following to be expiated into purgatory, where they can be forgiven by the Church from the thesaurus of merits accumulated through the sacrifice of Christ and through the super-rogatory deeds (superabundant) of the saints.

The idea of satisfying, through punishments, of the justice of God, is in contradiction to the love of God for people, "Who does not want the death of the sinner, but to turn him back and to be alive". That's why, not only the doctrine of the indulgences but also the consideration of the penance or of

the canon like satisfaction or of a punishment, which would "complete" the Mystery of the *confession*, it is unacceptable. Of course the *repentance* is an act of true healing, "a cleaner time", and that's why the priest, with his pastoral discernment, can recommend to the believer a canon of *repentance*: frequent prayers, helping the neighbor, benefaction works or deeds of mercy, pilgrimages or stopping him from impartation. But the penance does not have a character of satisfaction or of punishment, but of remedy, for, "since you have come to the physician, do not turn yourself back unhealed".

d) The reconciliation with the community and the joy of coming back is celebrated through the Mystery of the Impartation. "Joy is made in heavens for a sinner who *repents*". In general, the Mystery of the *confession* is administrated before the Mystery of the Eucharist, but because the *repentance* has a continuous character, it can be done also independent from impartation. The spiritual guidance supposes personal experience and permanent guidance, and that's why, though the power to forgive the sins is related to the grace of the priesthood, in practice, the priest obtains the permission to be confessor, or the faculty to exercise this power through a special "ordination". Truly, the charismatic and ghost-bearer father had a great role in the spiritual guidance and in establishing the penitential canons, but the unconsecrated priests monks did not exercise the

sacramental power of the “keys” (Matthew: 16: 19).

Indifferent to the rhythm of the impartation, which of course must be very frequent, the believers must be guided to practice the *repentance* and the *confession* continuously, like a permanent actualization of the grace received at baptism.

“Although, if we want, the second grace from God, or the repentance, it can raise us again to the old beauty. But if we do not take care either of this one, we are going to go perforce, like also the devils which do not repent themselves, to the eternal toils, together with them, rather willingly than unwillingly. God hasn’t built us towards anger, but towards happiness, to rejoice ourselves of His goods and to show ourselves with thanksgiving and gratefulness towards the benefactor. But our lack of care in recognizing His gifts has brought us to idleness. And this one has given us in the hands of the forgetfulness, from which the nescience reigned upon us... Good is therefore not to fall, or if we fall to rise up ourselves. And if it would happen to us to fall, good is to not despair and not to estrange ourselves from the Master’s love for the people. For if He wants, He can have mercy on our helplessness, only not to part away from Him, or to wary ourselves and to become discouraged if, forcing ourselves, we do not succeed to fulfil the commandments. But let’s think that a thousand years before God are like a day, and a day like a thousand years (II Peter: 3: 8).

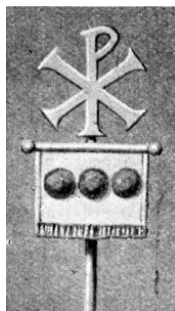
That’s why, let’s not hurry and not tire ourselves, but to lay again a new beginning. Have you fallen, get

up. Have you fallen again, get up again. Only do not leave your Physician, because then you will be condemned to despair worse than a suicidal one. Insist to Him and He will have mercy on you, either through your coming back, or through trial, either through other deed of the taking care, without you knowing it” (Peter Damascene, Spiritual Teachings, I, in The Romanian Philokalia, volume 5, p. 40 and 218).

Bibliography: Priest Professor Ph.D Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, cited edition, volume III, chapter *The Mystery of the Confession*, p. 122-143; Heinrich Karpp, *La Pénitence* (Texts and commentaries from the old Christian literature), Delachaux et Niestlé, Neuchâtel, 1970; Frank Gavin, cited work, cited edition, chapter *Pénitence*, p. 358-370; Elie Mélla, *Doctrine et pratique du sacrement de penitence dans l’Eglise Orthodoxe*, in “Le Messager Orthodoxe”, no. 59-60, 1972, p. 2-17; A. Schmemmann, *Confession and Communion*, 1972 (Report towards the Synod of the Orthodox Church (the Metropolitan of it) from America; Priest Professor Constantin Galeriu, *The Mystery of the Confession*, in “The Orthodoxy”, XXXI, no. 3-4, 1979, p. 485-498; Anca Manolache, *The Holy Mystery of the Confession*, in “The Voice of the Church”, no. 3-4/1979; Irineu Crăciunaș, *The Orthodox Teaching about Repentance*, in “The Orthodoxy”, XII (1960), no. 3, p. 389-404; Victor Iliescu, *The Spiritual Significations of the Metanoia*, in “The Metropolitan of

Ardeal", XXIVC (1979), no. 7-9, p. 626-636.

CONSTANTINE: When Emperor Constantine enters in Rome and defeats Emperor Maxentius at the Milvian Bridge, in 312, becoming the master of the Occident, he interprets this victory as a favorable and protective answer from the part of the Christian God, the "Supreme God". The conversion to Christendom of Emperor Constantine is described by Eusebius, the greatest historian of the time. Eusebius described the scene when Constantine sees a cross above the sun, with the words: "In this you are going to win". Christ requests to him to wear the following sign:



The role of this sign was to be a shield in the fights with the adversaries. With this, Constantine becomes a follower of the Christian's God, to whom he grants some privileges: the immunity of the clergy and the right of receiving donations. Despite all these, Constantine keeps the title of Grand Priest – *Pontifex Maximus* and he worships the "unconquered Sun". He postpones the Baptism towards the end of the life to avoid the deadly

sins. Making a parallel between Sun and the Christian God, Constantine declares in 321 the first day of the week as day of resting, which he calls the holy day of the sun (*dies solis*). Otherwise, during this period the Christendom borrows elements from the pagan culture, as it would be for instance the celebration of the Christ's Birth at 25th of December, the day of the sun's birth, the using of the candles, of the incense, etc.

Constantine takes part directly to the Churchly businesses. For instance he intervenes in the Donatists' schism and in the Arian one. After the victory upon Maxentius the Donatists – a group from North Africa which refuses to recognize Caecilian as Bishop of Carthage, being under the accusation of *traditor*, because he abdicates from Scripture before the authorities during the persecution – they asked to Constantine to intervene and to receive them under his authority. In the end Constantine confiscates the churches of the Donatists and persecutes their leaders. These ones resisted, but they disappeared with the removal of the Christendom from North Africa because of the Islamic conquest.

After the battle from Adrianople, Constantine becomes emperor over Occident and Orient in 324. His role is to maintain peace within empire and to assure the unity of the Eastern Church. The Constantine's greatest triumph in the Church's businesses is the Ecumenical Synod from Nicaea against Arians. Constantine intervenes in the dispute between Bishop Alexander of Alexandria

and the Presbyter Arie, who sustained that the Son of God, though creator, it is created and not divine by essence, but in the end he convokes the synod. Constantine, having as Ossius of Cordoba close theologian, he presided the synod and proposed a reconciliation formula. The peace was not reinstituted, because Athanasius, the successor of Alexander from 328, refuses to receive into the Church the Arians who rejected their heresy. Tolerant for Arians, with Athanasius in exile, Constantine dies in 337.

Constantine founds Constantinople in 330 and so he moves the center of the Empire, which led to the decline of the West and to the independence of the Church from there. He started the Christianization of the empire with the agreement that he stays above Church. His three sons: Constantine II, Constantinus and Constant, shared the empire. After Constantin II's death († 340) and Constant's elimination, Constantinus favors the Arians who condemn Athanasius. The Edict from Milan (313) declared tolerance for Christian and pagans. The army and the nobility still were pagan. Constantinus closed few pagan temples and forbade the particular sacrifices and even the public ones. In 341 he suppressed the pagan cult, and in 356 he suppressed the sacrifices. In 357 he removed the altar of the goddess (Victoria) from the House of the Senate from Rome, where incense was offered during Augustus's époque.

In the year 361 becomes emperor the Constantine's nephew: Julian, who is attracted by the old

Greek writers and is influenced by neo-Platonism. The intention of Julian the Apostate it to convert the empire to "Hellenism", pagan religion of which central deity is the Supreme Being (Plato), represented by Helios and Mithras. It is about a syncretism between culture, religion and mythology. In this purpose he creates a cult, a hierarchy and a system of organization, having in front the emperor, Pontifex Maximus, who to assure the confrontation of the Hellenism with the "Galileans" (the Christians) - these ones being accused of atheism.

Jovian, who followed to Julian († 363) is Christian, like also his successor Valentinian I (364-375). Valens (364-378), emperor in Orient, is less tolerant with the Christendom in East. Gratian (375-383), emperor in West, the son of Valentinian, chose Theodosius to govern in East. Theodosius (379-383) supports the Orthodox faith and forbids the pagan sacrifices. Theodosius convoked the second ecumenical synod in 381 at Constantinople, which composed the symbol of the Orthodox faith (the Creed). In the same period, Ambrosias, chosen Bishop of Milan (the residence of the emperor from West), in 374, contributed to outlaw the pagan religion.

Bibliography: Henry Irénée Marrou, *L'Eglise de l'Antiquité tardive* (303-604), Edition du Seuil, Paris, 1985, p. 18-45.

CONTEMPLATION [Greek: theoria, Latin: contemplation = vision, mind's sight]; one of the stairs of knowledge and of the process of transfiguration, placed

between practicing of the virtues, or the dispassion, and the direct seeing of God or the unmediated union with Him. The theologians consider the *contemplation* like an epistemological principle, which does the passing from the affirmative theology, the cataphatic one, to the negative theology, the apophatic one, starting from the idea that the transfiguration process starts with the penetration with the mind to the distinct meanings of the creation. That's why the natural (or sensitive) *contemplation*, namely the direct knowing of the distinct divine rationalities, existent in the nature of the cosmos, it is an integrant part in the process of transfiguration. In this sense, Maximos the Confessor speaks about three "mediator" operations of the man: the sensitiveness, namely the mediation between self and realities, due to the senses through which he touches the sensitive world; the *contemplation* or the rational operation to connect the realities among them, through the medium of the soul; the access to the last Rationality, through intelligence (nous). In the same context, the dispassion it means the surpassing of the material sense of the things through a new kind of feeling them.

In the controversy about the Light of Tabor, Barlaam, expressing the scholastic theology about the absolute and impossible-to-participate-at being of God, sustained that the object of the *contemplation* it is a symbol or a creature. Gregory Palamas shows that the Light of Tabor it is not a created symbol, or an illusion, but

is the Glory itself of God, the way in which the Godhead permits to be imparted. The *contemplation* isn't therefore the ultimate goal of the faith but it must be surpassed through the unmediated union with the uncreated energies (see. KNOWLEDGE and ENERGY).

CONTROVERSIES, with character of heresy and schism, between 150-553:

Montanism: movement with a prophetic and eschatological character, appeared in Phrygia, The central Asia Minor, around 156, under the leadership of *Montanus*, pagan and Phrygian priest, converted to Christendom, who sustained that since him begins the époque of the Paraclete (John: 14: 15-17, 26), namely the work of the Holy Ghost within Church. These work, to which are associated to female prophetesses, Maximilla and Priscilla, consists in recover the discipline and the ethics of the Church, preparing it for the receiving of the New Jerusalem, which will be established on earth at Pepusa, Phrygia. In this purpose any Christian must exercise his charismas, especially the prophesying, and to leave any terrestrial occupation, practicing the ascesis, the abstinence, the fasting and the daily confession of the sins. The Montanism proposes to its follower the martyrdom as sign of the end, asks for the separation of the Church from the world, and encourages the priesthood and the prophesying of the women. Due to the non-conformism and to its rigorist

discipline, the *Montanism* organizes itself in a separated movement from the Church, succeeding to win in 207 the African writer Tertulian (150-225). This one wrote a series of *Montanist* works in which he criticizes the military service, the public religious services, the conjugal morals, and the penitential discipline, practiced by the Church of his time: "Towards Wife", "About Chastity", "About Monogamy", "About Fasting" and "About Purity". The movement wasn't accepted by the Church because of the abuse of charismas, and of its conception, which doubted the justification through grace and the forgiveness of the sins after baptism. After the year 500 the movement disappears.

Modalism: heresy about Trinity, which appears in Asia Minor, and is developed in Roma, where it is propagated by Praxeas, around 190, by Noetus and after by Sabellius (around 200), from where also the name "Sabellians". According to this conception, God has successively revealed Himself in three different forms or modalities: the form of the Father, Who created the world and gave the law; the form of the Son, Who has saved the world; and the form of the Ghost. In this way the divine Persons aren't really distinct, between the Father and the Son there not existing any difference. To Photius, the *Modalism* of Sabellius, which affirms that the Father, the Son and The Holy Ghost do not form but only one Person, it opens the door of the Judaism.

Adoptianism: heresy appeared at Rome, due to Teodoto (around

195), according to which, Jesus, Who was miraculously born out of a virgin, he received, at His baptism in the river Jordan, the Holy Ghost, namely He is Christ. He was crucified, resurrected and saved the world through His obedience. For his consummated obedience, God has *adopted* Him as His Son. In the same sense, Paul of Samosata, Bishop of Antioch (260-272), sustains that the Logos Who dwelled into Moses and into the Prophets, dwelled also in Jesus Christ, Whom God *adopted* after crucifixion and resurrection, and to Whom it has been given some kind of Godhead. Jesus is in a relation of love with God, and between the Holy Ghost and Jesus there is only a unity of will, a moral unity, not a unity of substance.

Donatism: a schismatic movement appeared in the African Church, around the dispute about the validity of the Sacraments and the moral worthiness of the celebrant. In 311 Caecilian is ordained Bishop of Carthage, with the participation of Felix of Aptunga, discredited during the persecutions; that's why a group declares invalid his election, considering that the Mysteries administrated by an unworthy bishop or priest, or by one who has been unworthily ordained, are not valid. Only the Mysteries celebrated by the priests with a saint moral character are efficient. The schism takes place in the moment when the opponent part is led by *Donatus*, the follower of Marjorinus against Caecilian the Bishop. Both parts appeal to Emperor Constantine. This one not only

convokes two synods, at Rome and Arles, and in 313 declares valid the election of Caecilian, but directly intervenes in the detriment of the *Donatists*. Donatus himself was removed after the *Donatists* were declared heretics, and their churches were closed by Constantine.

Messalians: (in the Syrian language the word it means "praying people", from where the Greek name of *evhite*): a sect of ascetics appeared in Syrian at the end the IV century, under the leadership of Simeon of Mesopotamia, who teaches that the grace and the sin still coexists into the soul after the Baptism. The Mystery of the Baptism wouldn't have the power to uproot the sin, which maintains its influence in parallel with the new energy of the grace, the Christian being the object of this metaphysical dualism. The Orthodox Fathers, especially Mark the Ascetic and Diadochus of Photice, rejected this conception, by affirming the real, exclusive and definitive presence of the grace, in the soul, from the baptism. The sin was evacuated, "brought out"; the grace mysteriously dwells into the heart, the spiritual center of the man, but it is consciously manifested by practicing the virtues, on the measure of the spiritual growth. Saint Makarios the Egyptian, the author of the "Spiritual Homilies", was accused of latent *Messalians*, but the accusation is unfair.

Theopashism ["God suffers"]: the controversy appear at Constantinople under the Patriarch

Macedonius (495-511), being caused by introducing in the text of the "Trisagion" of the adding "Who was crucified for us", by the Monophysite Patriarch Peter of Antioch. In this dispute were already engaged Theodoret, Bishop of Cyr († 466), who in 453 consecrated to the disproof of the *Theopashism* a book ("Epitomes") from a compendium against the heresies, by sustaining that the Son of God, about Whom the Trisagion mentions, he died on the cross. Saint Cyril of Alexandria teaches that the expression "God suffered into body" resonates with the Orthodox Christology, because the Son assumed the human nature in the condition or the way of existence ("tropos") in which Adam left it. Death of the Son of God is the sign of the human nature which he assumed it. In 534, Pope Leon XII accepts the formula, which was suspect at the beginning: "*Unus the Trinitate passus est carne*" ("One of the Trinity, of the Persons, suffered into body"). The formula was introduced by the Orthodox monks and accepted by Emperor Justinian into the Confession of faith, published in 544.

Bibliography: Justo L. Gonzales, *A History of Christian Thought*, Abingdon Press, Nashville, New York, volume I, 1970, p. 132-159); H. Dörries, *Symeon von Mesopotamien: die Oberlieferung der messalianischen "Makarios" Schriften*, Texte u. Untersuchungen 55, 1, Leipzig, 1941; R. Draguel, *Julien d'Halicarnasse et sa controverse avec Sévere d'Antioche sur*

l'incorruptibilité du corps du Christ, Louvain, 1924; J. Meyendorff, *Messalianism or Anti-Messalianism? A Fresh Look at the "Makarian Problem"*, in "Kiriakon", Festschrift Johannes Quarten", Münster, 1972, p. 585-590; Viorel Ioniță, *The Ecumenical Synod IV for the Present Ecumenism* (doctoral thesis), in "Theological Studies", XXX (1978), no. 5-8, chapter *The Monotheletic Heresy*, p. 398-414.

CREATION [Greek: ktisis - ktisma; Latin: creatio = creator act, genesis, creature, building]: specific teaching of the Old and New Testaments, according to which God the Father, the Whole-Keeper (Pantocrator), the Maker (poieten) *created* the heavens and the earth (Genesis: 1: 1), bringing everything in concrete existence through His Word and creator will: "With the Word of God the heavens were strengthened and with the Ghost of His mouth all their power"... "For He said and they were made, He commanded and they were built" (Psalms: 32: 6, 9). The message of the *creation* is known from the historical revelation of God (Yahweh), that's why the Christian doctrine about creation mustn't be confounded neither with the mythology, nor with the cosmology. Otherwise, the Christian doctrine about creation must be defended both against *pantheism*, which identifies God with the immanent world, and against *dualism*, which separates the transcendent God from the immanent reality.

In the description of the *creation*, from "Genesis", there must be made a distinction between the revealed message, the

content known through the revelation made to Moses and form in which this content has been edited, which belongs to the cultural Semitic environment from the period of the third millennium before Christ. Therefore, the biblical message is known through revelation, not being the fruit of the evolution of the cosmological ideas or of the cosmological speculations. This message has been expressed into the language, in the concepts and in the representations used in the culture of the Near East, which was imbued by the myths of the old religions from that area (See Isaiah: 51, 9; Psalms: 74: 14). The mode of representing the physical cosmos belongs to the époque within which it was written the "Genesis", when the earth was represented as a flat surface supported by four pillars, which are supported by the inferior waters; above earth there was considered to be a protector firmament, above which there are the superior waters. Saint Basil the Great, in his commentary entitled "The Six Days of the Creation" (*Hexaemeron*) says that he will make the exposition in the cosmological terms and representations of his time. So, Genesis is not a chapter of cosmology; that's why, a supposed incompatibility between Bible and science, between the revealed truths and the truths established by the science, it is false.

The editors of the Old Testament reunited, after exile, two documents of the Genesis: chapter 2, 4 – chapter 4 (about Yahweh), which elaboration took place in the IX century B.C.: and the chapter 1 – 2, 3 (the sacerdotal code)

composed at the beginning of the V century, under Ezra, after the coming back from exile. It is believed that the reference of the *creation*, from "Genesis", it is especially written against the idolatry and against the polytheism from the pagan myths (Babylonian, Egyptian, and Canaan). Otherwise, the history of the religions confirms that the Bible combats the mythological conception about the universe. The biblical religion is anti-mythical and it led to the desacralisation of the cosmos, in the sense that there are not anymore planetary divinities or mythological deities as in the oriental religions and astrology (Parallel texts about *creation*: Isaiah: chapters 40-48, written during the Exodus; Psalms: 104 and 89; Job: 37 and 38).

The notion of *creation* has two meanings:

a) The creator act (*ktisis*) through which the "Pantocrator" God "calls to existence the ones which do not exist yet" (Romans: 4: 17), namely the seen and the unseen world, which he places in a personal report with Himself. The *creation* it has its principle and purpose in God, Whom it makes transparent, by being the work of His wisdom and kindness (Romans: 1: 20). The *creation* doesn't have its existence and cause in itself, but exists because God wants it, through His *creator* Word. The *creation* is an act into which His absolute power is manifested (Psalms: 103; Job: 38: 6).

b) The material substance of the universe and the totality of the *creatures*, "every *creature* (*ktisma*)

of God (I Timothy: 4: 4), "this *creation*" (Hebrews: 9: 11), the cosmos has been specially *created* as matter, as heaven and earth. The duality of the creatures it is observed in the sensitive life, which it has a beginning and an end, and the intelligible world, which is not submitted to death. The immaterial world ("the heavens") it is also *created* and it is submitted to the same laws of the *creation*, and its laws and relations are immaterial.

The way how God creates it is not known, for He is above His acts. He is the *Creator* through His will; although the *creation* doesn't take of His transcendental Being but in this sense. The *creation* is not a divine emanation, but it participates to being or to nothingness through the will of God. Consequently, the relation between the *Creator* and the *creation* it is not totally as a relation cause-effect, for the world is the work of the free decision of God: "Everything that the Lord wanted he made in heavens and on earth, in seas and in all the depths" (Psalms: 134: 6). Of course, the living God puts in movement everything, attracts to existence and shapes with His *creator* Word, but being Himself above any movement. In the primordial chaos, God, being love, introduces the aspiration towards being, the impulse towards perfection. Everything moves inside God (Acts: 17: 28). The *creation* itself aspires towards God, tries to come back to Him, as its source. But the movement and the development are proper to the matter. The movement it is not else but the becoming of the genres, of

the species and of the individuals, in their quantitative and qualitative growth. Within this development the *creation* takes diverse shapes and purposes. The shapes of the *creation* pass from one to another and they are not but diverse categories of existence. Despite this, it is limited by the substance and by the character of the world as *creation* of God. The evolution of the nature shows that the world cannot be in the same time something eternal and in development. The movement is not eternal in itself, and that's why one cannot speak about its stopping, nor by its absorption into eternity. The world in its material structure is *created* by God as part of the matter; it is not evil in its essence, as Origen sustained, but only accidentally. Its substance is limited for it is destined to another purpose towards which it is moving. And the movement is determined, as being a process which is attracted towards a purpose.

This is shown also through the notion "at the beginning" (in Hebrew: "bereshith", in Greek: "en arché"), which indicates the origin of the cosmos in time and space, these ones not being material realities, but limits of the *creation*. Nothing into the world is uncreated and immobile, or infinite. Only God doesn't have another principle and another purpose outside His Being. There isn't time and space without God. That's why the "beginning" is the starting point for the *creation*. In this sense, the divine creator act it means *creation ex nihilo*, to which makes allusion the book Maccabees II, when writes (7: 2) that God has made the heavens

and the earth "out of the ones that did not exist" (according also to the Wisdom of Solomon⁶: 9: 1; Psalms: 32: 6).

The world has a beginning; that's why there does not exist a matter preexistent to the *creation*, which would have been organized by God (II Corinthians: 4: 6; Romans: 4: 17). "Everything" (Ephesians: 3: 9), "the world and everything that is in it" (Acts: 17: 24), they have been called to existence "ex nihilo" through His *creator* word: "For into this One have been made everything, the ones from heavens and the ones on earth, the seen ones and the unseen ones, either thrones, or principalities, either chieftains, or masteries. All of them have been made through Him and for Him" (Colossians: 1: 16).

In the frame of the teaching about the *creation*, there can be made few special mentions:

a) The human being, namely the man and the woman, as creature of God and His unique image into *creation*, is brought to existence through the cooperation between the *creator* Word and the life-giving Ghost: "Your hands have made me and have built me". The woman, created in a moment of ecstasy – sleep, she has the same humanity as Adam has (Genesis: 2: 21). Despite her state of *creature*, that one of "living soul" (I Corinthians: 15: 45), despite the fragility of his existence (the clay pot in the hands of the potter – Romans: 9: 20; Jeremiah: 18: 2-5),

⁶ This book is not present in King James Bible. One can find it in Romanian Orthodox Bible. A translation of the "Bible Missing Texts" can be found (under the mentioned title) at www.academia.edu (E. I. t.'s n.).

the man is not only a part of the created existences, but he is "*imago Dei*", and that's why he can exceed all the natural possibilities placed into *creation*, becoming a new *creature* into and through the power of Jesus Christ: "For if somebody is into Christ, he is a new creature" (II Corinthians: 5: 17; Galileans: 6: 10; Ephesians: 2: 10, 15; Colossians: 3: 10).

b) The Holy Ghost is actively present at the *creation* – *Creator Spiritus* (Genesis: 1: 2), like One Who gives life: "The Ghost gives life" (John: 6: 63). The Ghost, the "life giver" (I Corinthians: 15: 45) comes upon the Son, and that's why the Son could not be kept by death. The same Ghost maintains us alive and in eternity, even though we are a mortal creation (Romans: 8: 11).

c) There is a connection between the *creation* and the redemption of the man after the falling into the sin. The Biblical revelation affirms in the same time the value and the dignity of the *creation*, but also its degradation and corruption (Hebrews: 1: 10-12). Itself is redeemed from the slavery of the corruption (phtora – Romans: 8: 21), from its temporality, and waits for the final transfiguration. In either states it remains the *creature* of God; that's why the path to God passes through *creation* (Romans: 1: 20), which doesn't keep its silence, for "the heavens tell the glory of God and the doing of his hands is announced by the strength" (Psalms: 18: 1). Like "the bodily man" will be transformed in the "spiritual man", likewise the present form of the *creation* will be

change in a way that "there will be a new heaven and a new earth" (II Peter: 3: 13; Isaiah: 65: 17; 66: 22).

d) The continuous *creator* activity of the One Who has made the light and has given an image to the darkness (Isaiah: 45: 7). Due to His rationalities⁷ (*logoi*), namely to His eternal sense and to the motionlessness, the *creation* is in a continuous transformation. The forms of the life, namely the mode of organization, of subsistence, and of actualizing of the rationalities of the things, pass from one to another. By *creating* the heavens and the earth like a substance which comprised everything and bore everything in potency, the Great Artisan has put in movement this whole, making it a well composed world, which reckoning and order, towards a harmony in all its elements. "He organized everything as an adornment and according to the connection their rationalities, to can be rightly named, the whole, adornment (cosmos)" (Saint Gregory Palamas, *Heads about the Natural Knowledge*, 23, in The Romanian Philokalia, volume 7, p. 436).

Bibliography: Basile de Cesarée, *Homelics sur l'hexaéméron*, translation by S. Giet (coll. Sources Chrétiennes), Editions du Cerf, second edition, Paris, 1968; M. A. Orthanos, *Creation et Salvation according to Saint Basil of Caesarea*, Athens, 1975; Priest Professor PhD

⁷ We prefer *rationality and rationalities* instead of *reason, reasons*, because in English language the last two ones have the main meaning of: motif, cause, etc. (E. l. t. s. n.)

Academician Dumitru Stăniloae, *The Creation as a Gift and the Mysteries of the Church*, in "The Orthodoxy" XXVIII (1976), no. 1, p. 10-29; Idem, *The Dynamic of the Creation into the Church*, in "The Orthodoxy", XXIX (1977), no. 3-4, p. 281-291; G. Florovsky, *Idea of Creation in Christian Philosophy*, in "Eastern Churches Quarterly", VIII, 1949.

CREATOR = name found in the first article of the Creed, referring to the unique absolute Being Who is the origin and the sense of the creation. God unveils to Moses (= brought out from waters – the one who led the exodus of the Jews out of Egypt by crossing the Red Sea – Exodus, chapter 14; Hebrews: 11: 23-29) the true signification of his name: "I am the One Who is"⁸ (Exodus: 3: 14). God has His being and His existence in Himself; He does not emanate out from another principle, and He neither shares His being with other gods.

God is the transcendent, absolute being, unique in the essence, Who created the heavens and the earth. This is the first affirmation from the first book of the Bible. The *Genesis* speaks largely about God and the mode of the creation of the world and of the man. To *create* it means here, to "pull" an existence in the present reality in time and space, through the power of the *creator* word. God is the One Who "pulled the beings out from nothing" (Hermas' Shepherd, vision I, 6). Genesis: 1: 3: "God said: let there be light, and there it was light". The *creator* word

it means that the origin of the being, of the movement, of the life, it is in God. This affirmation is "good" and blessed by God. It is given to the man as being composed from body and soul, created in the image and in the likeness of God. The creation exists and it moves due to the blessing given to the man. The Sabbath, the rest, is part of the plan of the creation.

The creation is the work of the Holy Trinity: the Father, the Son and the Ghost. Different from the material creation, the man bears in his soul the image of the Holy Trinity. The *Genesis* ascertains that the Ghost of God was present and worked in the creation from the beginning (Genesis: 1: 2). Everything has been created through the Word of God, who exists from before the creation. John: 1: 3: "Everything was made through Him and without Him nothing was made from what was made". Apostle Paul goes further and says: "Everything was made through Him and for Him. He is before everything and everything are laid through Him" (Colossians: 1: 16-17).

Thus, since the creation of the World, the Father, the Son and the Holy Ghost appear as distinct Persons, having the same essence, will and power. The Persons do not divide the unique being of God. Therefore, the Christendom is a monotheistic religion: "I believe in one God", "I am the Lord your God" (Exodus: 20: 2), and not a polytheistic one: "You shall not have other gods besides Me" (Exodus: 20: 3), "There is no another besides Him" (Deuteronomy: 4: 39).

⁸ King James Bible: "I am what I am" (E. l. t. ' s n.).

CREATOR SPIRITUS (may be in the missing texts) (E. l. t. `s n.)

CREED [Greek: to simbolon tis pisteos; Latin: credo, regula fidei = creed, resume or exposition of the doctrine]. Equivalent to "symbol of faith", the term *creed* is used in a general sense to designate a body of teachings or of fundamental dogmas of faith. The Christian *creed* distinguished Christendom from other religions, for indicating a short confession of common faith with a precise meaning, with a major dogmatic sense, when it refers to the *Creed* or the "symbol of the Orthodox faith", namely the "faith from Nicaea" (Gregory of Nazianzus, *Theological al Letters*, C II, 1, in the cited translation, p. 71).

Although in the New Testament there cannot be found a formulated *creed* as such, established by Apostles, though, since the beginning of the Church circulated short formulations of faith into which is resumed the unique history of the salvation and which indicate the object of the Christian faith. Besides biographies and descriptions of events, the New Testament is full of affirmations of faith, from where is its "dogmatic" character also. For instance, there are many confessions of faith, with Christological content ("Jesus is the Lord" – I Corinthians: 12: 3; Romans: 10: 9; Philemon: 2: 11; Colossians: 2: 6; Acts: 11: 17, 20; 16: 31; "Jesus is Christ" or "Jesus is the Son of God" – I John: 2: 22; Mark: 8: 29; Acts: 8: 36-38; I John: 4: 15; 5: 5; Hebrews: 4: 14; Mark: 3: 11; 5: 7) or with Trinitarian

content (Matthew: 28: 19; Luke: 24: 29; Romans: 1: 1-4; 5: 1-5; 14: 17-18; 15: 16; I Corinthians: 2: 10-16).

The *creed* is used as symbol of the common faith (Romans: 8: 21), or as a simple formula at Baptism (John: 3: 16; I Corinthians: 12: 3; Philemon: 2: 11). The origin of the *creed* is in the context of the Baptism, for the confession of the faith is a condition for Baptism (Acts: 8: 36-38). The *creed* has the role of defending the true faith against heresies, because the Church has the duty to convey the faith of the Apostles without deformation. Besides, the authoritative transmission and the dogmatic Orthodox content are two complementary elements of the Tradition (I Corinthians: 11: 23; 15: 3).

In the history of the dogmatic one can observe an evolution of the *Creed*, both in what concerns the content, and also in its use. Ignatius already mentions the use of a *creed* during the service of the baptism and during the one of the Liturgy (*The Epistle towards Tralians*, IX, 1-2, cited translation, p. 101-102). But the first attempt to formulate a *creed* belongs to Justin the Martyr (ca. 150). This *creed* under the form of questions addressed to the one who is about being Baptism, it is resumed to the faith in the three Persons of the Holy Trinity. Also, Hippolytus of Rome (martyr in 235), in his capital work entitled: "The Apostolic Tradition" (ca. 200), he insists upon the Christological doctrine. During this époque, the *creed* is associated not only to the churchly religious services of the Baptism

and of the Eucharist, but also with the catechetical instruction of the candidates to Baptism. During the period of great conversion to Christendom (250-300), the Church itself organized the catechumenate, namely the method of receiving into the Church and of preparation for Baptism. One of the obligations of the catechumens was to recite publically the symbol of the faith.

Among the *creeds* which were circulating since old times and have been preserved in the dogmatic and cultic tradition, are:

The *Apostolic Creed* (or the *Old Roman Creed*), appears at Rome in III century, being attributed to the Apostles, but only in IX century it is used in the Churches from Europe, at Baptism. In what regards the content, it already contains the basic teachings, already formulated at the end of the II century, for the catechetical needs. Among others, it comprises the doctrine about the descent to hell (I Peter: 3: 18-19), about the communion of the saints and about the resurrection of the body.

The Athanasius's *creed*. It was not written by Saint Athanasius († 373), because the second part exposes the Christological doctrine from Chalcedon (451). It appears in the VI century in Latin language. At the beginning of the VIII century it is recited on Sundays, at the morning religious services. In the Roman-Catholic Church is very little used, while to Anglicans it replaces the apostolic *creed* at the great holidays. The first part (26 articles) treats about the doctrine of the Holy Trinity, highlighting the unity of substance and especially the numerical identity of God, for

highlighting the Trinitarian monotheism. The distinction of the Persons comes out also from Their own attributes: the Father is not-born, the Son is born, and the Holy Ghost is proceeded. The hypostases are rather relations within Godhead. The second part (art. 27-40) treats about the personality of Jesus Christ, in the sense of the Christological definition from Chalcedon. At the end it has a condemnation clause.

The *Nicaea-Constantinopolitan creed* ("The Symbol of the Faith") it is by excellence the text of the faith of Christendom, for it has succeeded to reconcile the monotheistic conception with the Trinitarian conception about God. At the origin of the text from Nicaea stay the baptismal *creeds* used in Syria, Palestine and especially in Caesarea. The ending phrase through which the heresy of Arie is rejected, it is the article no. 2, especially the expression "of the same being with the Father". Many bishops hesitated to pronounce "homousios", on the motif that it is not a biblical expression. The last paragraph adopted by the synod from 325 contains a formula of anathema: "In what concern the ones who say that there it was a time when Him (the Son) did not exist and that before to be born He did not exist, and that He was brought to existence from nothing, or the ones who affirm that the Son of God is of a different hypostasis (substance), or that the Son is created or that He is submitted to the corruption and to change, on these ones the Church puts anathema".

Against the heresy of Macedon, who sustained that the Holy Ghost

is one of the servant ghost or angels of God, the ecumenical synod from Constantinople (381) affirms the full godhead and the equality of the Ghost with the Father and with the Son, using biblical expressions at the third person of the Holy Trinity: "Lord, life-Giver" (II Corinthians: 3: 6, 17), "Who proceeds from the Fathers" (John: 15: 26), "Who spoke through the prophets" (II Peter: 1: 21).

The Symbol of the Faith, namely the *creed* of the synods from Nicaea from 325 and from Constantinople (today Istanbul, Turkey) from 381, convoked by Emperor Theodosius, was recognized by the ecumenical Synod from Chalcedon (451) like an authentic expression of the faith of the universal Church:

1. "I believe (we believe, in the original from 381) in One God, the All-Keeper Father, the Maker of the heavens and of the earth, of the seen and of the unseen ones.

2. And in One Lord Jesus Christ, the Son of God, One Born, Who was born from the Father, before all ages: light from light, true God from true God, born, not made, the One of the same being with the Father, through Whom everything was made;

3. Who for us humans and for our salvation descended from heavens and embodied Himself from the Holy Ghost and from Virgin Mary and made Himself a man;

4. And He were crucified for us in the days of Pontius Pilate, and suffered and was buried;

5. And He resurrected in the third day, according to the scriptures;

6. And He ascended to the heavens and sits to the right hand of the Father;

7. And He will come again, with glory, to judge the living and the dead, of Whose kingdom will to have an end;

8. And into the Holy Ghost, the Life-Giver Lord, Who proceeds from the Father; the One Who together with the Father and with the Son is worshipped and glorified, Who spoke through the prophets:

9. And into one saint, congregational and apostolic Church;

10. I confess a Baptism into forgiveness of the sins;

11. I wait the resurrection of the dead;

12. And the life of the age to come. Amen".

Bibliography: Ioan N. Karmiris, *The Dogmatic and Symbolic Monuments of the Congregational Orthodox Church* (in Greek language), 2 volumes, second edition, Athens and Graz, 1960-1963; Oscar Cullman, *Les premières Confessions de foi Chrétiennes*, Presses Universitaires de France, Paris, 1948, second edition; Mgr Basile Krivoscheine, *Les texts symboliques dans l'Eglise Orthodoxe*, in "Le Messager de l'Exarchat russe en Europe Occidentale", no. 48 (1964), p. 197-217; and no. 49 (1965), p. 71-82; Vitallen Laurent, *Le symbole Quicumque et l'Elise byzantine*, in "Echos d'Orient", 39 (1936), p. 383-404; Ștefan Sandu, *The Apostolic Symbol in the Present*

Protestant Theology, in “The Orthodoxy”, XLI (1989), no. 3, p. 41-62.

CROSS [Greek: stavros, Latin: crux]: one of the first Christian symbols representing the great mystery of the Christian faith: the sufferance and the death by crucifixion of Jesus Christ. Identified from the beginning as being the “sing of the Son of the man” (Matthew: 24: 30) and the “battle flag” of the Church (Isaiah: 5: 26), the cross becomes the way of following to Jesus of Nazareth, the crucified emperor (Mark: 8: 34-35). All the martyrs have their eyes aiming on Jesus Christ, Who, “for the joy laid before Him, He suffered the cross – stavros” (Hebrews: 12: 2), confessing that there does not exist experience of the Kingdom of God without Cross (Acts: 7: 55-56). To Saint Ignatius, the Church has its root in the wood of the Cross, the Christians being the “branches of the cross”: “(Jesus Christ) was indeed crucified for us, with the body, under Pontius Pilates and Herod the Tetrarch, and due to the fruit of His Cross and to His godlike sufferance we exist to raise the flag along the centuries, through His resurrection, and to gather together His saints and His believers, coming out either from Jews, or out of Gentiles, in the unique body of His Church” (*Epistle towards the Inhabitants of Smyrna*, I, cited translation, p. 134-135).

The Cross evokes the redeemer sacrifice, but also recapitulates the entire life of Jesus Christ: “He bore our sins, in His body, on the wood (to xilon – lignum), for we, dying towards the sins, to live towards

straightening” (I Peter: 2: 24). The Cross is therefore inherent to the redeemer embodiment and to the love of God towards man. In this sense Saint Maximos the Confessor says that all the beings and the creatures, by the finality of their existence itself, they have a Christocentric orientation through the Cross, and that’s why the seen ones need the Cross and the intelligible ones need the tomb” (*Gnostic Heads*, I, 67, The Romanian Philokalia, volume 2, p. 149). The Eastern Tradition hasn’t separate the Cross from resurrection and just for that hasn’t separated the embodiment from deification. Only in the light of the resurrection it is seen the tragic reality of the Cross and of the sin, but also the power and the mastery of God. The paradox of the Christian faith consists just in that that the power of God is shown in sufferance, in the Cross, “for when I’m weak, then I’m strong” (II Corinthians: 12: 10). The resurrection gave to the Apostles the true meaning of the Cross, the deepness of the sacrifice, but also the greatness of the divine forgiveness and love. That’s why the Cross is a rock of stumbling (Skándalon) for the heathen men (I Corinthians: 1: 20-23).

In the Orthodox piety, the veneration of the Cross is not separated from the praising of the resurrection: “To Your Cross we bow ourselves down, Christ, and Your Holy resurrection we praise it and glorify it”. On one hand, the Cross unveils the world’s state of sin and the responsibility of the man for the infernal organization of the world and of this age. On the other hand, the Cross is a

provocation from God against the "fatality" of the good and bad, the "trap" in which has been attracted the "ruler of this world" (John: 14: 30) at the Place of the Skull (Luke: 23: 37-39): "For although He was crucified of weakness, from the will of God He is alive. And we are weak into Him, but we will be alive together with Him, by the power of God towards us" (II Corinthians: 12: 4).

Bibliography: E. Bihan, *L'Épître de Cyrille de Jérusalem à Constance sur la vision de la croix*, in "Byzantion", 43 (1973), p. 264-296; Priest Professor PhD Academician Dumitru Stăniloae, *The Cross in Orthodox Theology and Worship*, in "Sobornost", 1977, no. 4, p. 233-243; Davis R. Grigg, *The Cross and Bust Image, some Tests of a Recent Explanation*, in "Byzantinische Zeitschrift", 72 (1979), no. 1, p. 16-33; Hans Ruedi Weber, *The Cross, Tradition and Interpretation*, W. B. Bermunds, Grand Rapids, Michigan, 1979; C. Galeriu, *The Christian Teaching about Cross and Its Honoring*, in "The Orthodoxy", XXX (1978), no. 3, p. 497-511.

CULT - the Christendom consists not only in confessing a revealed faith, also called *creed*, but also in celebration of this faith through adoration acts.

Apostle Paul calls this attitude *logiki latreia* (Romans: 12; 1), namely speaking ministration (in the New Testament edition 1982), "spiritual worshipping" (Bible edition 1988), "wise worshipping" (Gala Galaction) in the sense of reorganizing the thought and of the

behavior according to the exigencies, the imperatives and the discipline of the Gospel. This it means the cult with the mind: to orient, to give and to entrust the life to God: "On ourselves and each other and all our life let's give it to Christ God".

The *cult* or the *worshipping* must be done in "Ghost and truth". "The hour comes, and even now it has come, when the true worshippers will worship in ghost and truth... God is ghost and the ones who worship Him owe to worship Him in ghost and truth" (John: 4: 23-24). Jesus pronounces these words in the context of His dialogue with the woman from Samaria, of which subject is the cult at the temple and the adoration of God. The expression "*in Ghost*" can signify here "in the context of the personal meeting with the living God", or "in the presence and communion of the Holy Ghost" Who will given to the Christians just for call them to the ministration of God. "My witness is God, Whom I worship in Ghost" (Romans: 1: 9). The cult presupposes the conscience of the presence of the Ghost: "Standing in front of Your glory". Through His Ghost, God is "the One Who exists" (Exodus: 3; 16), the One Who is present there, the One Who is everywhere and anytime, the One Who works everything in everybody, the One Who prays with the ones who are praying themselves. In His Ghost, he is a God from nigh and from far (Jeremiah: 23: 23-24). Through Ghost he comes especially in the middle of the ones who adore Him, namely He rests in His saints. The

cult it means therefore to stay in the front and in the ambience of the Ghost; the cult is an act of meeting and celebration, from where the atmosphere of joy of the Liturgy.

"*In truth*" can be understood here "in total obedience to the will of God, following to Jesus Who had no other purposes but that of fulfilling the work of the Father (John: 5: 42). The cult is in fact an act of obedience, of discipline and of orienting the whole life according to the faith, unveiled into the Holy Ghost. That's why, in cult, not the committing of the exterior rites is the most important part, but the conscious and free placing of the believer in a communion dependent on God, into Whom he recognizes the center of his life. "*In truth*" it means to unequivocally place yourself for the unique source of the life, God, to unhesitatingly choose the "way" of Christ, namely to be "faithful to the truth", to life according to the truth (III John: 3-4).

Since the beginning of its existence, the Church has paid a special attention to the common cult, the liturgical one, before the altar, for from all the forms of expressing the Christian faith, the cult is the most exposed to the idolatry, attitude which the Christian Church condemns it without compromise: "My beloved ones, run away from worshipping of the idols" (I Corinthians: 10: 14), because the worshippers to the idols won't inherit the Kingdom of God (I Corinthians: 6: 10). The Christian faith does not have anything common with the pagan polytheism or with the pantheism (Romans: 1: 21-25). In the Old

Testament it is already announced the breaking down of the altars which are consecrated to the idols (Isaiah: 27: 9). That's why, part of the preparation for the conversion to Christendom was the renunciation to idols (Acts: 14: 15-18). The catechumenate, namely the theological and ethical preparation of the believers to become Christians through baptism, aimed in the first place to eliminate the adoration of deities and of the idols as a cult act (the Prophets of the Old Testament aimed the same pedagogy, according to Deuteronomy: 7: 5; Leviticus: 19: 4). Unlike idolatry, the Christian cult aimed to get the believer out from the servitude of the creation, which has no power upon the man's freedom. In cult it is reaffirmed also the plan of God with the human being: to make the man emperor of the earthly things and like another god for the things of God.

How can be God adored in "Ghost and truth", without becoming this act idolatry? For avoiding not only the idolatry but also the pantheism and the natural deification, the Church employed symbolic ways of communication and expression. There is within Tradition a whole "symbolic theology" (a term frequently used in the *areopagitic* writings) which has been developed in connection with the liturgical cult and with the iconography. Symbol it means here a representation bearer of mystery, a seen means on contact with the hidden, unseen reality, which it represents. The symbol brings in the light a hidden, unseen reality, which represents it. The symbol brings in the light, in a

concentrated form, for our contemplation, the infinite mystery of Godhead. The symbol is not a created copy of the unseen God, which would represent idolatry. It has a reference point the personal presence of God through the embodiment of His Son, Jesus Christ, Who is the true *image* of God.

The *celebrants* of the cult – the liturgical cult organized by the Church presupposes more factors:

a) Jesus Christ is the unique mediator between God and men (Hebrews: 9: 11-15; 10: 10), “Who gave Himself price of redemption for everybody” (I Timothy: 2: 5-6). He is mediator since His embodiment (Hebrews: 10: 15), but especially in His sacrifice, remaining for eternity our Hierarch (Hebrews: 7: 25; 9: 24). He brought Himself, for the sins of many, Himself as sacrifice, once for all (Hebrews: 7: 28; 9: 26-28). In His sacrificial act, Jesus Christ does “the will of the Father”, but He willingly fulfills this will, Himself offering His body (Hebrews: 10: 10-20). Jesus Christ did not come either a simple priest bringer of sacrifices or as simple sacrifice or victim, for the past sins, committed under the old Covenant. A contrary, “after He brought only one sacrifice for sins, he has placed Himself for ever at the right hand of God” (Hebrews: 10: 12). Through His body we have a free entrance in the Kingdom of God, a new and alive way has been opened to us (Hebrews: 10: 19-20), towards the eternal inheritance. Christ came like Chief Priest of the future goods (Hebrews: 9: 11), committing into His body, for everybody, the

pascha, namely the passing from death to life and just for that He is the mediator of a new covenant (Hebrews: 9: 15) and the beginner of everybody’s life.

The liturgical tradition paid a great attention to the place of the Holy Ghost in the liturgical cult, according to the teaching about the collaboration of the Persons of the Holy Trinity in the *oikonomia* of the salvation. For the Holy Ghost, the “life-giver”, Who proceeds from the Father and Who rests into the Son, is the One Who, starting with the Apostles, in the day of the Pentecost, flows as gift and as work of the Holy Trinity upon the Church, assuring in this way about the full of glory coming of Christ. At the liturgy, the Ghost is the One Who makes possible the blessing of the gifts and their transformation in the Body and the Blood of Christ and the sanctification of the believers. He gives Himself towards impartation, in the same time with the Eucharist: “We have received the heavenly Ghost. And on us, who impart ourselves from bread and from a cup, unite us one with another through the impartation of the same Holy Ghost”.

b) The Church brings the liturgical cult in dependency of Christ and in union with Him, of course through the mediation of the priest. Besides, the priest expresses the liturgical prayers at plural, in the name of the believers, who form the Church: “Mention God, the ones who have brought to You this gifts, the one for whom and through whom they have been brought, and for what these ones have been brought” (the Liturgy of saint Basil, *Remembrance prayer*

that is said during the Axion). The Eucharist, like also the Mysteries, work efficiently, through the ritual of the celebrant, because the sacramental act per se is guaranteed by the express promise of Christ. At proscomidy, the priest prays: "do not stop, because of my sins, the Grace of the Most-Holy Ghost of Yours, from the gifts that are brought forth". And during the Cherubic he says: "Do not turn away Your face from me, neither reject me from among Your servants".

c) The bishop, like also the priest, is the visible celebrant of the priesthood of Christ. He is the seen icon of Christ in the middle of the liturgical assembly. The sacerdotal vestments show the quality of the celebrant. He celebrates the liturgy in the name of Jesus Christ, that's why one can say that the gift of the Holy Mysteries it is what God gives to His Church, through the service of the ordained priesthood. But the servant has received this authority in the Church and through the Church. He celebrates the liturgy also in the name of the Church, together with the entire Church, bringing the Eucharist as "thanksgiving" and cult of this one. For the Church in its totality and unity, the ordained ministrants and baptized believers, each one in his manner, have received the mission to "represent" Christ. The priest must bring the cult in the name of the Church and like the Church has established in its ritual. If the priest is separated from community in a seen way, and he does not do what the Church decided as ritual, the liturgy is not committed in the name of the Church. The

connection between the Church and the priest is best shown by the third Antiphon: "To You, Who has given to us the gift of uniting our voices to bring in common these prayers to You and Who has promised to fulfill the requests from two or three gathered together in Your name, You Yourself now fulfill the requests of Your servants, according to what is necessary to them, giving to us in the present age the knowledge of the truth, and in the future age, eternal life".

d) The cult starts from the principle that the liturgy and the mysteries are committed in the presence of a community, even though the members of that community do not participate to its diverse manifestations. The believers participate to the liturgical cult not only as receivers of the Holy Mysteries or of the grace, but also as the ones who pray together with the priest (*The Second Prayer for the Believers*). The Eucharistic sacrifice is brought by the priest, but not separated from the believers, but in the name of the believers, together with them, and on the purpose of which they have brought it: the impartation with the Holy Mysteries. All of the believers prays through the priest of the Church, with the understanding that they themselves form a chosen people of God (Deuteronomy: 7: 6; 26: 19), a holy people (Leviticus: 19: 2), a people of priests (Isaiah: 61: 6), saint priesthood (I Peter: 2: 5), kingly priesthood (I Peter: 2: 9), kingdom of priests (Apocalypse: 1: 6; 5: 10). The ministration of the believers and the priesthood of the ordained ministrants have their

source in Christ, the Great Hierarchy, Who has made out of us a kingdom of priests (Apocalypse: 1: 5-6).

The participation of the believers to the Eucharistic liturgy can be seen also in the fact that they must utter *Amen* at the end of the thanksgiving prayer: "When him (the priest) has finished the prayers and the Eucharist, the entire present people utters with a loud voice: *Amin*" (Saint Justin, *The Apology*, I, 55, Romanian translation in the collection "Churchly Fathers and Writers", no. 2, p. 70). It is also the duty of the believers to, during the Great Entrance, to identify the Eucharistic gifts as being theirs and to mention the diptychs of the ones for whom these gifts are being brought, alive or dead, and at the end of the liturgy to impart themselves with the Holy Mysteries.

Bibliography: Ene Braniște, *The Special Liturgy*, second edition, Publishing House of the Biblical Institute, Bucharest, 1985; Alexander Schmemmann, *Introduction to Liturgical Theology*, The Faith Press, New York, 1975; Dumitru Colotelo, *The Liturgical Movement in the Western Christendom*, in "Theological Studies", no. 3-4, 1985, p. 165-244.

CYPRIAN (may be in the missing texts) (E. l. t. s n.)

D

DEACON [Greek: diakonos = ministrant]: churchly ministrant directly attached to the bishop, representing the first stage of the sacerdotal ministration, which is given through ordination, into the Church. The *deacons* are mentioned in Acts: 6: 1-6, the first mention about the organization of the service at the feasts of the Hellenistic Christians (namely Jews from outside of Palestine, who had their own synagogues where the Bible was read in Greek language). Luke the evangelist describes in detail the selection and the ordination of the seven *deacons* (Acts: 6: 1-6), highlighting the fact that these ones received the ministration through “laying on of hands”, a sacramental ritual fulfilled by the apostles, through which the power of the Holy Ghost was transmitted. The *deacons* had liturgical and catechetical functions, which were fulfilled only by the churchly ministrants or the apostles. In Acts: 6: 2: “It is not appropriate to us (the apostles) to leave the Word of God and to take care of feasts” – it is about the role which fell upon the *deacons* to administrate the Eucharist and the agapes (Deeds: 2: 42, 46). From other places can be seen the fact that the *deacons* preached (Acts: 6: 10; 7: 2; 8: 5, 38); Philip the *deacon* preaches the Gospel in Samaria and in other places, and that they were committing also other Mysteries (Acts: 8: 28).

Paul describes the conditions to enter in the stage of the

deaconship: the candidate is admitted to ministration through ordination (I Timothy: 5: 22), after he has been tried for this mission (II Timothy: 3: 10), proving some special features (I Timothy: 3: 8; 9: 12).

Although the title *diakonos* is given to any form of ministration into the Church – *diakonia* - in the New Testament it shows a specific function, like in Philippians: 1: 1, where it speaks clearly about *deacon* and bishop. The *deacons* are received through the ritual of laying on of hands committed by the apostles (Acts: 6: 7), they fulfill certain special conditions and help the bishops both at the Eucharistic cult and in the administrative affairs. Due to the fact that the service of the tables is tied to agapes, and the daily offering is in connection with the Eucharistic offerings, *deacons* have also a liturgical function (see HIERARCHY).

DEACONSHIP (see ORTHOPRAXY) (may be in the missing texts) (E. l. t. s n.)

DEATH [Greek: thanatos, Latin: mors = a limit of the existence, the disintegration of the being]: condition of separation of the body-soul unity through the turning back of the body into the elements out of which it has been created: “earth you are and into the earth you will go back” (Genesis: 3: 19). All of them who have come out of earth they will again turn back into earth. The state of *death* is a consequence of the sin (Romans: 5: 12, 14), which has introduced the corruption, as disaggregation element into the body. Created in

the image of God, for reaching to the likeness, the man entered voluntarily in this negative process of the destruction of his being. God did not create *death* (Parables: 1: 8), but *death* "has entered" into the world: "*death* has come through a man" (I Corinthians: 15: 21). The *death* has taken the body into mastery due to the sin, through which the man has exited from the mastery of the immortal spirit, which exists by itself. According to the measure of the existence, or of the portion of life, *death* touches only the corporeal element, and not the divine image of the man, which is the *immortal soul*. Through *death*, the man as body-soul union decomposes ("Woe, how much struggle has the soul when it parts from the body!"), for God Himself allowed the undoing the man in the component parts, for the "evilness not to be without *death*". But the spiritual personality of the man is not destroyed in the sense of nothingness. *Death* is a condition of existence's limit, of rupture in the interior of the human, the final process of the corruption, but not a passing from being to nothingness. *Death* exists, but it has another meaning and it's already defeated. To the Christian faith, the antidote against *death* is the resurrection, through which the elements of the mortal body are reconstituted, but being purified of their negative and corrupt aspects. The resurrection of *dead* it has its source in the deified body of Christ, the first fruit of our nature. *Death* will be exceeded and overwhelmed by the new life, which comes out from the resurrection of Christ (Romans: 8: 11). Christ has crushed *death* in

direct fight with it: "With *death* trampling on *death*". In His resurrection, in His Paschal Mystery, Christ has inversed the sense of *death*. He is our Life (Colossians: 3: 4). That's why Maximos the Confessor call the resurrection of Christ "*death* of *death*" (Answers towards Thalassius, 61). There is a way of living according to the body" which it means spiritual *death* (Romans: 8: 4): "I have *killed* my soul through sin, to be my body living" (The canon of Saint Andrew). Origen speaks about three sorts of *death*: "towards the sin, through virtue, towards God, through sin and the separation of the soul from the body (*Dialogue with Heraclites* Romanian translation, p. 342). There is the "eternal *death*" or the hell, namely the sensation of being's disintegration, the continuous disaggregation of the spirit, the fear of the nonsense and of the lack of communion, the stubbornness into repentance's lack. *Death* is rather the waiting in the state of "sleeping state" of the eschatological promises: "The one who listens to My word and believes into the One Who has sent Me, he has eternal life and he won't come to judgment, but he has moved himself from *death* to life" (John: 5: 24).

"Lord, our God, Who with Your unspoken wisdom have built the man out of dust and, composing him in Your image and Your likeness, You have adorned him with countenance and beauty, like an honored heavenly creature, towards the greatness and brightness of Your glory and of Your Kingdom;

but, transgressing him the word of Your commandment and not guarding Your image, of which he was imparted, - for not be the evilness without death -, from love of people, like a God of our parents, you have commanded to this mix and to this unspoken connection of Yours – through Your godlike will – to undone and scatter itself, for the soul to go there from where it took its being, until the common resurrection, and the body to detach itself in the ones from which it was composed.

To You we are praying, to the without beginning Father, and to Your One-Begotten Son and to Your Most Holy and of-One-Being and of-Life-Maker Ghost, to not allow Your creature to be swallowed by perdition; but the body to detach into the one of which was composed, and the soul to settle in the group of the saints” (Euchologion, The Burial Service, edition from 1971, p. 163).

Bibliography: Saint Gregory Palamas, *Heads about the Knowledge of God*, 51-54, In *The Romanian Philokalia*, volume VII, p. 460-462; C. Andronikoff, *La Dormition comme type de mort chrétienne*, in the volume “la maladie et la mort du chrétienne dans la liturgie” (Ephemerides Liturgicae), Rome, 1975.

DECALOGUE [Greek: ten words or commandments]: God spoke to Moses on the Sinai Mountain and gave to him for the Jew people a Law summarized in the Ten Commandments or Decalogue (Exodus: 20: 1-17; Deuteronomy: 5: 6-22). Jesus didn't annulled the

Decalogue, but brought it to perfection.

Exodus: 20: 1-17:

“1 Then the Lord uttered before Moses all these words and He said:
2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."⁹

DEIFICATION: [Greek: theosis; Latin: deificatio]: the participation of the believers to the life of God through the divine uncreated energies, the ontological content of the communion between man and God. The *deification* is the state of transfiguration of the humanity, the "exceeding" of the created nature, through its consolidation in the true existence and through actualizing of a possibility that was given to it from the beginning. This idea can be already found at I Peter: 1: 4; "Partakers to the godlike nature", but it was developed during the patristic period, becoming the central dogma of the Orthodoxy. Starting with the saints: Irenaeus, Athanasius and Cyril, to Simenon the New Theologian and Gregory Palamas, all the fathers of the Church repeat this glorious affirmation of the Eastern Christendom: "The Lord made Himself a man for the man to

become god". They do not hesitate to call the man "god according to the grace" and to put sign of equality between salvation and *deification*. Maxim the Confessor divides the history of the salvation in two great parts, just having in sight the *deification*: some of the centuries were ordered for the mystery of the humanization of God, others were destined for the mysterious work of the *deification* of the man (*Answers towards Thalassius*, 22, The Romanian Philokalia, volume III, p. 70-71). But the one who systemized the ontological basis of the salvation and established the vocabulary of the theology of the *deification* was Saint Gregory Palamas (1296-1359), the defender of the hesychasm (see *The Hagiorite Thom*, in The Romanian Philokalia, volume VII).

Which are the anthropological and the Christological bases of the *deification*?

1. To the theological anthropology, the *deification* is not only a possible reality, but also one promised to the man from the beginning. It is equivalent to what the Bible calls "likeness", namely the dynamic inherent element of the human, the imperial dignity to which reaches "the images", the final end or the natural greatness to which the man is called: "The *deification*, to say it shortly, it is the concentration and the end of all the times and centuries and of the ones from time and from century" (Saint Maxim the Confessor, *Answers towards Thalassius*, 59, in the Romanian Philokalia, volume III, p. 315). Although the *deification* is above

⁹ We have here the Decalogue from King James Bible with the corresponding language of it (E. l. t.'s n.).

nature and limitless, the human nature is not modified, but rather brought back to the glory destined to the creation.

2. According to Cyril of Alexandria, the principle of the *deification* is the impropriation of the body by the Word, the consubstantiality of the Son with our nature. By virtue of this hypostatical union, there is that “communicatio idiomatum”, such that His human nature is penetrated by the irradiation of His godhead. The *deified* body of Christ is the first fruit and the source of our *deification*. The possession of the human nature in the hypostasis of the Word – the en-hypostatizing – does not suppress its characteristic, but is a guaranty of its consummation: “The embodiment of God, he says, is to us the sure guaranty of the hope of *deification* of the men`s nature. It makes the man God as fully as God made Himself man. For it is obvious that the One Who made Himself sinless man will *deify* the nature without changing it in God; and as much will He elevate the man, as much He descended because of the man” (Maxim the Confessor, *Answers towards Thalassius*, scholia no. 3 to the question no. 22, in The Romanian Philokalia, volume III, p. 74; Idem, *Theological Heads* II, 25, p. 175).

3. The *deification* is the spiritual transformation which has as support a quality of the nature, but it takes place not in the limits of the nature and neither is the product of the nature, in the sense of moral perfection. The *deification* is not made (Kallistos and Ignatius Xanthopol, *the 100 Heads*, 68, in The Romanian Philokalia, volume

VIII, p. 146-147), uncreated, received like an direct illumination of the godhead, unmediated come out from the hypostasis. Of course, the will-grace synergy is the preliminary condition of any Christian act, and the *deification* supposes a synergetic maximalism. Although, here is about a real transcending of the nature, of a continuous exceeding of the nature through its irradiation of the uncreated grace from the *deified* humanity of Christ, until the Christian reaches “at the state of the consummated man, at the measure of the age of the fulness of Christ” (Ephesians: 4: 130). The *deification* impedes thus the man and the creation to close themselves into their own immanence and supposes their opening to the infinite dimension of the being of God.

“When the gnostic has reached at a state of permanently doing good, then he, in a wonderful way, does good quicker than he speaks; and to bring to repentance and to turn his friends to God, the gnostic prays to be shared to him their sins. He has the ardent desire to give his own goods to the ones he loves, and his friends have the same feelings towards him” (Clement the Alexandrine, Stromata VII, chapter XII, 80, 1).

Bibliography: Jules Gross, *La divinization du chrétien d'après les Pères grecs: contribution historique à la doctrine de la grace*, Paris, Gabalda, 1938; Myrrha Lot-Borodine, *La deification de l'homme*, Cerf, Paris, 1969; Idem, *La doctrine de la deification dans l'Eglise Grecque jusqu'au XI-e*

siècle, in "Revue de l'histoire des religions", tome CVI, no. 2 and 3; CVII, no. 1, 1933; Idem, Nicolas Cabasilas, *L'Orante*, Paris, 1958; Y. M. Congar, *La deification dans la tradition spirituelle de l'Orient*, in "Chrétiens en dialogue" (Unam Sanctam, 50), Paris, 1964, p. 257-272; Frank Weston, *Theosis or Philanthropy? Orthodox Critics of Western Ecumenism*, in "Sobornost", no. 10, 1974, p. 720-730; J. Meyendorff, *Saint Grégoire Palamas et la mystique orthodoxe*, Editions du Seuil, Paris, 1959; Anca Manolache, *The Body of the Lord in the Work of Redemption*, in "The Metropolitan of Banat", no. 7-9 / 1968.

DEVIL [Greek: diabolos = divisive, calumnious, tempter]: the evil spirit which disunites the man from God and which inspires hatred, perfidy and lie among people. It is known also under the Hebrew name "satan" (Matthew: 4: 10; Mark: 4: 15; Acts: 5: 3; 26: 18; Apocalypse: 12: 9), wearing designations that show its works: accuser, blamer (Apocalypse: 12: 10), tempter (Matthew: 4: 3; I Thessalonians: 3: 5), mater of this world (John: 12: 31; 14: 30; 16: 11), god of this age (II Corinthians: 4: 4), master of the powers of the sky (Ephesians: 2: 2). In the Old Testament the *devil* appears as a heavenly spirit which resists against the plan of God – "I saw satan as a lightning falling down from the sky" (Luke: 10: 18) – and which seduces the people to sin and which accuses them before God (Zachariah: 3: 1; I Chronicles: 21: 1; Psalms: 108: 5). God tries the piety of the people (Job's case)

through the *devil* to which He gives a limited power (Job: 1: 11; 2: 4; Zachariah: 3: 1). In the New Testament the *devil* is a destructive principle, on which being holds the sin itself, the hatred and the lie: "Him was from the beginning a men killer and stood not into the truth, because there is no truth in him. When he speaks the lie, he speaks out from his own, because he is a liar and the father of the lie" (John: 8: 44). He pretends to have the mastery of the death (Hebrews: 2: 4) and his own domination upon the world and of the people of this eon: "To you I will give this whole mastery, for it has been given to me and I give it to whomever I want" (Luke: 4: 6). The *demons* obey to the *devil* and the people voluntarily places themselves under his influence, and that's why they are called "the sons of the *devil*" (I John: 3: 10). And their deeds are the "things of the *devil*" (I John: 3: 8). Though he tempts Christ (Matthew: 4: 1), this One is the One Who will cause the overthrowing of the *devil*. The "master of this world" was thrown outside (John: 12: 31), and the judgment has been given to Christ.

An activity of satan continues after the embodiment and the resurrection of Christ (Acts: 5: 3), but he has been disrobed of power (I John: 2: 13). He continues to put in danger the salvation of the man (I Timothy: 5: 15), but the man has been definitively and objectively liberated from the power of the evil (II Thessalonians: 3: 3). The man has not only liberty and the capacity of set himself free from the domination of the *devil* (Luke: 22: 3; I Corinthians: 5:5; I Timothy: 1:

20), but also the duty “to crush satan under his feet” (Romans: 6: 11), because this one wants the sufferance (Luke: 13: 6). In Apocalypse the *devil* appears as a malefactor and sinister being. At the end of the ages the *devil* will use the name “Antichrist” (Apocalypse: 13: 1: II Thessalonians: 2: 9) to dominate for a short time, after which he will be judged and definitively destroyed. The period of “Antichrist” it is a last effort of the *devil* to deviate the creation from its target and to mislead the Church’s attention from the judgment of Christ and from waiting the Kingdom of God. As a matter of fact, the *perfidy* of the *devil* stays it that that he hides God as judge, by imitating in an opposite sense what god is doing. In this sense, the *devil* creates the hell. To ascetics, the demons through which the *devil* works are the evil passions, namely a negative moral order, before which the man preserves all his liberty and responsibility. Not the body must be destroyed, but the evil spirit which serves of it (Ephesians: 4: 12). The *devil* remains outside us and seduces the men through pride, vain glory, and especially through sensuality, with the permission of God, Who wants to try, in this way, the virtues. Thus, “through the *devil* a great oikonomia is fulfilled” (Simeon the Metaphrastes, *Paraphrase to Makarios the Egyptian*, 37-38, in *The Romanian Philokalia*, volume 5, 315). The weapon to fight the *devil* is the prayer and the Cross: “He disrobed the masteries and the powers and exposed them, with resoluteness, overcoming upon

them through the cross” (Colossians: 2: 15).

Consequently, the *devil* or satan (enemy, adversary) is identified with the evil spirit (demon), the leader of the fallen angels. (About the fall of the angels see Apocalypse: 12: 7-9). He pretends to be “the master of this fallen world” (John: 12: 31), but he has no power upon Christ (John: 14: 3), despite that he tempts Him (Matthew: 4: 1-10). The one who betrayed Jesus is called *devil* (John: 6: 70). The Church knows the exorcisms or the rejections (“Do you reject satan?”) as part of the preparation of the candidate to Baptism.

DISCERNMENT (moral and spiritual) - The ascetic effort begins with the power of discerning the good from the bad, of distinguishing between what is “according to” and what is “against” nature. The most authentic virtue of the thinking, according to the ascetic fathers, it is even the discernment, the true distinguishing, or the right reckoning.

The first preoccupation is to get the person’s identity out from this state of “composition”, of cleavage, and of internal torment (Ecclesiastes: 3: 10-11) and to reach at coherence and stability. From here the concentration of the spirit, the bringing the mind into the self or into the heart (Matthew: 6: 25), for avoiding the disorder and the instability of the living. And the surest way of getting out from “scattering”, of gathering the mind into the heart, by liberating it from incoherent movements, it is the prayer. The most important

fruit of the prayer is even the integrity and the peace of the spiritual life, through the power of the unifying Holy Ghost. From here is also the *hesychasm*, namely the reunifying of the thought with the heart. In the state of prayer, the heart is the one which dominates its own liberty, inside and outside, the one which converts the contradictory elements, the non-authentic ones, in fecund elements.

To achieve the *discernment* doesn't mean yet to heal the sin which has hidden itself into the human nature. Moreover, to reach at the true *hesychasm*, to mastery and knowledge of the self, two more other elements must be considered: the discipline or the asceticism of the body, and the experience of the trials or of the temptations, of the "unseen" war.

The ascetics distinguish between the physical body (*soma*) created by God, as part of our humanity and as eternal destiny and the sinful passions added which have been added to the body (*sarks*), called the "ghost of the flesh". This "body" forms the object of the ascetic effort. The passions exercise a tyranny upon the body, and so the collaboration of this one is very much weakened: "the ghost is full of zeal, but the body is helpless" (Matthew: 26; 41). He can even remain unmoved in its passion, and that's why the ascetic exercise is to force the nature to take a heroic character "among this adultery and sinful generation" (Mark: 8: 38). And then the body itself must be redeemed and cleaned: "Let's clean ourselves of all the defilement of the body and

of the ghost" (II Corinthians: 7: 1). The body is the temple of the Holy Ghost (I Corinthians: 6: 19). "The body is for the Lord, and the Lord is for the body" (I Corinthians: 6: 13). That's why "I advise you brothers to bring your bodies as living sacrifice" (Romans: 12: 1). The body is destined to immortality to which the humanity is summoned: "The whole body and soul to be guarded without stain in the name of our Lord Jesus Christ" (I Thessalonians: 5: 23).

In what regards the temptations or the trials, as also the abandonments or the falls from grace, they must be considered with the whole sobriety. The request: "And not bring us into temptation" it is always actual and necessary because the temptation it is not something else but the name of the evilness.

As easy the right ones fall, as difficult is to the sinful ones to be converted. On one had the fragility of the liberty even on the most advanced stages of the spirituality; on the other hand we have the inclination of the man to settle insistently and durably in the environment of the passions. That's why, any temptation, in any place and at any time, must be rejected from the beginning.

The temptations do not use to fight the ones who fight. Their influence is exercised in the context of disobedience, or of transgressing the commandments. If before the virtues the temptation is helpless, it goes instead hand in hand with the disobedience. From here we have also the full responsibility of the will which stretches forth the hand to the

temptation.

The temptation cannot force the liberty of the believer, which remains untouched and firm. The free collaboration with the grace as also the free acceptance of the evil both are responsible acts: "As the opposite power, so also the godlike grace show themselves to us by urging us and not by forcing us, to remain untouched thus our liberty and the domination upon ourselves. That's why for the evil deed which the man makes being urged by satan, not satan but rather the man himself causes his own punishment, as one who was not brought forcedly, but he willingly let himself to be convince through evilness. The same is the case of the good: the grace does not ascribe the good deed to itself, and that's why it dresses the man in glory, because the man himself caused the good. Because the grace does not make the man unchangeable by force, by tying his will, but even the grace is present, it lets the will free to be the man's will proven as it is, either towards virtue, or towards sin. Because there is a law not in the nature but in resoluteness of the free will, to be able to direct itself towards the good or towards the bad" (Simon the Metaphrastes, *Paraphrase to Makarios the Egyptian*, 118, The Romanian Philokalia, volume 5, p. 365).

The temptation cannot resist against the will of God. God does not want the evil, but he allows the trials as some exertions and stages of the repentance. The fathers say that the "abandonments" of the grace, namely "the turning away of God from the man", hang on the *oikonomia* of the subjective

salvation and they always have a pedagogical purpose. In the *oikonomia* of the personal salvation, God allows "some place to work" over which they cannot pass. For even has been given permission to some ones in some things, the permission has not been granted in all the things. "God does not allow the power of the devils and of the people to come close to His creation to fulfill in it their will" (Saint Isaac the Syrian, *Words about Ascesis*, III, in The Romanian Philokalia, volume 10, p. 37).

DIVINE UNCREATED ENERGIES [Greek: *energeia* = power of action, work]. The chapter about the energies or the activities, or the uncreated divine works, it is a late development of the Byzantine theology, gaining a capital importance in the dispute of Gregory Palamas with the Latin scholastic theologians, Barlaam and Achindin, about the nature of the grace and of the deification. The term *energeia* is used before in the Christological discussions, being consecrated by the Ecumenical Synod VI (Constantinople, 681), which condemns the Monothelitism. To John Damascene the notion of *energeia* has the meaning of doing (realizing) or activity of any nature. Applying it to the Christology, he sustains that each nature has its own will, operation and work, that why in Christ there must be recognized two wills and two natural works according to the two natures: godlike and human. Of course that the two natures are united and operate in common one with another, and this is due to

their unique hypostasis, into which there are united the works of the human nature with the works of the godlike nature, showing up like a theandric work. The difference of the natures, wills and works is recognized in the unity of the Hypostasis, for even after He took the human body, the Son is "One of the Trinity"; He is the same Lord Who operates through them, without separation, neither change, without division, nor mixing.

To Maxim the Confessor the divine *energies* are nothing else but the divine rationalities in their concrete action, perceptible to the empirical level of the things. In this action, the rationalities can be recognized as *energies*: creator, providential and of judgment. Through *energies* God moves the creation and moves Himself, though remaining unmoved and unchanged. In the discussion with the Latin theologians about the Tabor light – who under the pretext of the simplicity and of the not-division of the divine nature said that the grace is created – Gregory Palamas (+ 1359) makes distinction between the being or the essence of God, namely the godlike uncreated nature, unchanging, not-comprised and unspoken, and the *divine uncreated energies*, namely the personal works or "comings out" through which he let Himself to be shared, manifests Himself and deifies. The *energies* spring out from the continuous godhead of the three Persons of the Holy Trinity, and through this are unique, indivisible, permanent and stable. The *energies* are hypostasized, namely they exist in the same time with the Persons

and are contemplated in a real manner and not symbolically. The *energies* do not constitute a person; they do not have their own hypostasis, and they do not exist independently. The *energies* are contemplated into a hypostasis and they are manifested through a person, but they themselves are not a hypostasis.

The teaching about the divine uncreated *energies* constitute an essential characteristic of the Orthodoxy and it stays at the basis of the belief in the Personal character of God, in the deification of the man and in the transfiguration of the matter and of the creation. The Orthodox theology specially understands the grace as godlike *energy* and work, through which the man becomes "partaker to the godlike nature" (II Peter: 1: 4). Of course, the distinction between essence, hypostasis and *energy* must not be exaggerated, because the Church rejected the Emanation-ism and the Modalism. Also, the deification must not be understood as physical absorption of the creature in the being of God. The Palamas-ism is nothing else but a witness of the confrontation of two "theologies": the scholastic substantialism and the patristic personalism, conceptions which reverberated upon many chapters of the dogmatic, especially upon the soteriology and sacramental theology.

"You neither reckon that the godhead and the kingdom of God are created. For these ones are works of God. Nor you lower the deifying grace to the level of a "creature", for not be you

descending together with it also the One Who has it by nature and provides this grace. Neither you show, as something liar the fact that the Son of God made Himself as us. For how would He have deigned to make Himself for us like us, if He would not have imparted to us the Holy Ghost, but a creature instead, better said if He would have not given to us the ghost of the adoption in exchange of the body which taking it from the Virgin He made Himself a man? Neither you make dwelling of the creatures, the ones who are churches of God, namely saints; nor make yourself so unhappy, than not only to abstain yourself from the godlike and deifying impartation, but also to reject the hope on it. Neither you make God so helpless, than to not be able to give His saint impartation to His cleaned rational creatures. Better said, do not make Him lacked of being and of hypostases, by saying that He is one in every aspect, and the same with His works, through which these works are non-existential and non-hypostatical, namely neither essences nor hypostases. Neither make you sharable the essence of God, the one from above essence and name, and not-sharable and not-manifested in itself, calling essence everything that is not created... And believe you in the same God, imparted and undivided, united in impartation and distinct in union, not come out from Himself in comings out, and always moving Himself in motionlessness, sharing Himself undivided and imparting Himself whole in the manner of the solar ray" (Gregory Palamas, *About the Godlike Impartation*, 27, in *The*

Romanian Philokalia, volume 7, p. 408-409.

Bibliography: Saint John Damascene, *The Orthodox Faith*, III, XV, cited translation, p. 127-133; Saint Gregory Palamas, *About the Holy Light*, in *The Romanian Philokalia*, volume 7, p. 262-374; Jean Meyendorff, *Introduction à l'étude de Grégoire Palamas*, Editions du Seuil, Paris, 1959; Idem, *Humanisme nominaliste et mystique chrétienne à Byzance au XIV-e siècle*, in "Nouvelle Revue Théologique", 89 (1957), p. 905-914; Basile Krivochéine, *Essence "créée" et "essence "divine" dans la théologie spirituelle de St. Syméon le Nouveau Théologien*, in "Messager de l'exarhat du patriarch russe", no. 75-76, 1971, p. 151-170; Idem, *Simplicity of the Divine Nature and the Distinctions in God according to St. Gregory of Nyssa*, in "Saint Vladimir's Theological Quarterly" (SVTQ), 21 (1977), no. 3, p. 76-104; Edmund Hussey, *The Persons – Energy Structure in the Theology of Saint Gregory Palamas*, in SVTQ, 13 (1974), 1, p. 22-43; Georges Barrois, *Palamism Revisited*, In SVTQ, 19 (1975), no. 4, p. 232-245; Priest Professor PhD Academician Dumitru Stăniloae, *Nature and Grace in the Byzantine Theology*, in "The Orthodoxy", XXVI (1974), no. 3, p. 392-439.

DIVORCE – SEPARATION

[Greek: apistemi – apostasion; Latin: divortium - repudium]: the undoing the act of marriage, admitted in the Old Testament (Deuteronomy: 24: 1-3) through simple "declaration of separation"

(Matthew: 5: 31), it is forbidden in the New Testament, which defends the unique and monogamist character of the marriage. Asked about this Mosaic institution, Jesus Christ answers: "Because of the callousness of your hearts Moses allowed you to forsake your women, but it was not so from the beginning" (Matthew: 19: 8; mark: 10: 2-12).

The Church does not support neither encourages the *divorce* but tolerates it by condescendence towards the fragility and the weakness of the human nature (Matthew: 5: 32). The man and the woman are complementary beings not only from the sexual point of view, but also of their destiny. The marriage does not stay on a simple declaration of the couple, but on the intention of God to reconstitute the human kind in a determined family (see MARRIAGE). That's why, "what God has united, let the man not separate it" (Matthew: 19: 6). In this sense the Church always dissolves with sorrows a marriage which it has celebrated. Even in the case of widowhood, the Church does not recommend the marriage to the widows (I Corinthians: 7: 8). The Church admits the second and the third marriage (but does not admit the fourth one) for the helplessness of the human nature to bear the "the heat and the hardship of the day and the bodily fire".

In what regards the motives of divorce, the Church has followed the civil law in use. Although, the Church cannot be held accountable for the civilian state, neither is forced to officiate or to annul a marriage which does not

respect its principles and canons.

Bibliography: *Euchologion: the Religious Service for the Second Marriage*, second edition, 1971, p. 85-87; Elie Mella, *Le divorce dans l'Eglise Orthodoxe*, in "Episkepsis", no. 121, March 1975, p. 14-16).

"DO THIS..." In the time of Jesus, the Jews respected the Passover, the greatest of all the holidays (Exodus, chapter 12), in the remembrance of the liberation of the people from Egypt. Considering that all of them were slaves in Egypt and that the pharaoh liberated them, the Jews appropriate this *Passover* (pascha) in the frame of a "celebration of remembrance" (Exodus: 12: 14). The ritual of the bread without dough (azyme), the ritual which lasted 14th to 21th of Nissan, takes place in this context of waiting for liberation (Exodus: 12; 17-20). After the Exodus, at 14th of Nissan (the first month of the year), the paschal lamb was eaten (Exodus: 12: 2-13). In the frame of the family, "the Passover of the Lord" was being celebrated through a meal at which meat of lamb was consumed, and with the blood the doors were anointed, in sign of protection (cf. Hebrews: 11: 28). Later, the immolation of the lamb took place at the temple, in the day of 14th of Nissan, in the afternoon, before the pilgrims come to Jerusalem for a collective Passover (cf. Exodus: 12: 6).

To the Apostles Jesus is now the Lamb, the paschal Lamb, through the blood of Whom the world is purified from sin and liberated from death, namely

passes into a new life (cf. John: 1: 29). Jesus “yields His Ghost” on Friday afternoon, in the moment in which at the temple commence the sacrificing of the lambs. Now, Christ has been sacrificed, becoming, thus, *our Passover* (I Corinthians: 3: 7). The salvation, like liberation from death, it is realized through the sacrifice of Jesus: “We passed from death to life” (I John: 3: 14). This is the essential of the Christian faith.

Like also the prophet from the Old Testament, who refreshes the memory of the people by denouncing the deviations and by insisting that “this day to be towards remembrance” (Exodus: 12: 4), Jesus asks to the disciples with whom He ate the Passover, in the upper room, according to the tradition, in the holy Thursday, before His sufferance on the Cross: “This you do towards My remembrance” (Luke: 22: 19; I Corinthians: 11: 23-27).

The Church believes that, in the Eucharistic act, Jesus Himself celebrates the Passover, namely His death and His resurrection, into which is fulfilled the continual promise contained in the Exodus from Egypt of the Jew people. For God did not pass into the history of the humanity once in time of Moses and once in the time of Jesus, and left after, the history in its normal course. Like the liberation from the slavery of Egypt is always remembered, “for an eternal settlement you to feast” (Exodus: 12; 4), in the same way, the Christian Easter, namely the passing of Christ through death and through resurrection, it is ceaselessly perpetuated in our life. “For every time you will eat this

bread and you will drink this cup, you announce the death of the Lord until He will come” (I Corinthians: 11: 26). (see EUCHARIST).

DOGMA [Greek: dogma – dogmata = opinion, decision]: doctrine of faith formulated in a synodial way, in which the Church recognizes the full content and the Orthodox development of the apostolic teaching, transmitted either through the written or through the spoken tradition. In the New Testament the word *dogma* is used with many meanings: imperial edict or decree (Luke: 2: 1; Acts: 17: 7; Hebrews: 2: 23); commandment or rule of the Judaic law (Ephesians: 2: 15; Colossians: 2: 14); decision with a mandatory character for the faith (“what is absolutely necessary” – Acts; 15: 28) of the apostolic community from Jerusalem: “And when they passed through the cities, they taught them to keep the teachings (dogmata) of the apostles and of the presbyters from Jerusalem” (Acts: 16: 4). In the post-apostolic and patristic literature, the term indicates the fundamental teachings of the Christendom: “the *dogmas* of the Lord” (Ignatius, *The Epistle towards Magnessians*: 13: 1), the “*dogmas* of the Gospel” (*Didache*: 11: 3), the “*dogmas* of the Church” (John Chrysostom, *Homily to Philippians*: 6: 2; G. P.: 62: 220). Saint Basil the Great affirms that the teaching (didaskalia) of the Church comprises *dogmas* (dogmata), namely doctrines taught through the mysterious tradition, and preaching (kerygmata), namely teaching transmitted through the

public proclamation and through the cult: "Among the *dogmas* and the preaching preserved in the Church, we have some of them from the written teaching and we have gathered others, being mysteriously transmitted, from the apostolic tradition. All of them have the same force in what regards the faith..." (*About the Holy Ghost*, XVII, 66, in the cited translation, p. 479-481). In the vocabulary of the ecumenical synods *dogma* it means the conciliar expression, with explicit authority, of the faith of the Church. The *dogma* is equivalent to "oros", namely the norm of the faith or the doctrinal definition, and it differs from "canon", which has the sense of a disciplinary prescription or of a cultic rule. The theologians make difference between *dogmas*, namely doctrines of faith which have the authority of a synod, and "teologumene", namely teachings of great circulation within the Church but which do not have the unanimous consensus of the Church, and theological "opinions", namely particular interpretation of some theologians of theological schools, but which do not contravene to the consensus of the Tradition.

The main aspects of the *dogma* are: a) The Church proposes the *dogmas* as expressing the "regula fidei" or "quae creditur", namely the objective, normative and unitary content of the confession of faith (norma normans fidei); b) for the truth of the Gospel was unveiled to the Apostles and entrusted to the Church, which unmediated knows it in and through the power of the Holy Ghost, the Church is the one which

invests a doctrine with *dogmatic* authority, through synodial formulation, for the bishops have the obligation to teach the teaching in apostolic continuity, and through "ecclesial" reception, for the whole body of the Church has the mission of confirming this teaching in an existential manner; c) The Eastern Fathers having an apophatic conception about Revelation, they prefer the mystery's categories and the doxological terms when they refer themselves to the revealed teachings; d) The *dogma* is a way of knowledge – that's why the Church *dogmatizes* not for closing the mystery in definitions, but for unveiling this mystery and to make it accessible in order to be understood and experienced; e) In the doctrinal decisions of the ecumenical synods the *dogmatic* terminology constitutes an essential criterion for the Orthodox interpretation of those decisions. The doctrinal formulas must be taken according to their real sense and they must not be changed except for the interest of the good understanding and of the reception of the faith; f) The Orthodoxy has not insisted with any risk to formulate on synodial way, in *dogmas*, its confession of faith, because the development of the faith does not depend on the process of *dogmatizing*. The transmission of the faith is not limited to the *dogmatic* way, for there are other modes of articulating and of communicating: the cult, the liturgy, the iconography, the piety, the customs, and etc.; g) "New dogmas" does not mean "new revelations or

doctrines” but new theological experiences and understandings of the truth which the Church has received once for all. Once can speak about the history of the *dogmas* in the sense of historical evolution of the doctrines` formulation. The ecumenical synod, namely the assembly of the local Orthodox bishops, it is the supreme authority which debates general *dogmatic* problems and decides in the matter of doctrine of faith. It must be highlighted also the fact that in East has been granted a great importance to the *dogmatic tradition* accepted in common by the undivided Church, for this fact constitutes the criterion of the unity of the local and universal Church.

In what regards the authority of the texts in which the *dogmas* were expressed, in general it is made distinction between the old symbols, namely the decisions of the seven ecumenical synods, the only ones which wear the seal of the infallibility of the Church and have a normative character for the teaching of the faith, as being part of the Holy Tradition, on one hand; and, on the other hand, the confession of the faith, or the symbolic books and texts, emerged along the history, some of them published by local Churches, which, not being ratified by an ecumenical synod, possess another degree of theological authority than the ones from the first category. Professor I. Karmiris mentions as symbolic Orthodox texts the followings:

- The Encyclical “Towards the Hierarchical Seats of the East” (866) of the Patriarch Photius;
- The First Letter towards Peter

of Antioch (1054) of the Patriarch Michael Cerularius of Constantinople;

- The decisions of the synods from Constantinople (1341 and 1351) regarding the hesychasm;

- The letter “Towards the Orthodox Christians from Everywhere” (1440-1441) of the noble from birth Mark of Ephesus;

- The Confession of Faith of Ghenadius Scholaris;

- The three answers of the Patriarch Jeremiah II of Constantinople towards the protestant theologians of Tübingen:

- The documents of the synod from Constantinople (1638);

- The documents of the synods from Constantinople and Iasi (1642);

- The Orthodox Confession of Peter Movila, the metropolitan of Kiev (1642);

- The documents of the synod from Constantinople (1672);

- The documents of the synod from Jerusalem (1672);

- The confession of faith of Dositheos, the Patriarch of Jerusalem (1672);

- The documents of the synod from Constantinople (1691);

- The answers of the (Oriental) Eastern Patriarchs towards Anomotus the Anglican (1716-1725);

- The confession of faith of the synod from Constantinople (1727);

- The encyclical of the synod from Constantinople against the Protestant missionaries (1836);

- The encyclical of the synod from Constantinople against the Latin innovations (1838);

- The answer of the Oriental (Eastern) Patriarchs towards Pope Pius IX (1848);

- The answer of the synod from Constantinople towards Pope Leon XIII (1895);

- The encyclicals of the Ecumenical Patriarchy regarding the ecumenical movement (1920 and 1952).

“Some of the dogmas and preaching preserved into the Church we have them from the written teaching, but we received other from the Tradition of the apostles, secretly transmitted. Both this categories have the same authority for awe. Nobody will say a word against these ones, for nobody knows, even for a bit, the churchly establishments. If we would try to remove the unwritten customs, as not having great importance, we would not realize if we would damage the Gospel in its essential parts; even more, we would restrict the preaching at its empty name. For instance (to mention here the first and very congregational thing), who has learnt through writing, that the ones who hope in the name of our Lord Jesus Christ have to do the sign of the cross on themselves? What writing has taught us to turn towards East when we pray? What saint has left to us in writing the words of calling the Holy Ghost for transforming the bread of the Eucharist and of the Cup of the blessing? We are not satisfied with the ones mentioned by the Apostle or by the Gospel, but we tell some things before, others after, as having a great power for the Mystery, and which we take from the unwritten teaching. We bless the water of the Baptism and the oil of the Anointment, and even the ones who are baptized. Out of which writings? What written word

has taught us the anointment with oil? And the deepening of the man for three times where is from? The other ones that are in connection with the Baptism, the rejection of satan and of his angels, from which writing are? Are they not, I wonder, from this unpublished and unwritten teaching, which our father kept under silence, without spying, as one who learnt well this thing: the keeping in silence of the holy greatness of the Mysteries? ... Likewise the Apostles and the Fathers, who established at the beginning the things related to the Church, they kept their mystery in hidden and in silence their dignity... (Saint Basil the Great, About the Holy Ghost, XXVII, 66, cited translation, p. 479-483).

Bibliography: I. Karmiris, *A Synopsis of the Dogmatic Theology at the Orthodox Catholic Church*, Christian Orthodox Edition, Scranton Pa., translation by George Dimopoulos, 1973, p. 6-12; P. Bratziotis, *La signification du dogme dans la théologie orthodoxe*, in the volume “1054-1961: L’Eglise et les églises”, Edition the Chevetogne, volume 2 (1955), p. 197-206; N. Chieșcu, *The Notion of Dogma in the Contemporary Orthodox Theology*, in “The Orthodoxy”, IX (1959), no. 3, p. 331-381; Idem, *The Importance of the Confessions of the Faith*, in “The Orthodoxy”, VII (1955), no. 3, p. 483-513; Priest Professor PhD Academician Dumitru Stăniloae, *The Notion of the Dogma*, in “Theological Studies”, XVI (1964), no. 9-10, p. 534-571; Pierre l’Huillier, *La conception orthodoxe du dogme*, in “Messenger de

L'Exarchat russe en Europe occidentale", 20 (1954), p. 238-245; Ioan I Ică, *The Confession of the Faith of Mitrophan Kritopoulos and Its Historical, Dogmatic and Ecumenical Importance*, in "The Metropolitan of Ardeal", VII (1973); *Dogma and Pluralism*, volume edited by Edward Schillebeeckx, Herder and Herder, New York, 1971 ("Concilium"), p. 51; I. Bria, *Tradition and Development in the Orthodox Theology*, in "The Orthodoxy", XXV (1973), no. 1, p. 18-38; Aurel Grigoraș, *Dogma and Cult Analyzed form a Interconfessional Point of View and the Problem of the Intercommunion* (doctoral thesis), in "The Orthodoxy", XXIX (1977), no. 3-4, p. 292-497; Antonie Plămădeală, *Truths of Faith, Dogmas, Theological Explanations, and Theological Opinions*, in the volume "For all to be one", the Publishing House of the Biblical Institute, Bucharest, 1979, p. 363-371; Gheorghe Alexe, *The Problem of the Symbolic texts in the Orthodox Church*, in "The Metropolitan of Oltenia", XVII (1965), no. 9-10, p. 842-855.

"DOGMA FROM NICAEEA"

GIFTS: *"The Son if of-one-being (homousious) and coeternal with the Father".*

Convoked at the request of Emperor Constantine the Great, (+337), AT Nicaea, Bithynia, in 325, in the time of Pope Sylvester I, the first ecumenical synod discussed the problem of the divine nature or of the godhead of the Son, problem raised by Arie, a priest from Alexandria. Arie sustained that the Word is according to the nature, radically different from and

subordinated to the Father. The Father and the Son have two different natures. The Father is eternal, has no beginning and is uncreated, while the Son has a beginning, being created, later, by the Father out of what does not exist, out of nothingness. The Father existed before the Son. Arie uses all sort of rationalist speculations, saying for instance that if the Son would be without beginning, then he would be the brother of the Father, and not His Son. Of course the Son is a special creature, not God in a strictly existential sense, being the first born from creatures. "One-Born" it means to Arie One directly created as Son by the Father, and "God from God" it has the sense of created God by God. Consequently the Word is Son and Lord and even God but not necessarily as substance, but because God the Father wanted to create Him like that.

To the ones who put a special accent of the soteriological argument of the godhead of Jesus Christ, as also of the embodiment of God, as for instance Saint Athanasius (297-373), who participated to Nicaea and combated the Aryanism, it is absurd to say that the Savior is a creature. Bishop Alexander of Alexandria condemns without hesitation the opinions of Arie. Removed from priesthood, Arie addresses himself to Eusebius of Nicomedia, who will become the partisan and the supporter of him. Verily, at the synod are organized two opponent groups: one led by Eusebius of Nicomedia, who presented and extreme version of the Aryanism ("The Son is a

creature”); another was led by Alexander of Alexandria, who sustained that the Son is One with the Father according to His being and to His eternity.

The synod of Nicaea condemns the Aryanism unequivocally. The synod affirms that Jesus Christ is the Son of God Himself, born from eternity from the Person of the Father, born and not created, God by His being identical with the One of the Father. For defining the unity of essence – the godhead and the coeternity of the embodied Word with the Father – the synod used the term *homooousios*, of-one-being, consubstantial, in the sense that there is an essential absolute union between the Father and the embodied Son. The embodied Son is God through His being, identical with the one of the Father, from Whom he differs only in His personality. The Aryans oppose to this term saying that it isn't into the Bible. The term was rejected by a synod from Antioch in 268, on the motif that would suggest a heresy. Besides, in the following decades, the different interpretations regarding *homooousios* will generate the same number of versions of the Aryanism. In fact, even at the synod, some people like Eusebius of Antioch and Marcellus of Ancyra, though opponents of Arie and Origen, in what concerns their subordination-ism, and without denying the godhead by the being of the Son, they are though against the *homooousios*, because it would suggest a unity of God, in which the three Persons of the Trinity could not exist. They sustain that God is One, but He makes Himself

known in three modes of action or in three states of revelation, so a trinity for the purpose of the revelation (this tendency is called Modalism or Sabellius-ism). The synod condemns the Aryanism, but does not refer itself to this interpretation. The synod does not pronounce itself regarding to the Trinitarian dogma in its entirety; that's why it stopped at “and in the Holy Ghost”.

To the synod participated Hosius of Cordoba, the envoy of Constantine (from 324, emperor over the entire empire) in Orient - who accepted the declaration of faith. In Occident the Trinitarian doctrine about the unity of being (substantia) was already formulated even since the time of Tertullian (+ 220).

Through the imperial decree, the synodial participants who did not sign the creed and the anathema they have no longer the right to exercise their function. Arie is exiled and then forgotten by everybody. Although, after Nicaea, the Aryan crisis continued in other versions (these versions are going to be examined at the chapter “Controversies and Trinitarian Heresies”), especially during the period 351-361, when the semi-Aryans were supported by Constantinus (who rules over the entire empire since 353). These ones occupied for 40 years the Orthodox churches from Constantinople. Valens, emperor in the Oriental part since 364, is baptized Arian in 366.

DOXOLOGY [Greek: doxa+lego; Latin: Gloria = praise, glory]: the hymnological and the

hymnographic form of expressing the transcendence, the power and the greatness of God, in the act of the prayer, of the liturgical cult, of the homily and of the theological speech. Paul makes considers the Eucharist and the *doxology*, the thanksgiving and the praise as being close to each other (I Thessalonians: 5: 17), for the gratefulness towards God, the only One truly worthy to be praised, takes the form of the litany of extolling. "Therefore, either you eat, or you drink, ore you do something else, do everything for the glory (doxa) of God" (I Corinthians: 10: 31). From where is the insistence not only on the *doxological* structure of the dogma, but also upon the idea that the Church is the temple of the divine glory: "In the Church of Your glory standing I, standing in heaven it seems to me" (Isaiah: 6: 1-3).

There are diverse forms of prayer or *doxology*: of thanksgiving, of praising, of asking, all of them beginning with "Dóxa Patri...". The highest expression of praise is the Trinitarian *doxology* itself: "For to You is ought the whole glory, honor and worship, to the Father and to the Son and to the Holy Ghost". To Nicolae Cabasila (*The Explanation of the Godlike Liturgy*, XXIII, 4, cited translation, p. 161-163), all the prayers, the gestures, the rites of the priest and of the believers within the frame of the liturgy aim to constitute a unique and grandiose Eucharistic *doxology*, as also it shows the final part of the liturgical hymn which follows after litany of the catechumens: "For these ones, together with us, to glorify the most honored and of great decency Your name, of the

Father and of the Son and of the Holy Ghost". The *doxology* best indicates the fact that the earthly church celebrates together with the heavenly church (Apocalypse: 5: 13), the choir of the believers "mysteriously imagining" (the Cherubic Hymn) the singing of the angelic groups: "For You are praised by all the heavenly powers and to You we *exalt glory*..." The Tradition has taken as Biblical model of *doxology* the *Magnificat* (Luke: 1: 46-55).

Magnify, soul of mine, the Lord, and my ghost rejoiced of God, my Savior.

For He looked at the humbleness of His servant, for behold, from now on all the nations will bless me.

For the mighty and the holy One made me glory and His mercy in every generation towards the ones who fear Him.

Has made strength with His arm the Lord, scattered the proud ones with the thought of their heart.

Descended the powerful ones from the chairs and elevated the humble ones; the hungry ones He filled them with good things, and the rich ones He brought them out empty.

He supported Israel, His servant, and He remembered His mercy, like he spoke towards our fathers, to Abraham and to his seed, forever and ever.

E

EASTER [Greek: pascha = passing]: religious feast at Jews in which is remembered about the liberation and the exit of the Jewish people from Egypt (*Exodus* is the book from the Old Testament which describes the exit of the Jews from Egypt). A part of the feast is a paschal ritual, namely the immolation of the lamb in the evening of 14th towards 15th of Nissan, in the period of full moon of the spring time. Often, the Easter is associated and even identified with another feast, the one of the *Azyme* which was being held starting with 15th of Nisan, during which was consumed unleavened bread. The Easter holyday passé also in the Christian calendar, but with the sense of The Resurrection Day, or the Lightened Day, of the passing from death to life through the sacrifice of Christ, Who sacrificed Himself for us" (I Corinthians: 5: 7). In the Christian calendar the day of Sunday is consecrated to the resurrection. What happens with the celebration of the Christian Easter if 14th of Nissan falls on a day of Saturday?

The date of the annual Easter is determined according to a rule established by the Ecumenical Synod from Nicaea (325), namely: the Sunday after the first full moon which follows to the spring equinox (established by the synod on 21th of March). This calculation was being made by taking in account the Julian calendar, introduced by Julius Caesar in the year 46 B.C. The Roman calendar was changed

with the Gregorian one, proposed by Pope Gregory XIII, in the year 1582, where from results a difference of time between them (the Julian calendar is behind the Gregorian one with 13 days). The majority of the Orthodox Churches have accepted the Gregorian calendar for calculating the fixed holydays, but not for the calculation of the Easter date, which is established each time according to the equinox. Due to these irregularities within the calendar and of the date of Easter's date, the Churches are being discussing now the possibility of celebrating the Eastern commonly in the same Sunday. In the Western Church, the Easter falls between 22th of March and 25th of April; in the Eastern Church between 4th of April and 8th of May (see TRIODE). In case of coinciding with the Judaic one, the Christian Easter is postponed for the next Sunday.

ECCLESIOLOGY (may be within the missing texts) (E. l. t.'s n.)

ECUMENICAL MOVEMENT, the [Greek: oikoumene = Roman Empire (Luke: 2: 1), the entire earth (Matthew: 24: 14; Acts; 11: 28), the inhabited earth, the world]: movement of restoration of the seen unity of the Churches divided along history due to the theological and not-theological factors, on the way of the accords and theological dialogue, of the common confession, of cooperation and reciprocal assistance. The beginnings of the *ecumenical movement* can be found in the tries

of the confessions come out from the Reform of the XVI century to resume the dialogue with the historical Churches (the Councils of "union" between Orthodoxy and Catholicism, in the XIII and XV centuries, cannot enter in this category because the "unionism" wasn't ever accepted as method of union). For instance, we have: the projects of Melanchthon to enter in contact with the ecumenical Patriarch Josaphat II (1555-1565), like also the exchange of letters between the Lutheran theologians from Tübingen and Patriarch Jeremiah II (1573-1581); the dialogue with the Anglican Church ("High Church") initiated by the ecumenical Patriarch Cyril Lucaris († 1638) and continued by Patriarch Mitrofan Critopulos († 1636) of Alexandria. In 1877 is created at Constantinople an Anglican-Orthodox joint commission. In the year 1925 the Romanian Patriarchy opens the bilateral dialogue with the Church of England. The result of these negotiations was the recognition of the validity of the Anglican ordinations by Constantinople (1922), Jerusalem and Cyprus (1923), Alexandria (1930) and Romania (1936); the conversations with the Old Catholics, at Bonn (1874-1875), at which participated also Anglicans; the exchange of letters between the Orthodox theologians and from Petersburg and the Old-Catholic commissions from Rotterdam (1893-1913); and the joint theological conference from 1931.

Under its present form, the *ecumenical movement* has its origin in the "World Conference of the Missions" (Edinburgh, 1910),

which was preceded by the creation of some organisms with interconfessional character: in 1864, the "Evangelical Alliance" and in 1895 the "Universal Federation of the Christian Students Associations". In 1914 is founded "The World Alliance for Promoting the International Friendship through Churches". In this period, from the Orthodox part there are to be mentioned two documents with *ecumenical* character: in 1920 the "Encyclical" of the *ecumenical* Patriarchy signed by the Metropolitan Dorotheos de Brussa (locum tenens), in which is proposed the forming of a "league" of the Churches; in 1924, the letter of the Patriarch Joachim III, which refers to the interconfessional relations of the Orthodox Church. In the first decades of our century¹⁰ there can be already distinguished three great Christian *movements* with *ecumenical* character: "Life and Action", or the practical Christendom, which aims the inter-Churches collaboration for promoting the peace and for serving the community. Its initiator was Nathan Söderblom (1866-1931), the archbishop of the Swedish Church.; "Faith and Organization", of the theological Christendom, which aims to finding a common theological basis. Its founder was the Anglican – American Bishop Charles Henry Brent (1862-1929); "The International Council of the Missions", created in 1921, which aims to coordinate the missionary societies (already founded in VIII century) and the unity of the

¹⁰ Is about the XX century, II millennium (E. I. t.'s n.)

Christian witness in society. The *Ecumenical Council of the Churches* has left the "fusion" of these three great movements. Because the *Ecumenical Council* has a particular role in the *present ecumenical movement*, not only its universal dimension – (unites presently 313 member Churches, of all confessional traditions, except the Roman-Catholic Church) –, but also through its ecclesial character, being created through the decision of the member Churches, we will limit this chapter to the history and program of the *Ecumenical Council*.

The forming of the *Ecumenical Council* is decided in 1937 by the two branches: "The Practical Christendom", which organizes the conferences from Stockholm (1925) and Oxford (1937), and "Faith and Organization" which assembled itself at Lausanne (1927) and Edinburgh (1937). A provisory committee assembled at Utrecht in 1938 initiates the process "of Forming" of the *Ecumenical Council*, which takes, due to the war, until 1948 (22th of August – 4th of September), when takes place at Amsterdam the first general assembly of the *Ecumenical Council* of the Churches, in association with the "International Council of the Missions". 146 Churches, from which only 4 Orthodox: the Patriarchy of Constantinople, the Church of Cyprus, the Church of Greece, and the Romanian Missionary Orthodox Episcopate from America, adopted at Amsterdam, in 1948, "the basis", which has a pronounced Christological character. In 1948, at Amsterdam, it was realized so,

the project of the great pioneers of the *ecumenical movement*: John R. Mott (1865-1955), Joseph H. Oldham (1974-1969), William Temple (1881-1944), Karl Barth, George Bell, the Dutch pastor Willem Adolf Visser't Hooft, who is elected the first secretary general of the *Ecumenical Council*. A series of great churchly personalities and Orthodox theologians brought an important contribution to the founding of this international Christian organism: Metropolitans Germanous of Thyatira, Evloghios, Nicholas of Nubia, Irenaeus of Novisad, Nektarius of Bucovina, Stephan of Sophia, Dionysus of Poland, Demetrios Balanos, Panagiotis Bratsiotis, Mihail Konstantinidis, Chrysostom Papadopoulos, Hamilcar Alivisatos, Georges Florovsky, Stephan Zankov, Iuliu Scriban, Vasile Ispir, Serghie Bulgakov, Leo Zande and others.

The second general assembly of the *Ecumenical Council* is held in Evanston between 15th and 31th of August 1954. Meanwhile, in 1950 is adopted the "Declaration" from Toronto, regarding the ecclesiological nature of the Council.

The third general assembly, which is held at New Delhi (19th of November – 5th of December, 1961), is marked by few important events: a) the admission in of a great number of Orthodox Churches from: Alexandria, Jerusalem, Russia, Romania, Bulgaria, and Poland; b) The International Council of the Missions merges with the *Ecumenical Council*; c) the adoption of a widened basis, with a Trinitarian Character: the

“Ecumenical Council of the Churches is an association of Churches which confess Lord Jesus Christ like Lord and Savior according to the Scriptures and seek to fulfill together their common calling for the glory of the One God, the Father, the Son and the Holy Spirit”

The fourth assembly was held at Uppsala, Sweden (4-20 of July 1968), with the theme: “Behold, I am doing all thing new”; the fifth one took place in Nairobi, Kenya (23th of November – 10th of December, 1975) with the theme: “Jesus Christ liberates and unites”; the sixth was held at Vancouver, Canada (24th of July – 10th of August, 1983) with the theme: “Jesus Christ the life of the world”; the seventh took place at Canberra, Australia (7-20 of February, 1991), with the theme: “Come, You Holy Ghost, and renew the entire creation”.

In the last decade¹¹, the *Ecumenical Council* has organized a series of world conferences and meetings. For instance: the Conference “Faith, Science and Future”, Massachusetts Institute of Technology, Cambridge USA, 12-24 of July 1979; the Missionary Conference “Let Your Kingdom Come”, Melbourne, Australia (12-25 of May, 1980); the Consultation: “The Orthodox Participation to the Ecumenical Council”, Sophia, Bulgaria, 1981, 23-31 of May; the Conference: “Deaconship 2000. Called to be fellow humans”, Larnaca, Cyprus, November 1986; the Conference: “Koinonia. Sharing the Life in an International

Community”, El Escorial, Spain, October 1987; the missionary Conference: “Let Your will be: the Mission of the road of Christ”, San Antonio, Texas, May 1989.

The general secretaries of the Council: W. A. Visser’t Hooft (1948-1966), Eugene Carson Blake (1966-1972), Philip Potter (1972-1984). Since 1985, the secretary general of the council is the Methodist pastor from Uruguay Emilio Castro.

The ecumenical patriarch of Constantinople Demetrius I publishes a declaration with the occasion of the 25th anniversary of the Council in 1973. The third pan-Orthodox pre-conciliar Conference (Chambésy, Switzerland, 28th of October – 6th of November, 1986) adopted a decision regarding “The Orthodox Church and the Ecumenical Movement” (*Episkepis*, no., 369, 15.12.1986), decision which has not canonical power but only if it will be approved by the Saint and Great Orthodox Synod.

In the present frame of the *Ecumenical Movement*, the nature and the function of the Council could be describes like thus:

- The *ecumenical movement* has a comprehensive and indivisible character. There is a “sole” *ecumenical movement*, opened to all Churches, than no Church can pretend to be in the center of this movement, which is greater than any individual Church and which includes all Churches. It is not a federation of non-Roman Churches, but an inclusive community; that’s why the Roman-Catholic Church it is not excluded.

- The *Ecumenical Council* of the Churches must not be identified with the *Ecumenical Movement*.

¹¹ Is about the second decade of the XX century (E. l. t.’s n.).

Even though the Council would end to include all Churches, the *Ecumenical Movement* would remain always like something inclusive. The Ecumenical Council is a fruit, and instrument of the *Ecumenical Movement*, a trying to express more visible, more structural, the communion discovered by the Churches in the Ecumenical Movement. But the Ecumenical Movement extends itself beyond the Ecumenical Council. Of course, this does not mean that the appurtenance to the Ecumenical Council is lacked of importance. On the opposite, for each Church, the admission in the Ecumenical Council implies a decisive step, for it means entering in a "conciliar community", or in a "conciliar process".

- The *Ecumenical Council* wants to be, though, "a genuine council of all Churches". The sole condition for admitting a Church as member of the Council is the acceptance of the *basis*, admission which does not mean that that Church renounces to its own conception about Church, about Christian unity and about the nature of the *Ecumenical Movement*. This principle is applied also in the case of the Roman-Catholic Church. The *basis* indicates the theological common reality which holds together the Churches into the Council. Lately, due to the accords regarding the "Baptism, Eucharist and Priesthood", it seems that this ecumenical theological reality becomes more comprising.

- The presence of e Church in the *Ecumenical Council* does not mean "per se" the acceptance of the union of faith and of the Eucharist

communion with the other member Churches. The ecumenical dialogue serves the cause of restoring the unity of all Christians, but it is not identical to the union of the Churches as such. The *Ecumenical Council* is rather a forum where the Churches follow to clarify the divergent points and the point of convergence. The Churches themselves will decide the union.

Resuming the recommendation of the pan-Orthodox Conference from Rhodes (1961) "of studying the means of getting closer and of unity of the Churches in a pan-Orthodox perspective, in the spirit of the Encyclical from 1920), the first pan-Orthodox pre-conciliar Conference (Chambésy, Geneva, 21-28 of November, 1976) decided that "the participation of the Orthodox Church to be continued and intensified within the ensemble of the *Ecumenical Movement*". Of course, the participation and the presence of the Orthodoxy in the ecumenical dialogue respect some ecclesiological criteria and principles of work:

- The ecumenical problem is not the unity of the Church "per se", which is given by God and it is preserved historically and visibly in the Orthodox Church, but the historical disunity of the Christians. The schism is not inside the Church, but in the separation of the Christian communities from the undivided Church, which is in direct continuity with the apostles and with the patristic Tradition.

- The restoration of the seen unity of the Church is not a problem of churchly centralization,

neither of uniformity, nor of confessional plurality, but of unity of common faith. The disagreements between Churches exist not only at the level of theological formulations, but at the level of the content of the doctrine of faith. The unity of faith must exceed the present confessional pluralism.

- There is an organic relation between the unity of faith and the Eucharistic community, in the sense that the Eucharist is the visible sacramental expression of a local Church which confesses the same faith. The purpose of the ecumenism is to find again the "Eucharistic basis" of the seen unity.

- There are reciprocally convergent and complementary elements in all the Christian Churches. The ecumenical acceptance of these elements does not mean a separate accord upon a specific doctrine, but their integration in the "common faith" of the uninterrupted Tradition.

- The Churches bear witness in common in diverse cultural situations, in diverse social environments and political systems. Recognizing the existent diversity, including the pluralism of the theological methods, is part of the Tradition's process.

- There is an ecumenical ethic which takes in consideration the right of each Church of having its own ecclesiological conception and also about the *ecumenical movement*. This includes the abstention from any form of proselytism, the rejection of the appeal to unionism, the lack of meddling in the internal affairs of other local Churches.

There are sectarian groups which criticize the participation of the Orthodox to the *Ecumenical Movement* (see Alexander Kalomiros, *Against False Union*, St. Nektarius Press, Seattle, Washington, 1990).

Orthodox Churches which are members of the *Ecumenical Council* of the Churches (in parentheses is indicated the place and the date of admission in the Council):

Ecumenical Patriarchy of Constantinople (Istanbul, August 1947);

Patriarchy of Alexandria (Egypt 1948);

Patriarchy of Antioch (Damascus, Syria, December 1946 and 1952);

Patriarchy of Jerusalem (December 1946 and 1961);

Russian Patriarchy, Moscow (New Delhi, 1961);

Serbian Patriarchy, Belgrade (Enugu, 1965);

Romanian Patriarchy, Bucharest (New Delhi 1961);

Bulgarian Patriarchy, Sophia (New Delhi 1961);

Church of Cyprus, Nicosia (November 1946);

Church of Greece, Athens (1947);

Orthodox Church from Poland, Warsaw (New Delhi, 1961);

Church of Georgia, Tbilisi (Paris 1962);

Orthodox Church of Czechoslovakia¹², Prague (Geneva 1966);

Orthodox Church from America (Evanston 1954);

¹² This former socialist state has been divided after the falling of the iron curtain (after 1989) in two states: Czech Republic and Republic of Slovakia (E. l. t.'s n.).

Japanese Orthodox Church, Tokyo (Geneva, 1954);

Antiochian Orthodox Archbishopric of New York and of the Northern America (Evanston 1954).

ORTHODOX ORIENTAL
CHURCHES
(or PRE-CHALCEDONIAN)

Coptic Church (Cairo, Egypt 1948);

Ethiopian Church (Addis Ababa, Ethiopia, May 1948);

Armenian Apostolic Church of Etchmiadzin, Armenia, (Paris 1962);;

Armenian Apostolic Church of Cilice, Antelias, Lebanon (Paris, 1962);

Syrian Church of the Orient (Kottayam. India, September 1947);

Syrian Church of Antioch and of the entire Orient, Damascus (Sft. Andrew, 1960);

Syrian Apostolic Church of the Orient (Teheran, Iran, August 1943).

Bibliography: R. Rouse and S. C. neill, *A History of the Ecumenical Movement*, London S.P.S.K., volume I (1947-1948), 1967; volume II (1949-1969), 1970, edited by H. E. Fey; Maurice Villain, *Introduction à l'oecuménisme*, second edition, Casterman, Tournai (Belgium), 1959; W. A. Visser't Hooft, *Le temps du rassemblement. Mémoires*, Paris, Seuil, 1975; *The Orthodox Church in the Ecumenical Movement*, Documents and declarations 1902-1975, Editor C. G. Patelos, Ecumenical Council of the Churches, Geneva, 1978;

Johanne feiner and L. Vicher, *Nouveau livre de la foi. La foi commune des chrétiennes*, Le Centurion, Paris, 1976; William R. Hagg, *Ecumenical Foundations*, Harper, New York, 1952; Madeleine Barot, *Le mouvement oecuménique* Paris, PUF, 1967; V. T. Istavridis, *The Ecumenicity of Orthodoxy*, in "Procès-Verbaux du Deuxième Congrès de Théologie Orthodoxe", Athen, 1978; *Vers un consensus oecuménique: baptême, eucharistie, ministère*. Foi et Constitution (doc. no. 84), the Ecumenical Council of the Churches, Geneva, 1977; Yves Congar, *Une passion, l'unité. Réflexions et souvenirs 1929-1973*, Cerf, Paris, 1974; Oscar Cullman, *Vrai et faux oecuménisme. Oecuménisme après le Concile*, Delachaux et Niestlé, Neuchâtel, 1971; Theodor M. Popescu, *The Orthodox Position in Ecumenism*, in "The Orthodoxy", XV (1963), no. 2, p. 187-215; N. Chițescu, *The Ecumenical Movement*, in "The Orthodoxy", XIV (1962, no. 1-2, p. 30-40; Ion Bria, *Dogmatic Aspects of the Union of the Christian Churches*, Publishing House of the Biblical Institute, Bucharest, 1968; Nils Ehrenström and Gunter Gassmann, *Confession in Dialogue*, third edition, Ecumenical Council of the Churches, Geneva, 1975; Marc Boegner, *L'exigence oecuménique. Souvenirs et perspectives*, Albin Michel, Paris, 1968; Priest Professor PhD Academician Dumitru Stăniloae, *The Coordinates of the Ecumenism from Orthodox Point of View*, in "The Orthodoxy", XIX (1967), no. 4, p. 494-540; Jean-Louis Leuba, *A la découverte de l'espace oecuménique*, Delachaux et Niestlé,

Neuchâtel, 1967; Philip Potter, *The Churches and the World Council after Thirty Years*, in "The Ecumenical Review", volume 31, no. 2, 1972, p. 1333-145; M. M. Thomas, *Towards a Theology of Contemporary Ecumenism*, Christian Lit. Soc., WCC, Madras – Geneva, 1978; Konrad Raiser, *Ecumenism in Transition. A Paradigm Shift in the Ecumenical Movement*, WCC Publications, Geneva, 1991; Suzanne Martineau, *Pédagogie de l'œcuménisme*, Fayard-Marne, 1965; Heinrich Fries and Karl Rahner, *Unity of the Churches; an Actual Possibility*, Fortress Press Philadelphia Pauline Press, New York, 1985; Ion Bria: *The Sense of Ecumenical Tradition*, WCC Publications, Geneva, 1991.

ECUMENICAL SYNOD [Greek: oikomeniki sinodos, Latin: concilium = assembly of bishops, which represents the whole Church]: The collegial form in which the universal episcopate expresses itself in matter of doctrine and discipline. Despite the fact that the bishop has a local determined destination, he has a collegial responsibility in the problems of general interest of the Church. In the period from before the Schism (1054), the "ecumenical" character of a *synod* is given by the presence and by the representation of the episcopate from the whole empire. In this sense the representation of the Rome's chair (the Rome's diocese) was necessary. Although convoked by emperors, the ecumenical *synods* don't constitute an imperial institution. They sign the *synodial* papers without voting and without influencing the decisions, letting to

the bishops a full autonomy in debates. In the decisions of the *synods* there must be made a distinction between dogma, which has a doctrinal content of faith ("oros" – "finis"), and canon, which has a disciplinary character. Neither the convoking by emperor, nor the ecumenical representation, or the signature of the bishops on the *synods'* papers don't guarantee the intrinsic Orthodoxy of the expressed faith, of the creed. The decisions of the ecumenical *synods* don't constitute an external criterion of the faith, because no exterior authority can impose the truth of the faith. That's why, they must be "perceived" and affirmed by the conscience of the Church. The Oriental Tradition recognizes seven *synods* with an ecumenical character, between which there were held numerous local or regional *synods*. The ecumenical *synods* are:

1) The *Synod from Nicaea*, in Asia Minor (May-June 325), convoked by Emperor Constantine the Great (247-337) in the church of his palace, to which attend "318 fathers", bishops from all over the empire, including the representatives of Pope Sylvester I (314-335), the priests Vit and Vicent. Among the Occidental bishops are remarked Hosius of Cordoba (Spain), the one that was sent by emperor to Alexandria for reestablishing the peace with the Egypt's Church. The purpose of the *synod* is to explicitly formulate the faith about the Holy Trinity, in opposition with the erudite priest Arius (ca. 256-336) from Alexandria, who sustained that the Son is not identical by nature to the Father, being subordinated to

the Father as a creature of a superior order. Under the influence of Saint Athanasius, deacon of Alexandria, the *synod* affirms that God-the Son is of-one-being (homousios) with God-The Father. God-the One, Who has a sole nature, exists as Trinity, the three 'hypostases' having each of them unique and personal properties. The Creed from Nicaea soon become the point of reference of the whole Orthodox tradition, especially of the following *synods*. There exists the opinion that the other *synods* aren't something else but the confirmation and the explanation of the Orthodoxy from Nicaea. Besides, the ulterior *synods* start with uttering the Symbol of Nicaea. The papers of the *synod* weren't preserved, but Eusebius of Caesarea (*In Vita Constantini*) makes a wide description of the debates. The *synod* promulgates 28 canons, which provide, among others, the celebration of the Easter on a Sunday, but not in the same time with the Jewish Passover; the organization of the Church according to the administrative principles of the empire; the presence of three celebrant bishops in the episcopal ordination.

2) The *Synod from Constantinople* (May-June 381) is convoked by Emperor Theodosius (379-395), without consulting Pope Damas I (366-387), with the intention to put an end to the Aryan controversy, which continued also after the *Synod from Nicaea*, due to the support given even by Emperor Constantine to the semi-Arians (the emperor exiles Saint Athanasius to Trèves) and

especially to the persecution which the descendants of Constantine – Constantia (350-361), the Constantine's sister, Constant and Valens († 378) – start against the Orthodox from Nicaea. The *synod* is called to pronounce itself related to two heresies of that time: the one sustained by Macedon, bishop of Constantinople – who denied the full godhead of the Holy Ghost, by saying the is a creature of the Son – and the one of Apollinaire, bishop of Syria, who denied the presence of the rational soul (or of the spirit) in Christ, this one being replaced by the Word. The *synod* resumes the doctrine from Nicaea upon the Holy Trinity – doctrine strengthened after by the Trinitarian theology of the Cappadocian fathers: Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa, who imposed the formula: "One and the same godlike nature in three Persons" – and add the articles concerning the Holy Ghost. Against Macedon, "the 150 fathers", without using "homousios", affirm that the Ghost is "worshipped and glorified together with the Father and with the Son". The *synod* rejects the Apollinaris, in the expression "from the Holy Ghost and from the Virgin Mary". The symbol from 381 will become the classical, ecumenical creed of the Christian Church. This symbol will enter into the liturgy and it will be confirmed by all the ulterior synods under the name of Nicaea-Constantinopolitan Creed. In the canon no. 3, the *synod* establishes the order of the five patriarchates, by taking in account the political situation of that time. Rome enjoys a preeminence of

honor, and the Constantinople occupies the second place, having privileges equal to the imperial city", Rome.

3) The *Synod of Ephesus* (June-July 431) is convoked by Emperor Theodosius II (408-450), with the purpose of clarifying the dispute between Nestor († 451), bishop of Constantinople (in 428), and Cyril of Alexandria (412-444) [this one being the nephew of Patriarch Theophilus (385-412), the one who plotted the deposing and the exile of Saint John Chrysostom († 407)]. Nestor appears as the founder of a new heresy according to which there are two distinct persons in the embodied Word; that's why also the Virgin Mary can't be called as "Birth Giver of God", but only "Birth Give of Christ". At Cyril's insistence, the *synod* (153 bishops) defines the doctrine about the union of the two natures in the unique person of the Word and the doctrine about Virgin Mary – the Birth Giver of God.

Between 356 and 363 the pages are missing in the version after which this translation has been made.

(...) thanks: "Let be praising You, Lord, all Your things and Your pious ones to bless You. The glossy of Your Kingdom they will tell and of Your power they will speak" (Psalms: 144: 10-11).

"All the one who says that the light which shone to the disciples in Tabor is a phantom and a symbol which is done and undone, and doesn't truly exist, and sustains that isn't a work above any understanding, but lower than understanding, he himself resists

against to the confession of the saints. For these ones, either in speeches, or in writings, call it unspoken, uncreated, eternal, timeless, unapproachable, unmeasured, endless, limitless, unseen by angels and people, the archetypal and unchanged, glory of God, the glory of Christ, the glory of the Ghost, the ray of godhead, and the ones alike. For it is glorified, he says, the body since receiving Him; and the glory of the godhead will make the glory of the body. But the glory was not-shown in the visible body due to the ones who couldn't receive the ones which are unseen to the angels. Therefore, He changes His face not by receiving what he didn't have, nor by transforming Himself in what He wasn't, but by unveiling Himself to His disciple as what he was, opening their eyes and making them from blind to see. For by remaining Himself the same One, he made Himself now seen to the disciples, by showing Himself different than He appeared to be before, for he is the true Light (John: 1: 9), the beauty of the glory. "And He shone like the sun". The icon is faded, for it is impossible to be the uncreated wholly mirrored in creature" (The Hagiorite Tome, in The Romanian Philokalia, volume VII, p. 117-419).

Bibliography: Simeon the Metaphrastes, *Paraphrase to Makarios the Egyptian*, 36-37, 62-63, 137-139, in The Romanian Philokalia, volume V, p. 314-315, 330-331, 378-380; Sergius Bulgakov, *A Bulgakov Anthology* edited by James Pain and Nicholas Zernov, The Westminster Press,

Philadelphia, 1976, chapter *The Wisdom of God*, p. 144-156.

EMBODIMENT

[Greek:

enanthropesis, Latin: incarnation = the dwelling of God into body, humanization]: doctrine of faith promulgated by the Synod from Nicaea, according to which the second Person of the Holy Trinity, the son of God, "Embodied Himself from the Holy Ghost and from Virgin Mary and made Himself man". The *embodiment* constitutes the great mystery of the Christian faith: "God showed Himself into body" (I Timothy: 3: 16). When Autholicus the pagan asks Theophilus to show God from Jesus, Theophilus answers: "Show me your man, and I'll show you my God" (G.P. 6, 1025). Maximus the Confessor says: "For who could know in what way God made Himself body and still remained God; how remaining God, He is true man? The faith, alone, understands this, honoring the word in silence" (Obscure texts from Gregory of Nazianzus, G.P. XCI, 1057). Numerous theological interpretations and explanations have been given to the fact of the *embodiment*: either as revelation or deification, or as act of kenosis. To some people, the *embodiment* is co-extensive to the eternal plan of God regarding the creation. The *embodiment* concords with the original destiny of the human: that of becoming an organ of manifestation of God. Into *embodiment* His creation is shown as a whole, for the Logos, like general rationality of the creation, comprises the cosmos into Himself.

To those who speculate in this sense, the *embodiment* though does not come from the universal history and neither is a necessity of the creation's evolution, but is an inherent to the oikonomia of the salvation, that to Maximos the Confessor is co-extensive to the oikonomia of the creation. Others find a direct connection between *embodiment* and the redemption from sin or the restoration of the man in his state from before the sin. The unique motif of the *embodiment* is the love of God towards man, whom he definitively restores in his original community with his Creator. God moves Himself of love towards His creation, accepts the birth according to the body, without leaving His eternity. The *embodiment* is a "new act" in the life of God. In this sense, Gregory of Nazianzus speaks about "renewal", for the godlike nature "is renewed" in the fact of the *embodiment*. Other highlighted the "kenotic" aspect of the *embodiment*, for God-the Son wanted to give an example that there is the possibility of a sinless life, even after the fall. That's why, the godlike nature compressed itself, accommodated to the level of the man. Namely God did not save us from distance, but identified Himself with us, like a historical God, alive, Who let Himself to be experienced in the life of the people. "Although He was not from the world, This One came to the people like man of this world" (Clement the Alexandrina, *Stromata VI*, chapter XV, 126, 3).

The Christian theology rejected from the beginning the gnostic

speculations, the Monophysite and the Docetism. Against Gnosticism it was shown that the *embodiment* is not a simple "Theophany" of the Logos, but it has a real ontological sense. In a special way the Antiochian Christology insisted on the fact that the logos assumed a body (soma) identical with ours, except the sin. Against the Monophysitism, the Tradition ascertained that the Son is the subject or the divine person Who descends and takes a human body. The body assumed by Jesus it is so the body of the *embodied* Word. Through His birth from ever the Son is the image of God-Father; through His birth according to the body, the Son is identical to the man. The hypostatic Word, the second person of the Trinity assumed the human nature without sin of Adam, from the Virgin Mary, in His divine hypostasis. Not God transformed Himself or changed Himself into body, but the Son took, through the mediation of Mary, body from the clay of Adam. The personal assumption of the integral human nature, by the Son, the transcendent and eternal Word, from Virgin Mary is an act which recreates and restores the world; that's why the *embodiment* is the foundation of the deification. The fruits of the *embodiment* pass upon us only if the body has been united with the "divine godhead". On the other hand, Christ preserves the human body unchanged for eternity, insomuch that one can say that in Him, the man filled up the world from above.

Against Docetism the theology ascertained that Jesus received the integral human nature, in an

inseparable and simultaneous way, and not one at the time. He does not assume a lifeless body, but a body endowed with rational soul and with intelligence. Namely the Word took a body resembling to us, inclusively the bodily passions and the possibility of death. Through His birth like man, he has our affects, our weaknesses, the capacity of suffering, but like God he has the liberty from the sin which is attached to these affects. More than that, He liberated these affects from their character of corruption, from the inclination towards sin, by enduring them and defeating them.

So that he elevated the human nature, giving the incorruptibility to it (aphtharsia). Jesus healed the sinful character of the affects. Of course, he received the human nature from the Virgin not through voluptuousness and from the seed of the man, but in a new way, but without changing the human nature. His *embodiment* is not a result of the birth out of other bodies, but is situated at the level of Adam's creation. Christ accepted the way of the birth according to the body, but this way does not belong to the decision of a human couple, to the will of two bodies, but His human nature is taken by God from the human body of Virgin Mary. "From the Holy Ghost and from Virgin Mary" it means that He united the bodily birth with the inhabitation of the Ghost.

At the beginning, the holyday of the Birth of Jesus according to the body was being celebrated at 6th of January, together with the holyday of the Lord's Baptism – the Epiphany (manifestation), when was being celebrated also the

anniversary of the first miracle which Jesus done (at the wedding from Cana), this one marking the beginning of His public mission, around the years 330-340, the holyday of the *Embodiment* (the Christmas) was established on 25th of December, date at which the Romans celebrated the winter solstice, namely the victory of the son upon the winter – the son was the main divinity of the Roman Empire. Starting with the 4th century the Birth is celebrated on 25th of December, and the Epiphany (the Lord's Baptism) on 6th of January.

“Because it was appropriated to the Maker of everything, by making Himself through the nature, according to the *oikonomia*, what He was not, to preserve Himself unchanged, both in what He was according to the nature, and according to what He became through the nature, according to the *oikonomia*. Because there cannot be cogitated to God any change, as cannot be cogitated everywhere a movement which makes by itself possible the changing to the ones which are moved. This is the great and the impenetrable mystery. This is the happy target (the end) for which everything has been founded. This is the godlike purpose, thought before the beginning of the things, on which we defining it we say that it is the final target thought before, for which everything is, and itself is not for any. Looking towards this target God has brought to existence the beings of the things. This is truly the end of the Providence and of the providential ones, when the ones made by God

will be brought together in Him. This is the mystery which circumscribes all the centuries and unveils the supra-infinite advice of God, Who exists by infinite time infinite before centuries. And herald (Angel) of it was the existential Word of God Himself, become man. For this One unveiled that, if it is allowed to say so, the most inner deep of His parental goodness and showed in Himself the end for which the creatures received the beginning of the existence. For to Jesus and for the mystery of Christ all the centuries and all the ones being within centuries received the beginning of the existence and the end in Christ” (Saint Maximos the Confessor, *Answers towards Thalassius*, 60, in *The Romanian Philokalia*, volume 3, p. 326-327).

“In fact, we are not the ones who have moved and raised ourselves closer to God, but the Lord Himself is the One Who descended and came to us. Because not us searched for God, but Him searched for us, because not the sheep went to search for its shepherd, neither the drachma went to search for its master (Luke: 15: 4-10), but the Lord Himself descended on earth and found in the man His image; He wandered the places where the strayed sheep wandered and taking it on His shoulders he escaped it from straying. Of course, He did not move us in another place, but letting us on earth He has made us even from here inhabitants of the heavens and has poured in our souls the longing after the heavenly life, without elevating us to heavens, but only leaning the

heavens and descending Himself, like the Prophet said: "The Lord leaned the heavens and descended Himself on earth" (Psalm: 17: 11) (Nicholas Cabasila, *About the Life into Christ* I, 6, translation by Teodor Bodogae, Publishing of the Archbishop of Bucharest, Bucharest, 1989, p. 137).

Bibliography:

Saint Athanassius, *On the Incarnation*, A. R. Mowbray, London, 1975; Priest Professor PhD Academician Dumitru Stăniloae, *Jesus Christ, Incarnated Logos of God*, in "The Ecumenical Review" (26 (1974), p. 403-412; Anselm Walker, *The Recapitulation Theme in St. Irenaeus*, in "Diakonia", 12 (1977), no. 3, p. 244-256; Corneliu Sirbu, *The Embodiment like Revelation*, in "The Orthodoxy", XXII (1970), no. 4, p. 517-538.

EN-HYPOSTATIZING [Greek:

enhypostasis, enhypostaton – taking over the human nature into the hypostasis of the Logos]: one of the most important clarification which Leontius of Byzantium († 542) brings it to the Chalcedonian Christology, for avoiding the confusion between the "union according to hypostasis" and the "union according to the nature". To understand the mode of union of God with the man, the Byzantine writer shows that, though in the created nature there does not live a nature without a bearer (*hypostasis*) of it, namely it is normally always individualized, God-the Father decided that God-the Son to take over into His hypostasis the not-personalized and not-individualized nature of the man. Leontius affirms that

"whether the Godhead and the humanity, when are united in their essence, they would not preserve, even in union, the natural characteristic of each one of them, then they would be mixed together, and they would not remain neither Godhead nor humanity". In the *hypostatical* union the human nature does not have anymore a center or an autonomous existential human subject, but this not because it is definitively *not-hypostatized* (deprived of center or subject), but because it is *enhypostatized*, namely centered into the Person of the Word, assumed into the subject of This One, but without being absorbed (see CHRISTOLOGY, HYPOSTATICAL UNION). Unlike the Nestorianism and the Monophysitism, which sustained that there is no nature without *hypostasis*, Leontius shows that the divine *hypostasis* exists by itself and indicated the distinction and not the difference. In this sense, the *hypostasis* can be constituted by more individual natures. *Hypostasis* it means the subject, the person: "*enhypostaton*" it means the human nature which exists inside the *hypostasis*, which was assumed by the preexistent Logos, at the embodiment.

Bibliography: Jean Meyendorff, *Christ in Eastern Christian Thought*, cited edition, p. 61-63; Ion Caraza, *The Christological Doctrine of Leontius of Byzantium*, in "Theological Studies", XIX (1967), no. 5-6, p. 321-333; Ilie Frăcea, *Leontius of Byzantium, Thirty Heads Against Severus of Antioch*, in "The Altar of Banat", I (1990), no. 9-10, p. 49-66.

ENLIGHTENMENT (may be within the missing texts) (E. l. t.'s n.)

EPEKTASIS [Greek: epektasis + stretch, climbing]; teaching developed by Gregory of Nyssa (in "the Life of Moses", of "Treaty of Consummation into Virtue"), according to which the soul, being attracted by God, is in a continuous ascendant movement towards the superior stages of the grace's plenitude. This ascension (ἀνάβαση) it is the impulse towards God which, according to Dionysus the Aeropagite, it is imprinted by the divine eros like a dynamic element in the being of the man. It presupposes a continuous liberation from passions ("catharsis"), a spiritual growth towards the age of Christ (Ephesians: 4: 13). The symbol of the *epektasis* is Moses, who "does not stop at all in his climbing, neither fixes limits to his movement towards heights, but, once he puts the foot on the ladder he does not stop climbing its stairs and always continues to raise himself, for each stair that he climbs always directs, by advancing, towards a superior one" (Gregory of Nyssa, *The Life of Moses*, Theoria II, 227, cited translation, p. 263).

The *epektasis* it means progress in virtue and action, because the Christian must not renounce ever at what he has achieved, but he must continue what he has started: "Carry on the deed to the end" (II Corinthians: 8: 11). In the spirit of the Eastern Tradition following Christ is concomitant with Christ's unveiling, with His

manifestation from the kenotic form to the one from Tabor, through the impartation with the Holy Ghost. Just because that the Christian is stimulated, in this ascension to consummation, to tend upwards: "Crave for the great charismas" (I Corinthians: 12: 31). Quenching the impulse towards God it means in the same time a decrease of the human energies. The mobile of this aspiration towards God is the love, the physical love being a parable of the divine love: "Blessed is the one who has towards God, a longing resembling to the one which the lover has towards his sweetheart" (John Climacus, *The Ladder* XXX, 5, in *The Romanian Philokalia*, volume 9, p. 425).

"Like the bodies which tend downwards, if they start going down, even if nobody pushes them after the first movement, they rush by themselves in an even more rapid movement, as long as they remain inclined and submitted to this impulse, not finding anything which, by resisting, to stop their movement, in the same way, but in the opposite direction, the soul liberated from its earthly addiction it rushes easily and quickly in the movement towards the ones from above, raising from the ones from below towards height. And not being there anything to stop its impulse from above (for the nature of the good is attractive to the ones who look at it) the soul raises ever higher by itself, stretching together with the desire after the heavenly ones, towards the ones from ahead, as the Apostle says (Philippians: 3: 14), continuing the flight towards what is higher. For, wanting that

through the reached ones to not be lost the height seen above, it is always carried ceaselessly towards the ones from above, always renewing through the achieved ones the strength of the flight. For the work through the virtue feeds its power through tiredness, not liberating the strength through work, but increasing it.

For this thing says that also the great Moses, always going up, he never stops from climbing, neither puts a border to himself in the movement upwards, but, once he has put the foot on the ladder which leans on God, as Jacob says, he always steps towards the stair from above, and he never ceases to raise himself up, through that that he always discovers something above the stair reached during the ascension towards height...

But elevated through this kind of raisings up, he still burns with desire and he is hungry of even more. And he is still thirsty of the ones with which he drank as much as he could. And, as he would not have imparted himself yet, he prays to gain, asking God to show Himself to him, not as much as he can see, but as much as the One is" (Gregory of Nyssa, *The Life of Moses*, Romanian translation, p. 90-91).

Bibliography: Grégoire de Nysse, *La vie de Moïse*, introduction, critical text and translation by Jean Daniélou, third edition, Les Editions du Cerf, Paris, 1968 (Collection "Sources Chrétiennes"), *Theoria* II, p. 257-283; Everett Fergusson, *God's Infinity and Man's Mutability: Perpetual Progress According to Gregory of Nyssa*, in "Greek Orthodox Theological Review", 1-2 (1974), p. 59-78; Nicolae Fer, *The*

Knowledge of God and the Idea of Epektasis at Saint Gregory of Nyssa, in "The Orthodoxy", XXIII (1971), no. 1, p. 82-96.

EPICLESIS [Greek: epiklesis, Latin: invocation = invocation for sanctification]: the culminant point of the Eucharistic canon (see ANAPHORA), through which the community addresses, in the form of a sacerdotal prayer, to God-the Father, to send the Holy Ghost for the transformation of the gifts in the Body of Christ the all-glorious One, and for the sanctification of the believers. In the Orthodox liturgy, the consecration of the gifts is done through the prayer of invoking the Holy Ghost, which follows immediately to the words of instituting the Eucharist. The *epiclesis* cannot replace neither the anamnesis (see ANAMNESIS), nor the prayer of thanksgiving, neither can be replaced by these ones. The *epiclesis* appears already to the end of the II century, having varied forms. It is mentioned by Irenaeus according to whom the consecration of the offerings it take place through the words of the invocation; by Saint Justin, who speaks about the words of the "prayer"; by Origen; by Gregory of Nyssa (ca. 331-395), who find its biblical origin in the text from Timothy: 4: 4-5: "Everything that God created is good and nothing is rejected if it is taken with thanksgiving; for everything is sanctified through the word of God and through prayer". Cyril of Jerusalem ascertains that the invocation is addressed to the Holy Ghost. Basil the Great (in *About the Holy Ghost*, XXVII, 65, cited translation, p. 481) places the

prayer of the *epiclesis* among the liturgical elements which have been transmitted through the unwritten mystical tradition. Nicolas Cabasila mentions as being complementary the "prayer of consecration" and the words of instituting (*The Explanation of the Godlike Liturgy*, XXIX, 7-22, translation by S. Sallavile, p. 185-191). In the Egyptian Eucharistic canon of Serapion, there is a request before the instituting words and one after anamnesis, addressed to the Word invoked to come over the elements.

The Eastern Fathers speak about the necessity of direct action of the Holy Ghost in the Eucharistic consecration. To Saint Ambrosias the *epiclesis* is the "sacred prayer"; to Augustine is the "mystical prayer" and to Hieronymus is the "solemn prayer". In the Roman Eucharistic canon there are consecration prayers, before and after the words of instituting, but these ones are addressed to the Father, without mentioning the Holy Ghost. The place and the necessity of the *epiclesis* in the Eucharistic liturgy are put in connection with the doctrine about the Holy Trinity, in a special manner with the *oikonomia* of the Persons of the Holy Trinity. According to Gregory the Thaumaturge, any sanctifying work begins from the Father, passes through the Son and it is realized into the Holy Ghost. The Catholics insist upon the power of consecration of the instituting words, on the basis of a Christology which starts from the principle of the obedience of the Ghost towards the Son. The second

Council of Vatican accepted an invocation prayer, which is though placed before the instituting words, just for avoiding the idea that the Ghost is "obedient" to the Son.

In East, John Chrysostom gives an exceptional importance to the instituting words (*About Priesthood* VI, 4, cited translation, p. 140). Not only the Father is invoked to manifest through the Holy Ghost, on the all-glorified Christ, but Christ Himself sends His Ghost upon the gifts and upon the community. The Eucharist is the Mystery which realizes this double epiphany: the real presence of the resurrected Christ and the presence of the Holy Ghost. "Truly, the giving and the coming of the Holy Ghost from the Father to the believers take place in Jesus Christ and in His Holy Name" (Kallistos and Ignatius Xanthopol, *Heads* 12, in *The Romanian Philokalia*, volume 8, p. 30). In addition it can be said that the deifying action of the Ghost is proper to the Holy Ghost, the *epiclesis* keeps on the nature of the sacrifice, because the offering is sanctified through the Holy Ghost (Romans: 15: 16; Numbers: 11: 9). According to the Epistle towards Jews (9: 14), the Ghost takes the place of the fire, an indispensable element, together with the blood, in the sacrifice of the Old Testament (I Kings: 18: 25-39 – Elijah invokes the fire which consumes the holocaust). Saint John Chrysostom affirms that the priest does not bring the fire, but the Holy Ghost does, Who transforms the gifts (bread and wine) in source of divine life.

Through extension the notion of *epiclesis* shows any liturgical or

sacramental action of the Holy Ghost which precedes the manifestation of the all-glorified Christ.

The *epiclesis*, with the content: "We also bring to You this spiritual and without blood sacrifice, and we call You, and we pray You, and with humbleness we fall down before You: send Your Holy Ghost upon us and upon these gifts that are brought forth...", it is preceded in the Romanian Liturgy Book (according to the Slavonic texts from XVI century) by the troparion of the third hour: "Lord, the One Who in the third hour sent Your All-Holy Ghost to Your apostles, that One, You Good, do not take Him away from us, but renew Him to us".

"As God listen to our prayers, that He sends His Holy Ghost to the ones who ask for Him, and that nothing is impossible to the ones who pray to Him with faithfulness, it was said by Himself and nothing makes us to believe that His promise would not be true. But that something like this would be gained also by the ones who recite some godlike words, it is said nowhere. That the holy Mysteries, namely the Holy Eucharist and the other ones, are actually celebrated through prayer, it was left to us through tradition by the holy fathers, who learnt it from the apostles and from their descendants; among many others (it was said also by) Saint Basil and John Chrysostom, the great teachers of the Church. And the ones who resist against these ones are not worthy of any answer from the part of the ones who are keen to be right-believers.

But as it would be enough the words of the Savior, uttered in the

*shape of a story, for the sanctification of the gifts, no one from the apostles or from the teachers of the Church said it to us. For these words uttered only once by the Lord, are ceaselessly active, as also the words of the creation, only for they were uttered by Him, it is said also by Saint John Chrysostom; but that these words would have the same power now, when they are uttered by a priest – as the Latins sustain – we do not find it out from anywhere. For neither the words of the creation work their effect because they would be uttered by an ordinary man, no matter for how many times, but for they were uttered once by God Himself" (N. Cabasila, *The explanation of the Godlike Liturgy*, XXIX, Romanian translation, p. 76-77).*

Bibliography: Petre Vintilescu, *The Explained Liturgy Book*, p. 240-258; Alexander Schmemmann, *For the Life of the World. Sacraments and Orthodoxy*, St. Vladimir's Seminary Press, 1973, p. 23-46; N. Cabasila, *The Interpretation of the Godlike Liturgy*, chapter XXIX, cited Romanian translation, p. 76-77.

EPIPHANY [Greek: *epiphaneia* = apparition, showing]: the manifestation of God, especially through the embodiment of the Son and the revelation of the Holy Trinity at the baptism of Jesus in the Jordan River, by John. Until the IV century, the holyday of the *epiphany* refereed to more events from the history of the salvation: the birth according to the body of the Son of God, the worshipping of the magi and of the shepherds, the Baptism in Jordan, and the first

marvel at the wedding from Canaan. All of these were celebrated together on 6th of January (the date of the winter solstice in the calendar of that time), like is practiced also today in the Coptic and Armenian Church. In the IV century, after the moving of the solstice on 25th of December (when the "sol invictus" – name given by the Roman emperor of the time), the Church of the Rome established the celebration of the Lord's Birth on 25th of December, but keeping the old date for Epiphany, namely the 6th of January. The Roman practice has been adopted in East: about 380 Gregory the Theologian introduces it to Constantinople, and John Chrysostom, in the same period, applies it in the Church of Antioch.

The Western Church celebrates the Magi's adoration or the "holyday of the kings", together with the Baptism, on 6th of January, to show that Jesus Christ has His godlike nature from since His conceiving and birth, rejecting in this way the heresy which said that Jesus was "adopted" by the Father and He became the receptacle of the Godhead on the occasion of the descending of the Holy Ghost upon Him, at the baptism in Jordan. In the Eastern Church, the holyday of the Lord's Baptism, with the occasion of which "the worshipping of the Trinity was showed", is accompanied by the blessing of the waters (the Great Holy Water), which in the West is celebrated in night of the Easter. The prayer of sanctifying the waters, a text of a great dogmatic value, composed by Patriarch Sophrony of Jerusalem

(VII century), speaks not only about the universal dimension of the Embodiment, but also about the Baptism of Jesus, as act of cosmic regeneration. The manifestation of the Holy Trinity at the Lord's Baptism fills up the entire universe with light, the earth receiving the germ of the new creation through the "sanctification of the waters' nature".

"Today, the uncreated One, through His good will, was touched with the hand by His creature. Today, the prophet and the Forerunner comes close to the Master, but he stays before Him with fear, seeing the descent of God to us. Today, the waters of Jordan are transformed in healings, through the Lord's coming. Today, every creature is watered with mysterious flows. Today the sins of the people are cleaned in the Jordan's waters. Today the Paradise has been opened to the people and the sun of the righteousness lights to us. Today, the bitter water, which was in the Moses' times, is transformed in sweetness to the people, with the Lord's coming. Today he eased us from the old crying and as a new Israel he has saved us. Today we have been delivered from darkness and with the light of the knowledge of God we are being lightened. Today the darkness of the world is scattered with the showing of our God. Today, every creature is lightened with candles from above. Today the deceiving is crumbled down and way of salvation works to us the coming of the Master. Today the ones from above together with the ones from below feast, and the ones from below with the ones

from above speak together. Today, the sanctified and much known congregation of the Orthodox rejoices. Today, the Master goes to the Baptism, to raise the human nature at height. Today, the not-bent One bows down to His servant, to liberate us from slavery. Today, we have achieved the kingdom of heavens, for the Kingdom of the Lord it has no end. Today, the earth and the sea, they have imparted themselves from the joy of the world and the world has been filled up with joy" (Euchologion, second edition, 1971, p. 503-504).

ESCHATOLOGY

[Greek: eschaton-eschata = ultimo, final]: the teaching about the ultimate realities related to the end (*telos*) of the history of salvation, namely about the ultimate realization of the Kingdom of God or the life of the age to come, as coronation of the redeemer work of Christ-the Emperor, Who manifests Himself at the end of the history, full of glory, to judge the living and the dead (Ephesians: 1: 20-23; I Thessalonians: 5: 1-11). The *eschatology* must not be confounded with the "end of the world" and neither must be limited to the description of the events which accompany the second coming of Christ (see PAROUSIA): the resurrection of the dead, the judgment, the hell and the paradise. The *eschatology* refers to a new order of existence, to an ultimate state of transfiguration, beyond history, state which is the object of the Christian prayer and hope: "Your Kingdom to come" (Matthew: 6: 10), but which is already present here and now, and

which confronts the actual history: "The Kingdom of God is amid you" (Luke: 17: 21).

Although it happens at the end of the history, the *eschatological* Kingdom is not the result of a historical process. "Transformed, the world begins anew, having as purpose not the end, but the eternity. Since the embodiment of the Son, the world is the place of the manifestation of God and of the transfiguration of the man and of the matter, and since Pentecost, the Ghost introduces and maintains the Kingdom into history, changing the linear historicity, the chronological one, in *eschatological*, eternal presence. In this sense, the history is not only past, "anamnesis", but also earnest, anticipation and real foretaste of the eternity. Or, better said, the history and the *eschatology* form a unique reality in the *oikonomia* of the salvation, which is not confounded with this time. In the Eucharistic prayer, the second coming of Christ is invoked as part from the history of the salvation: "Remembering, therefore, this savior commandment and all the things done for us: the cross, the grave, the resurrection on the third day, the ascension to heavens, the sitting on the right hand and the second and glorious again-coming". As liturgical assembly the Church is the people itself of God, in state of pilgrimage, in movement towards the kingdom of God: "For we do not have here staying city, but we search for the one to come" (Hebrews: 13: 14).

The Apostle Paul (I Corinthians: 15: 53-58; II Corinthians: 15-17) makes a comparison between the

historical form of the creation and of the man and their *eschatological* form. According to Apocalypse (chapters 5 and 6), this transfigured world is the result of the lamb's victory, who is called the "last (eschatos) Adam" (I Corinthians: 15: 45) and "the first and the last One" (Apocalypse: 1: 27). Otherwise, "the new One" is the name of Christ the Emperor. "Through His victory (nikos), death has been swallowed, Jesus Christ becoming our Lord (Kirios) (I Corinthians: 15: 57). The destruction of satan and of the powers adverse to God – the Son of Man came just "to break the things of the devil" (I John: 3: 8), whom He will annul in the end with the showing of "His coming" (II Thessalonians: 2: 8) -, the disappearance of the evil from history, the ending of the sufferance of the Church into history, all these ones are apocalyptical signs which precede the second coming of Christ, Who sits on the right hand of the Father on the throne of the divine authority (Matthew: 25: 31) and Who manifests Himself in the plenitude of His glory to rule the universe towards its eternal destiny (Hebrews: 12: 2), are contradictory to the menaces and foretelling vehiculated by the apocalyptical sects. It is true that during history there have been made different calculation referring to the second Coming. (According to Irenaeus and Hippolytus, the history of the world will last for 6000 years and it will end with the seventh millennium under the Kingdom of Christ – Psalms: 89: 4; Hebrews: 4: 4). Although the Church has

admitted the Apocalypse in the biblical canons, it has rejected its interpretation as basis for chronological calculations regarding the *eschatological* age. The "Parousia" will be a great surprise, for "about that day and that hour nobody knows, neither the angels in heavens, nor the Son, but only the Father" (Matthew: 24: 36). The Christians live with the alive and firm hope in the future salvation (I Peter: 1: 3-4). All them who remain faithful to Christ, they hope to take part to the promises of the Kingdom, as kings and priests (Apocalypse: 5: 10). And the *eschatological* hope presupposes an intense and voluntary searching for the promised goods (Matthew: 6: 33), an active redemption of the historical time (Matthew: 24: 45), and not "a fearful waiting for the judgment" (Hebrews: 10: 27).

"Thus, the ages of the life into body, in which we are living now (for the Scripture knows also temporal ages, according to the word: "And he toiled for ever and he will live to the end"), are the ages of the active state, and the future ones, which follow after the ones from here, are the ages of the ghost, of the transformation in the suffering state. Therefore, being us here in state of activity, we will reach once at the end of the ages, our power and our work - through which we activate - coming to an end, suffering the transformation of the deification into grace, we won't be in activity, but in passivity, and that's why we won't ever reach to the end of our deification. For the "suffering" from then it will be above nature and there won't be any reason to border the endless

deification of the ones who suffer it. Then we will let to rest, together with the ones limited by nature, also our powers, achieving what the power according to the nature is certainly not able to achieve, because the nature has not the power to comprise what is above nature. Because nothing of what is done is by nature doer of deification, since also cannot comprise God. For only to the godlike grace it is proper to destine the deification to the created beings on their measure, and only him enlightens the nature with that light from above nature and raises it above its borders through the overwhelming of the glory" (Saint Maximos the Confessor, *Answers towards Thalassius*, 22, in *The Romanian Philokalia*, volume III, p. 71-73).

Bibliography: Saint John Damascene, *The Orthodox Faith*, IV, 26-27, cited translation, p. 207-212; Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume III, p. 351-377; N. Maxim, *Eschatology and Mysteries in the Church's Life*, in "The Metropolitan of Moldavia and Suceava", no. 3-4, 1973, p. 220-225; Gheorghe Drăgulin, *Revelation in Eschatology*, in "Theological Studies", IX (1959), p. 46-56.

ETERNITY [Greek: aionos, Latin: aeternus = the unlimited duration of the time, the future age¹³]; the end or the final purpose of the becoming of the creation and of the movement of the time. The *eternity* is "the stopping of the movement", it eternal fixation by exceeding the time at the end of the

time. Unlike Origen, who sustains that the stability of the movement is given in the same time with the bringing of the things to existence, the Eastern fathers say that the temporal movement doesn't have the sense of a circle, as cyclical, physical and biological movement, but the one established in eternity, of the becoming wanted by God. To the saints, as also to the angels, the *eternity* it means "permanence into holiness" (Saint Basil, *About the Holy Ghost*, XVI, 38, cited translation, p. 379). The movement is limited by the substance and by the character of the created world, by time and space; that's why something cannot be in the same time eternal and in becoming, and there also cannot be two infinite and without beginning realities. Although, the becoming and the *eternity* must be affirmed together, this thing being wanted by God, being given the eternity of the rationality of the cosmos into God (see CREATION). Thus, there must be distinguished the following aspects (see AGE):

a) The *eternity* of the eternity of God: God doesn't move Himself for He has the plenitude of the substance existing in Himself and existing without another;

b) The spatial and temporal movement, namely the becoming of the genres, of the species and of the individuals in their quantitative and qualitative growing up. This movement results from the rationality (logos) of the cosmos into God, but it shows that the things have been created;

c) The transcending of the time or the *eternity*, which mustn't be confounded with the eternity of God. The time becomes eon, and

¹³ "the world to come" (E. l. t.'s n.)

this exceeding is possible through the *eternal* power of God, through the resurrection of Christ into the Holy Ghost (John: 6: 63).

The *eternity* is an attribute of God (Romans: 1: 20; 16: 26), Who dominates the creation and the time (chronos): "From age to age You are" (Psalms: 89: 2). He existed before the creation (Psalms: 102; John: 17: 24; Ephesians: 1: 4) and exists after the world (Apocalypse: 21: 1). The *eternity* of God is manifested as power of the resurrected Christ: "Jesus Christ – yesterday and today and tomorrow – is the same" (Hebrews: 13: 8; Apocalypse: 1: 18). He is "the Emperor of the ages" (I Timothy: 1: 17) into Whom the world has "eternal life" (I Timothy: 1: 16). To the one who believes in Christ the *eternity* isn't a simple prolongation of the existence into a undetermined destiny, or "the end of the life", but the "purpose" of his origin, the life which is situated in front of him as a final hope, namely the "*eternal* kingdom" (Basileia) – II Peter: 1; 11: "But the one who will drink the water that I will give it to him won't be thirsty forever, for the water that I will give him it will become in him spring of running water towards the *eternal* life" (John: 4: 14). The full of hope faith is the force of overcoming the fear of death, the sentiment of the limited temporality, and the last stone of stumbling on the ladder of the life. "The image of this world will pass (I Corinthians: 7: 31). Also, "the sky and the earth will pass, but My words won't pass" (Matthew: 24: 35).

Bibliography: Maximos the Confessor, *Gnostic Heads*, II, 88, in *The Romanian Philokalia*, volume II, p. 302-303; Dan Ilie Ciobotea, *The Time and Its Value for Salvation*, in "The Orthodoxy", XXIX (1977), no. 2, p. 196-207.

EUCCHARIST [Greek: eucharistia = thanksgiving, gratefulness]: the Mystery instituted by Christ Himself, through the thanksgiving prayer and the gesture of blessing of the bread and of the cup (Luke: 22: 19-20), at His last supper with the apostles, in which the Church actualizes in a sacramental way His redeemer work, concentrated in His sacrifice and resurrection (I Corinthians: 11: 23-26; Matthew: 26: 26; Luke: 22: 17-19). The Church and the *Eucharist* are two inseparable realities, because the alliance of the New Testament from which the new people of God is born it is sealed with the blood of Jesus Christ (Matthew: 26: 26-28; Mark: 14: 31). To the Eastern theology the *Eucharist* is not a simple sacramental action, but the center of convergence of the entire churchly life.

As technical term the *Eucharist* appears for the first time in the writing of Ignatius of Antioch: "take care to gather yourselves as often as possible to bring thanksgiving (*Eucharist*) and glory to God" (Towards Ephesians XIII, 1). The same one also calls it "the bread which is the medicine of immortality", the antidote to death, for living into Jesus Christ and forever (Towards Ephesians XX, 2). The post-apostolic writings highlight in a special way the ecclesial effect of the *Eucharist*. The

altar on which the *Eucharist* is brought it is the source of the Church's unity itself: "Nobody be scattered. If somebody is not inside the altar, he will be lacked of the "bread of God" (Ibid VI, 2). The dynamic of the *Eucharist* puts in movement the process of gathering and of convergence of everybody in the Kingdom of God: "As this broken bread shows, once scattered on the fields, it has been gathered together and it has become a bread, in the same way Your Church be gathered together from the edges of the earth in Your Kingdom" (Didache, 9). To Cyril of Jerusalem the *Eucharist* is "the cup of the salvation", "the supra-existential bread" through which we become partakers of the godlike nature (The Mystagogical Catechesis, IV, 1-9), to Basil the Great "food for the road of the eternity" (Epistle 243, 111), and to Nicolae Cabasila, it is the consummation of the life in Christ, the "ultimate mystery", through which we are partakers to the "body of the Emperor" (The Life in Christ IV, 1-3). The *Eucharistic* liturgy is a recapitulation of the divine oikonomia: "for we had the remembrance of Your death, we saw the image of Your resurrection, we have been filled up by Your endless life, we have been sweeten by Your undiminished food" (The Liturgy of Saint Basil).

The *Eucharist* actualizes the unique sacrifice of the New Covenant, brought once for all by the Great Hierarch, Jesus Christ, Who did not spare His life, but he gave Himself as price of redemption for us (Hebrews: 8: 6; 24-25; Colossians: 1: 4). That's why "each time you eat this bread and drink

this cup, you announce the death of the Lord until He will come" (I Corinthians: 11: 28). And His sacrifice is not an act of immolation, but only as act of love and of passing from death to life (Hebrews: 10: 10). Christ, "the Great and All-Holy Easter", gave Himself willingly, and was not sent to death: "Like an innocent lamb He went towards stabbing and like a sheep, without voice against the ones who shear it, so He did not open His mouth". His sacrifice had not only a restoring aspect, of redemption, but represents the passing from death to life, "from not nonexistence to being" (Saint John Chrysostom). "Christ not only died for us, but even more, he resurrected Himself, stays on the right hand of God and mediated for us (Romans: 8: 34). Besides, the *Eucharist* is not celebrated in the day of its institution, before crucifixion, but in the day of the Resurrection, as reliving of the Easter of the New Testament.

The material elements of the *Eucharist*, the bread and the wine, are transformed in the body and in the blood of Christ, bearer of eternal life (John: 6: 55), through the prayer at consecration of the Church. To the disciples who went to Emmaus, the meeting with the resurrected Christ takes place in the "breaking of the bread": "And when He sat with them at the table, taking Him the bread, He blessed it and, breaking, He gave to them" (Luke: 24: 30). The *Eucharist* is "our bread towards being", the substance for renewing the being, the food of the eternal life (John: 5: 54). The manna is the foreshadowing of the *Eucharistic* dinner, "the bread of God which

descends from heavens and gives life to the world" (John: 6: 33; 49-51; 58). Christ imparts Himself into *Eucharist* in and through the power of the Holy Ghost, in all His personal reality, as "food of the believers". In *Eucharist* the Christians are imparted with "the blood which is shed", and that's why they become "of the same body and of the same blood" with Him. The *Eucharist* is "a gift as food on the road towards eternity", that's why is preserved also after the liturgy.

Since Pentecost has been established an organic connection between *Eucharist* and the body of Christ – the Church (Acts: 2: 42; I Corinthians: 10: 17), not only in the sense that the *Eucharist* is the necessary food and drink for the existence of the Church, but also in the sense that the *Eucharist* it is the point of meeting of a liturgical community from a certain place, with the universal Church, with "the group of the saints", with "the entire world". The Christians, for they bring only one thanksgiving, they break only one bread and drink out of only one cup, they constitute one Church (I Corinthians: 10: 16-17).

The *Eucharistic* assembly brings sacrifice of praise and without blood for the unseen Church (Virgin Mary, the righteous one from the Old Testament, the Apostles, and the saints of the New Testament), as an act of thanksgiving, and for the seen Church, as act of request. But Christ Himself celebrated the *Eucharist* as "the One Who brings and the One Who brings Himself, the One Who receives and the One

Who imparts Himself". This connection between the priesthood of Christ and the *Eucharistic* sacrifice can be observed in the organization of the liturgy. The bishop of the priest pronounces the words of instituting the Dinner "in persona Christi", being the mouth through which Christ blesses; he utter the epiclesis in the name of the Church, "in persona ecclesiae", being the prayer of consecration of the entire community: "Let Your Holy Ghost come over us and over these gifts which are put before". The words pronounced by Jesus at the Last Supper preserve their creator power only in connection with the prayer of invoking the Holy Ghost (see ANAMNESIS and EPICLESIS).

The congregational character of the *Eucharist* is put in evidence by the old tradition of officiating only one liturgy under only one bishop in each place.

According to John Damascene the *Eucharist* is the earnest of the future life (translating "epiousion" as "which is to come"), for the body of Christ is full of the Life Giver Ghost (The Orthodox Teaching, book IV, 13, p. 175). On Sunday, the icon of the future age, the Church lives in the anticipation of the Kingdom just through the deified *Eucharistic* body, the symbol of the transfigured matter and humanity. Compared with the reality which will be unveiled in the eschatological day, the *Eucharist* is a prefiguring (antitype) of full of glory Christ. That's why the liturgical assembly, after the impartation with the holy mysteries, prays like so: "Give us to be imparted with You, more truly,

in the undying day of Your Kingdom". Then will be unveiled to the saints the "food" about which Christ speaks: "I ate a food which you do not know" (John: 4; 32).

There is a particular report between *Eucharist* and Baptism ("and immediately came out of it (rib) blood and water" – John: 19: 34; I John: 5: 6-8), Anointment (Psalms: 104: 15) and Ordination (Didache, chapters: 14-15). And also, a direct correlation between the mysteries of initiation (Psalms: 104: 15), which according to the Eastern tradition are officiated together during the liturgy (see BAPTISM and LITURGY). There is a special report between the impartation with the Holy Mysteries, the confession of the sins and the reconciliation with the neighbor: "When you gather together in the Sunday of the Lord, break the bread and give thanks, after you have confessed your sins first, to be clean your sacrifice... Everyone who is upset with his neighbor let him not come together with you until he reconciles, to not be defiled your sacrifice... For this is what the Lord said: "In any place and time bring to Me clean sacrifice; for I am a great Emperor, says the Lord, and My name is wonderful among nations" (Malachi: 1: 11-14).

(*The Teaching of the Twelve Apostles*, XIV, 1-5 (the Collection: The Writings of the Apostolic Fathers), the Publishing House of the Biblical Institute, Bucharest, 1980, p. 31).

"First of all, this mystery cannot be officiated by anybody else, except he is a lawful priest. Then we must take care to be an altar there, or a pall, without which in

no way can be brought the sacrifice without blood. Thirdly, he must take care to be there the owed matter, namely leavened bread of wheat, as clean as possible, and wine, without being mixed with some other drink and clean in itself. And at proscomidy it is poured also water, to be fulfilled the Scripture which says that: *One of the soldiers with the spear pierced His side and immediately came out blood and water* (John: 19: 34). Fourthly, while he sanctifies the gift, the priest must be convinced that the being of the bread and of the wine themselves are transformed in the being of the true body and blood of Christ, through the work of the Holy Ghost, of Whom calling he officiates in that time, for consummating this Mystery, praying and speaking: "Descend Your Holy Ghost upon us and upon these gifts that are put before and make out of this bread body of Your Christ, and in this chalice, the honored blood of Your Christ, redoing them through the power of Your Holy Ghost. For, after these words, the transformation takes place immediately and changes the bread in the true body of Christ and the wine in the true blood of Christ, preserving only the appearance, and this according to the godlike oikonomia. Firstly, to not be us seeing the body of Christ, but to believe that it is, for the words that He uttered: *This is My body and this is My blood*, rather believing His words and to His power, than to our senses themselves, which fact brings happiness to the faith: "Blessed are the ones who did not see and they believed (John: 20: 29)" (The

Confession of Faith (1642), Part I, question CVII (translation by A. Elia), Publishing House of the Biblical Institute, Bucharest, 1981, p. 96.

Bibliography: Saint Cyril of Jerusalem, *Mystagogical Catecheses*, IV-V, cited translation, p. 67-80; Nicolae Cabasila, *The Life into Christ*, IV, 1-17, cited translation, p. 113-142; Frank Gavin, *Some Aspects of Contemporary Orthodox Thought*, chapter: Eucharist, p. 324-353; Boris Bobrinskoy, *Liturgie et ecclésiologie trinitaire de Saint Basil*, in the volume *Eucharistie d'Orient et d'Occident*, II, Cerf, Paris, p. 197-240; N. Afanassieff, *L'assemble eucharistique unique dans l'Eglise ancienne*, in "Kleronomia", 6, 1 (1974), p. 1-36; Theodor Stylianopoulos, *Holy Eucharist and Priesthood in the New Testament*, in "The Greek Theological Review", volume 23 (1978), no. 2, p. 113-130; Anca Manolache, *The Godlike Eucharist*, in "The Voice of the Church", no. 7-9 / 1979; Valer Bel, *Church and Eucharist*, in "Theological Studies", no. 3-4, 1982, p. 230-242.

EUCCHARISTIC

TRANSFORMATION [Greek: metabole = transformation, change]: the changing of the Eucharistic offerings – the bread and the wine – in the Body and in the Blood of the resurrected Lord, after reciting the instruction words (Matthew: 26: 26-28), through invoking – the epiclesis – the Holy Ghost, without these offerings to lose their seen aspect. The *transformation* is the central point

of the *Eucharistic* liturgy. As liturgical action, the *transformation* implies several elements:

1. The personal work of the Holy Ghost, for any act of "sanctification" or of "consecration" is done through the hypostatical and active mediation of the Ghost. So, the Church addresses the prayer of invocation to the Father, for the One Who gave the Son as sacrifice of redemption once for all and Who received the Eucharistic offerings in the memory of this sacrifice, to send us the Holy Ghost in exchange, for showing the Son to us under the form of the bread and of the wine. The same Ghost Who works upon Christ the embodiment and the transfiguration, comes and changes the bread and the wine in the deified Body of the Christ Himself, so that the Christians are imparted in the Holy Mysteries with His godhead.

2. The real presence of the Body and of the Blood of the Savior in the Eucharistic offerings, presence which is done through the "eruption" of the Holy Ghost. The Ghost Who resurrected Christ from dead, and Who gives the assurance of the final coming back of the Lord full of glory, is the One Who creates a new situation, of transfiguration, of ontological exchange, so that the bread and the wine are changed in the Body and the Blood of God. That's why, through the impartation with the Holy Mysteries, the Christians become of-the-same-body and consanguine with Christ. (Saint Cyril of Jerusalem, *Mystagogical Catechesis I*, 22, 3). For the salvation through the Embodiment

of Christ is a historical act, also the deification, through the communion with the resurrected Christ, is an ontological act. Since the beginning of the Church, the Eucharist was not only the culminant moment of adoration of the real presence of the resurrected Christ, but also the food of people of God. The real presence is possible only if the Eucharist is the same sacrifice from the Cross, but in a non-bloody-way. That's why the bread and the wine aren't image of the Body and of the Blood of Christ, but through them is imparted the godhead Of Christ.

3. The *transformation* of the community into the body of Christ: "Let Your Holy Ghost to come upon us and upon these gifts which are put forth..." Truly, the gifts are brought by the believers; they form the sacrifice of the Church, but they aren't *transformed* into Church, but the Church is *transformed* in the Body and the Blood of the Lord: "Let Your good Ghost of Your grace to dwell upon us, upon these gifts put forth and upon the whole people of Yours".

4. The *transformation* – μεταβολή indicates the fact of changing the bread and of the wine, through the descent and the eruption of the Holy Ghost, in the body and the blood of Christ, so that in the Holy Mysteries one participates to the divinity of Christ, by being one and the same Body. "If you search for finding out the way in which this it happens, it is sufficient to you to know that through the Holy Ghost, in the same way in which the Lord, through Himself and into Himself, from the Holy Virgin and the Holy Ghost, he has assumed His body.

We don't know anything more that this; the word of God is true, working, almighty, and this way which you are looking for is impenetrable" (Saint John Damascene, *The Orthodox Faith*, chapter IV, XIII, cited translation, p. 173-174). The holy fathers who wrote about Eucharist (Saint Basil the Great, *About the Holy Ghost*, 27; Saint Cyril of Jerusalem, *The Mystagogical Catechesis* 22, third and fourth; Saint John Chrysostom, *About Priesthood* III, 4-5) considers the *transformation* as being the purpose of the liturgy, through and into the Holy Ghost, but they don't explain how is made this. The Council of Trident (1545-1563) adopted the term of *trans-substantiality* (changing of substance) to give an explanation to the mystery of the *transformation*. It is true that in the Orthodox Confessions of Faith (Peter Moghila and Dositheos), appeared in the XVII century, is used the Greek equivalent of the Latin term – μεταουσίωσις; although the Orthodox believers did not subscribe to the philosophical explanation which this term presupposes.

"In the same way at the sanctification of the gifts: we believe that the words themselves of the Savior commit the mystery of the transformation, but only through the mediation of the priest, namely at his request and through his prayer. For those words don't work by themselves, through anyone or anyhow, but there are many conditions which must be fulfilled and without which these words don't do their effect.

Consequently, it is not at all right to criticize the ones who pray for the sanctification of the gifts; by relying themselves on the prayer, these ones don't rely on themselves (as the Latins pretend), but into God, Who has promised that he will give to us. For the idea of prayer presupposes just the contrary of what the Latins believe: what makes the people to pray is the fact that they do not rely on themselves, but they believe that only God could fulfill their prayer.

Behold why our prayer for the sanctification of the gifts (epiclesis) cannot be either doubtful or with a unsure effect. For the Lord Himself, the One Who always shows that he wants to give, He fulfills it. That's why, we believe that the sanctification of the gifts is committed through the prayer of the priest, as ones who rely not on the human power, but on the power of God. And we believe this not for the man, who prays, but for God, Who listens to the prayer and not for the man prays, but for the Truth promised to give. Truly, Christ showed that He wants to always give this gift, what was just unnecessary for us to prove. For He came on earth for this, sacrificed Himself and died; that's why there are altars, priests, so many means of cleaning and all the commandments, teachings and advises: to make available to us this Table of the Holy Mysteries. That's why the Lord was saying that He wanted so much the Passover of the Jews, for he wanted to found then and to leave it to the disciples His true Easter, the one of ours; that's why he commanded: "You this one make in My

remembrance!", like One Who wants us to always commit this holy work. Therefore, what doubt could have the ones who pray to God, when, on one hand, they surely know that they will achieve what they ask and when, on the other hand, the One Who has the power to give, He wants to give?

Consequently, the ones who believe that the sanctification of the gifts is done through the prayer of the priest they don't disregard the words of the Savior, neither they rely on themselves, nor they do this Mystery to hang on the doubtless effect of a human prayer, as unjustly the Latin blame us" (Nicholas Cabasila, The Interpretation of the Godlike Liturgy, chapter XXIX, cited Romanian translation, p. 74-75).

Bibliography: Saint Cyril of Jerusalem, *Mystagogical Catechesis* IV, 1-8, cited translation p. 67-71; Saint John Damascene, *The Orthodox Faith*, IV, XIII, cited translation, p. 171-176, Nicholas Cabasila, *The Explanation of the Godlike Liturgy*, XXX, 1-16; XXXII, 12-15; LI, 2, cited translation p. 191-197, 205-207, 295; Peter Vintilescu, *The Liturgy Book – Explained*, p. 240-258; Martin Jugie, *Le mot transubstantiation chez le Grecs avant 1629 et après 1929*, in "Echoes d'Orient", 10 (1907), p. 5-12, 65-77.

EUSEBIUS (ca. 263-c. 339): born in Palestine, is persecuted and jailed because of the faith. He is consecrated bishop in Palestine's Caesarea in 313-314. Great admirer of the Byzantine Empire,

he becomes the friend and the biographer of Emperor Constantine, whose conversion he describes it. Follower of Origen, he intervenes in the Aryan dispute, and he accepts the condemnation of Athanasius at the Synod from Tyr (335).

Eusebius writes the *Evangelical demonstration*, *The Evangelical Preparation*, *Chronicles* (the apology of the Christendom) and *The Churchly History*, a work of a great erudition, which shows the history of the Christendom from the beginning to the Constantine's triumph in 324. He writes the most complete churchly history appeared until him (Hegesippus and Julius the African), which becomes a source of inspiration for the generations to come. From here remained valuable information about the bishops and the teachers from the apostolic time, about heresies, about martyrs, about the persecutions against Christians. He transmits details about the canon of the Scripture, and preserves long excerpts from the works of the post-apostolic writers.

Bibliography: Hans von Campenhausen, *Les Pères grecs*, Editions de l'Orante, Paris, 1963, p. 81-95; Ioan G. Coman, *Patrology*, volume 3, Publishing House of the Biblical Institute, Bucharest, 1988, p. 482-518.

EX NIHILO (see CREATION) (may be within the missing texts) (E. l. t. s n.)

EXEGESIS [Greek: exegesis = explanation, interpretation]: method that aims placing the biblical text in its cultural and

historical context, understanding its own theological message and its explanation, taking heed at the integrity and the unity of the biblical revelation. The exegetic method is not independent, for the Bible it is not interpreted without any criterion by taking the word out of their context or by building arbitrary combinations and typologies.

The exegetic method takes account of more principles and elements:

1. The Church believes in the biblical inspiration, and this truth determines its position concerning the theories and the methods of the biblical hermeneutics. The inspiration (see THE SAINT SCRIPTURE) isn't either verbal, because the New Testament includes a plurality of *gospels* (see GOSPEL) and the Bible in general presupposes a multitude of authors, and neither is restricted to the pure dogmatic content, but it comprises everything that refers to salvation, having a divine content and human literary form.

2. There is a theological and soteriological unity between the Old and the New Testament, both of them having in Jesus Christ their center. Comprised between "Genesis" and "Apocalypse", the history of the salvation, in which can be observed more stages – preparation, accomplishment, consummation (Hebrews: 1: 1-2; John: 1: 1; Colossians: 1: 19) – it is a history of the revelation of the Logos of God, not as unveiling of truths and precepts, but as personal manifestation of God, creator, savior and sanctifier, in the history of a people. But the New Testament has its own

revelator content, independent of what has been written in the Old Testament for only "The only begotten Son, Who is in the bosom of the Father, That One confessed" (John: 1: 18). In the light of the revelation of the New Testament, the Old Testament gains thus a new meaning. In His hierarchical prayer Jesus says: "Righteous Father, the world has not known You, but I have known You, and these ones have known that You has sent Me" (John: 17: 25).

3. The Septuagint (the Old Testament in the Greek version of the seventy ones, compiled in Alexandria towards the middle of the third century B.C.) was used by the Jewish diaspora, by the Apostle Paul and by the entire early Church, including the Church of Rome, until the half of the second century, becoming the official text of the Old Testament for the Orthodox Church. Despite all these, the Church was not indifferent towards the Hebrew-Masoretic text, the studies and the commentaries upon the Old Testament in Hebrew Language, done by Origen and Hieronymus being proof in this sense.

4. The Holy Scripture enjoys a true veneration in the Orthodox piety. The Church listens to and in the same time venerates the word of God. The Church uses the Bible in cult, under the form of psaltic readings, of liturgical prayers and hymns, but also in catechesis and particular lectures.

5. The Church attests the biblical canon (insisting upon the apostolic origin of the books of the New Testament) and interprets the Bible on the basis of the Tradition,

in which the Holy Ghost manifests Himself (John: 16: 13). So there does not exist the problem of a primate of authority between Scripture, Tradition and Church, for the interpretation, not being else but the theology of the Scripture, it is part of the Tradition.

6. There are known several traditional method of *exegesis*: the historical, literary or philosophical one, practiced by the School of Antioch (of which John Chrysostom is part), according to which the biblical events have their own well determined historical place, without typological implications; the allegorical or typological one, promoted by the School of Alexandria, according to which the biblical events, persons and symbols have their "spiritual" meaning or their typological correspondent (for instance Joshua Nun is the "type" of Jesus, for the Old Testament comprises the Prophets or foreshadowing about Jesus); the theological one, according to which the Bible cannot be understood independently, outside the Tradition of the Church, from which has come out and which it contains it. The Tradition contains the theological interpretation of the Scripture, that's why they are complementary to each other. The theology gave a great importance to this *exegetical* principle, starting from the revelator character proper to the presence and to the work of the Holy Ghost (John: 16: 13).

"Wanting, therefore, to start interpreting the Psalms, let's take as example the wonderful Tradition, preserved for us by a Jew and

regarding the whole Holy Scripture. He was saying there that, due to its lack of clearness, the entire Scripture is organized like a house, in the chambers of which you cannot reach in, while you do not open the main one. Next to each room there was a key, but was not the appropriate one, but the keys of all the chambers were scattered and you did not know with which key you could open each chamber, and it was a quite hard work to find the appropriate key with which to be able to open. In the same way must be understood that also for the scriptures which are not clear, we could not find from anywhere else the means to clarify them but also from the explanatory key scattered among all the other books" (Origen, The Philokalia, II, 3, in Romanian translation, p. 331).

Bibliography: Eusebius, *The Churchly History*; Eusèbe de Césarée, *Histoire ecclésiastique*, Greek text, translation and notes by Gustave Bardy, Edition du Cerf, Paris (collection Sources Chrétiennes), I-IV, 1952, V-VIII, 1955.

EXISTENCE [Latin: ex-isto; Greek: tropos]; the form adopted by the life or by the being, in its process of becoming. In its movement of development, the substance is transformed, and receives a state which has not had it before but as potential. The form is a degree of the *existence*, a way of life, in the category of the time and of the space (tropos). For the rational creatures have both the historical *existence* and the *eternal* one through participation and grace, they have also something

contrary, namely the non-existence. Their bringing to *existence* through the Word of God and their maintaining into *existence* are a gift, namely they are dependent on the will of God; although the eternity and the state or the form of this one depend also on the will of each rational being. The eternal *existence* must become eternal life, namely participation to the One Who is the *existence* itself, "The Life", because the *existence* without God can become eternal death, namely eternal infelicity. The present sense of the *existence*, of the historical time, it is the consequence of a vision and of a perception determined by sin, as form of lack of participation to the grace. The *existence* is thus reduced through the alienation, through the detaching from God, through separation between the present *existence* and the *existence* which comes and it is given to us through participation. The *existence* which comes, the eternal life, does not belong to the future, but it is a continuous present time, a mode of infinite, anticipated *existence*, which we cannot realize as long as we persist into the state of lack of communion with the One Who has the *existence* from Himself.

"The Hellenes saying that the being of the things exists together with God from eternity, and that only the qualities from around the being they have it from Him, they were sustaining that the being has nothing contrary and the contradiction is only between qualities. But we say that only the human being has nothing contradictory as being eternal and

infinite and giving the eternity to others. But the being of the things has contrary to itself the nonexistence. Therefore it is in the power of the One Who truly exists that this being of the things to eternally exist or to not exist. But for He does not feel sorry for His gifts, it will eternally exist and it will be sustained by His all-keeper power, even if it has the nothing contrary to it, as it has been said, as one that has been brought to existence from nonexistence and it stays on His will that this to exist or not." (Maximos the Confessor, *Gnostic Heads*, III, 28, in *The Romanian Philokalia*, volume II, p. 82-83).

Bibliography: D. Belu, *The Tragic in the Frame of the Moral Theology*, in "The Metropolitan of Banat", XXVI (1976), no. 9-12, p. 615-628.

EXTRA ECCLESIAM NULLA SALUS: The expression "*outside the Church there is no salvation*" it has its origin in the theology of Origen, and especially in the ecclesiology of Cyprian of Carthage (Epistle 73: 21: 2). This one makes known the traditional doctrine about the report between the Church and the Mysteries of the Salvation, especially with the Baptism, in two circumstantial writings – "De Lapsi" and "De unitate Ecclesiae Catholicae" – written before the Easter from 251, in totally particular conditions. During the persecution of Decius (250-251), only few believers of the Church from Carthage remained firm in faith (stantes), the most of them accepted the apostasy (lapsi), being through this excluded from

Eucharist. For the reintegration of the "fallen ones" there was a discipline of penitence, which could be reduced if these ones presented a letter of recommendation (libellus pacis) from the part of a Christian who suffered, called confessor. Or, in this regard there were made abuses both from the part of the "lapsi" and of the confessors and of the priests. Bishop Cyprian finds himself in the situation to excommunicate the group of the ones who did not respect the traditional practice and thus they separated themselves from the traditional Church. For combating the schismatic tendencies, which existed not only in Africa, but also at Rome (the schism of Novatian, in 251, separated from Bishop Cornelius, after the death of Pope Fabian), Cyprian writes: "Everyone who separates himself from the Church to unite himself with an adulteress, he is deprived of the promises of the Church; everyone who leaves the Church of Christ he will not end to receive the recompense of Christ. This one is a stranger, a pagan, and an enemy. Nobody can have God as Father, if he has not the Church as mother. If it could have been salvation outside the ark of Noah, then it could have been salvation also outside the Church" (*About the Unity of the Church*, chapter 6, cited translation, p. 30-31).

While the argument of Origen is based on the fact that outside the Church there is the sin, which is the sign of the division, therefore a counter-sign of the salvation, the argument of Cyprian out the accent on the objective and sacramental character of the Church as body of

Christ, in which Christ Himself is the One Who gathers together the scattered ones. The Baptism is the mystery of the unity, like also the Eucharist, in which everybody is gathered like the grains of the wheat to form the same bread. The meaning of this axiom: the appurtenance to the Church through the Mysteries it is not optional, namely the Church it is not a voluntary association, but a sacramental community in which and through which God Himself works the salvation and the unity of the world; and it stays in the pastoral intention of the Church to combat the schisms and the division within the Church; but the Church also affirms a doctrine of faith, namely that the presence of Christ into the Mysteries it is the Church's unity element. That's why, the Church gives a great importance to the rite and to the external signs of the Mysteries, even in the case of the Baptism administrated by heretics (the council of Trident discerns between the baptism 'in re' – the baptism with water, and the one in "voto" – the baptism of the desire). *Extra ecclesiam* it is today especially applied regarding the validity of the Mysteries officiated outside the body of Christ, or the community of the ones who impart themselves from the same bread (cf. I Corinthians: 10: 17), and not in a restrictive sense, namely of establishing the canonic limits of the Church.

(collection "Les Pères dans la foi"), 1979; Șt. G. Alexe, *The Features and the Limits of the Church*, in "Theological Studies", XXVIII (1976), no. 7-10, p. 705.

Bibliography: Cyprien, *L'unité de l'Eglise catholique* and Augustiner, *Sermons sur l'Eglise unie*, translation by Mgr Victor Saxer, Desclée de Brouwer

F

FAITH (Latin: *credens* – faithful, *fides* – knowledge, confidence; Greek: *pistis*): “the foundation – the entrustment – of the hopes ones, the proof of the unseen ones” (Hebrews: 11: 1); the *faith* is the faculty of receiving the divine revelation, of knowing the supernatural world, of passing into another order of existence. The *faith* is a bridge of connection between divine and human, from where its affinity with the religion. To Apostle Paul the *faith* is the work of the grace of God, which produces in the fallen man the state of salvation: “For the righteous, through faith, will be alive” (Romans: 1: 17). “We reckon that the man is straightened by faith and not from the deeds of the Law (Romans: 3: 28; Galileans: 3: 24). To John the Evangelist, the faith represents the opening of the spirit, through the power of the grace, for the presence of the love of God, Who discovered Himself into the crucified and resurrected Christ (I John: 5: 1-2). According to Saint Basil, the Ghost gives the light which produces the unveiling of the truth on the proportion of the *faith*; and according to John Chrysostom, the *faith* is the foundation on which stays the Church, and that’s why not the Church justifies the *faith* – the truth, but the *faith* justifies the Church.

This possession of the invisible and of the coming nigh to the future ones is base on evidence, on the certitude of an event: the

manifestation of God in the Person of His Embodied Son. The resurrection of Christ is the “stone” of the *faith*. For if you will confess with your own mouth that Jesus is the Lord, and you have *faith* in your heart that God resurrected Him from dead, you will be saved” (Romans: 10: 9). That’s why, the *faith* comes from preaching, from the direct witness of the ones who saw the Word of the life (I John: 1: 1-3); the faith is not invented (Romans: 8: 14-17).

Two major aspects of the *faith* can be mentioned here: the *faith* – a way of life, namely the *faith* working through love” (Galileans: 5: 6), which has a soteriological character: “Your faith has saved you (Matthew: 9: 12); the *faith* – a mode of knowing or contemplation of the Truth, with an epistemological character: “The news which we have heard it from Him and which we preach it to you it that God is light and there is not darkness in Him” (I John: 1: 5). The *faith* presupposes the dialogue of the love, the personal relation with God. There is not about the intellectual adhesion to the existence of God; in this sense the demons also “believe” (James: 2: 19). It is instead about the piercing of the heart (Acts: 2: 37), of the promises of God, Who manifests Himself in the presence of Christ, acceptance which determines not only a new style of life, a changing of the spirit through repentance (Acts: 2: 38), but also the destiny for eternity (II Corinthians: 5: 1). That’s why the fear of God is the beginning of the *faith*, for this one liberates the soul from the fear of the sin and of death, helping it to

enter under the mastery of the grace (Luke: 12: 5; Matthew: 10: 28). Out from *faith* it starts the salvation, and to the *faith* it ends: “without faith it is impossible to be pleasant to God” (Hebrews: 11: 7). The *faith* is then a way of knowing through personal experiencing, and not through proofs. According to Paul, here on earth we do not have a clear and definitive knowledge, but “like in a mirror”, a partial one (I Corinthians: 13: 12).

Apostle John prefers to give to the *faith* the meaning of “sight”, of the Truth’s unveiling, and that’s why its synonyms are: the light (John: 3: 20-21), the judgment, the discernment. Isaac the Syrian distinguishes the *faith* which comes out from what has been heard, received on the basis of a word, from the *faith* founded in hypostasis, received through a contemplative “sight” of the believed realities: “Another is the common *faith* of the right-believers, namely the right dogmas about God and about His intelligible and sensitive creatures, as by the grace of God the Saint and the Synodial Church has received them, and another, the one of the sight, namely of the knowledge, which does not resist against the one which gives birth to itself, but makes it surer. Because we have learnt the first one by hearing, inheriting it from the rightly *faithful* fathers and from the teachers of the rightly-glorifying *faith*, and the second one comes by that that we rightly believe and fear God, in Whom we have believed” (quotation from Peter Damascene, *Spiritual Teaching*, in The Romanian Philokalia, volume 5, p. 194).

The Christian Tradition did not disinterest itself of the epistemological quality of the *faith*, of the intellectual implications of the act of the *faith*. John Damascene already speaks about the *faith* which requests the power of the rationality; Anselm of Canterbury calls this “the *faith* in searching for understanding”; and Maximos the Confessor says that all the saints seek the illuminations or the rationalities of the unveiled ones: “For it is not allowed to say that only the grace by itself works within the saints the knowledge of the mysteries, without the powers which receive the knowledge by nature. Because then we reckon that the saint prophets did not understand the illumination given to them by the Most-Holy Ghost. But in this case how could be true the word which says: “The wise man understands from his own mouth” (Proverbs: 16: 25)?! On the other hand, neither they received the true knowledge of the things only by searching for it by the power of the nature, without the grace of the Holy Ghost. Because in that case it would be proven useless the dwelling of the Holy Ghost in saints, not helping them at all in discovering the truth” (*Answers towards Thalassius*, 59, in The Romanian Philokalia, volume 3, p. 311).

But while the Western theology - by applying the principle: the *faith* implies the rational thinking - has searched, in the systemization of the doctrine, to translate the revelation in the philosophical terms, the Oriental one did not insist upon the articulation of the mystery of the *faith*, but has considered the *faith* as undivided

from cult and from spirituality, from the adoration of the mystery of God and from experiencing this mystery.

“The godlike and the great Apostle defining what the faith is, he says: “The faith is the hypostasis of the desired one and the proof of the unseen things” (Hebrews: 11: 1). And if someone would define it as an internal good, or as the true knowledge proving the mysterious goods, he would not commit sin against the truth. At last, the Lord teaching about the mysterious things and about the hoped things, He says: “The Kingdom of God is inside you” (Luke: 17: 21). Therefore the faith in God is the same thing with the Kingdom of God. It is different from the Kingdom only through cogitation, for the faith is the Kingdom of God without form, and the Kingdom is the faith which has received a form in godlike way.

So, on the ground of this fact, the faith is not outside us. But by cultivating it through the godlike commandments we make it to become the Kingdom of God which is known only to the ones who have it. Therefore, the Kingdom of God is the faith developed through work. And this Kingdom does the unmediated union with God of the ones who take part to it.

Therefore it has been clearly proven that the faith is a power of connection, which does the consummated, unmediated and above nature union of the one who believes with the believed God” (Maximos the Confessor, Answers towards Thalassius, 33, in The Romanian Philokalia, volume 3, p. 118).

FALLING [Greek: propaterikon hamartema = ancestral sin]; the process of corruption and decomposition that ends with death, introduced in the human nature by Adam (see ADAM). The *falling* is the “sin of the human nature” or the “death of the human nature” (Maximos the Confessor), namely the detachment of the human nature from its ontological link with God, the exiting of the man from the divine plan and his fixation in the regime of a life of continuous degradation, in the material sphere of the existence. The state of ontological *falling* of the man constitutes one of the fundamental Biblical affirmations: “Because everybody have committed sin and are deprived of the glory of God” (Romans: 3: 23), and “The payment of the sin is death” (Romans: 6: 23). The Holy Scripture uses diverse expressions and analogies to describe the *falling* as loosing of the original state of grace (“the closing” of the Paradise – Genesis: 3: 24; the “death into sin” – John: 8: 24). The notion of “idolatry” (Deuteronomy: 32: 16-18; Matthew: 6: 24; Romans: 1: 25; I Corinthians: 10-14) maybe indicated the best the state of *falling* of the man as religious being, because this presupposes the total inversion of the order between God and man, the mixing and the downgrading of the spiritual and moral values.

All the Christian confessions agree that the New Testament speaks about the loss of the original state of grace due to the sin of the proto-parents (Romans: 5: 12-14). Although, they are differ

when they speak about the measure and the way in which the *falling* has affected the image of God into the man (see IMAGE). Of course, there is not possible to give a complete definition of the image that has been preserved into the corrupt being of the man. The Catholic theology sees the effect of the *falling* in the loss of the supernatural gift. The Protestantism speaks about the radical corruption of the human being and of his report with God and with the creation, from where comes the incapacity for the man of a sinless life. Blessed Augustine (354-430), in his dispute against the Pelagians, highlights the notion of *fallen* humanity – *massa damnata*. The Eastern theology considers the *falling* as a withdrawal of the man from the ambience of God and as a weakening of the image of God within the man. Through *falling* the man has lost the way towards the likeness of God, but it was preserved the possibility to resume the dialogue with Him.

Indeed, the noetic organ, the mirror into which God reflected Himself, has been weakened and darkened. The soul is seduced by passions and by the created realities, becoming idolater. By being taken from him the light (the glory) that enshrouded him at the beginning, around him now swarms the darkness of the sin and the irrational confusion (Simeon Metaphrastes, *Paraphrase to Makarios the Egyptian*, 37, in *The Romanian Philokalia*, volume V, p. 314). Despite all these things, the man preserves a perspective of the salvation. Without the written revelation, the rational man

reaches though to discern in his nature and in creation, traces and acts of the Creator. Thus, the natural religion that is inspired from the cosmic revelation of the Logos, it has a positive value for the pre-Christian philosophy (Romans: 2: 4). Otherwise, the history shows that the man reaches at the state of being against the idolatry, against the overthrowing the values and of the ethical confusion.

Generally, the Christian anthropology, without denying the necessity of the man's redemption (Romans: 5: 6-10; I Timothy: 1: 15; Titus: 3: 4-7), as an act of the divine philanthropy (John: 3: 16-17), has been showing a full trust in the essence as such of the man, even after the sin; that's why "the ones who obey themselves after the Holy Baptism to the will of the evil one, and fulfill the things wanted by that one, they go astray themselves from the holy bosom of the Baptism, according to the David's word (Psalms: 57: 4). Because we are not changed, neither moved from the nature in which we have been built, but being built good by God (because God did not make the evil), and remaining unchanged through the nature in which we have been built, the things that we choose and want through the free reckoning, those ones we also do, either good or bad" (Saint Simeon the New Theologian *The 225 Heads*, 90, In the Romanian Philokalia, volume 6, p. 92).

"Being firstly corrupted the free understanding of the Adam's natural rationality, it corrupted together with it also the nature, which lost the grace of the

dispassion and so emerged the sin. Therefore, the falling of the will from good to evil it is the first and the most worthy of damnation. The second one caused by the first one, it the movement of the nature from incorruptibility to corruptibility, movement that cannot be condemned. Because two sins appeared in the proto-parent by transgressing the godlike commandment: one worthy of damnation and one that cannot be condemned, having as cause the one worthy of damnation. The first one if of the free decision, which rejected the good by its will; and the second one, of the nature, which rejected without will, because of the free decision, the immortality. The changing of the nature towards sufferance, towards corruption and towards death it is therefore the condemnation of the sin freely committed by Adam. The man didn't have this state from the beginning from God, but he established it and knew it, committing through disobedience the sin with the will. The condemnation to death is the fruit of this sin" (Saint Maximos de Confessor, Answers towards Thalassius, 42 in *The Romanian Philokalia*, volume 3, p. 146, 148).

Bibliography: Dositheos of Jerusalem, *The Confession of Faith*, chapter XIV, cites translation, p. 497-498; Frank Gavin, *Some Aspects of Contemporary Greek Thoughts* (reprinted by American Review of Eastern Orthodoxy, New York, 1962, p. 166-171; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume I, p. 485-488; J. S. Romanides, *To*

propaterikon hamartema (The Ancestral Sin), Athens, 1957; Idem, *Original Sin According to Saint Paul*, in "St. Vladimir's Theological Quarterly", IV, 1-2, 1955-1956.

FAMILY: the Orthodox Church grants a major importance to the marriage and to the Christian family, for on this depends not only the destiny of a couple, but also the one of the human community in general, of a nation, of a local Church, of the Kingdom of God. The marriage, with its natural fruit, the family, it is a great mystery (Ephesians: 5: 25-32). The family has something unique, because it is about a new specific human relation, different from any other human group (Matthew: 19: 10-11).

The family exercised a capital influence upon the early Christian community. The first form of cult was the cult within the family (Acts: 10: 18-26; I Corinthians: 16: 19). Apostle Paul had in the family of Aquila and Priscilla a missionary help of first order. Aquila was a Jew from Pontus, who emigrated at Rome. Priscilla, his wife, was probably of Roman origin. Because of the edict of Claudius (49/50), which forbade to the Jews to remain in the capital city of the empire, Aquila and Priscilla left Rome and settled down in Corinth (Acts: 18: 1-2), where Paul meets them and associates himself with them, becoming not only comrade of trade, but also direct collaborators in the missionary work (Acts: 18: 3, 24-26). When Paul left Corinth, these ones follow him (Acts: 18: 18). Meanwhile, they return to Rome, where Paul writes to them

(Romans: 16: 3-4). In the end it seems that they came to Ephesus (II Timothy: 4: 19).

In his Epistle towards Romans, Paul writes these words about Aquila and Priscilla: "Embrace Aquila and Priscilla, my comrades of work into Christ, who risked their life to save my life and to whom not only I give thanks, but also all the Churches from among the gentiles. Embrace also the Church from their house" (Romans: 16: 3-5). "They put their life in danger", because they transformed their house in place of Christian assembly (Acts: 18: 26; I Corinthians: 11: 6, 19).

The Church grants a particular attention to the oral tradition. The family is the most propitious environment for the transmission of the faith through the word of mouth. In fact, without the Christian families, the Church would not be able to physically continue in time. The preservation and the continuation of the faith depend in an exclusive way on the Christian families. Because the faith is learnt, is practiced and is transmitted only within a Christian community, which is constituted by families. The Church extends itself in time and space through the Christian family.

The family constitutes thus the evangelistic environment in which new generations of Church's members are prepared. The Christian education in the frame of the family is decisive for children and youngsters. Saint Polycarp writes: "Let's teach also our women to live in the faith given to them in love and cleanness, being devoted to the men in all the sincerity and to love everybody with the same

perfect restraint and to educate their children in the fear of God" (*Towards Philipians*, IV, 2). This education is done either directly or indirectly, through the experience of the fasting, of the common prayers, or through the preparation of the children for Eucharist, through the participation to the great familial events, but especially through the personal relation between parents and children, not only at home, but also outside it. The spiritual guidance and the direct example of the parents are of a crucial importance. One could say, also, that the Christian parents are the most important mediators between the Church and the world. For through them takes place the in-church-isation (the bringing in the Church) of the children and of the youngsters, and, also through them, these ones are sent in the world like Disciples of Christ. The family is a prolongation of the Church into the world and a bringing of the world into Church.

FASTING: is the abstention from eating and drink, and not the simple replacing of food, with the intention of restraining the nature and of creating the sensation of hunger. And this not because some food would be unclean, for nothing from creation can be rejected as unclean (II Timothy: 4: 4), but for the abstention is a sign of will's liberty victory, of the desire to not be satisfied ever, but hungry and thirsty. The *fasting* it means first of all, the consecration of the body, the bringing of the nature as sacrifice, the disposition of sharing the surplus with the fellow human,

for being thus justice and equality for everybody.

The *fasting* was practiced both in the Old Testament, by prophets: Moses, Elias, David (Exodus: 12: 8; 34: 28; Deuteronomy: 9: 9; 16: 3, "the bread of sadness"; I Kings: 19: 8; Matthew: 9: 14), and in the New Testament (Luke: 18: 12; Acts: 13: 2; 14: 23; I Corinthians: 7: 5). Christ insistently practiced the *fasting* (Matthew: 4: 2) and spoke about the conditions of the true *fasting* (Matthew: 6: 16-18). He left to His Apostles the right to establish the period of *fasting*: "Could be sad the friends of the Lamb while the Bride is with them? Days will come when the Bride will be taken from them and then they will *fast*" (Matthew: 9: 14; Luke: 5: 34; Mark: 2: 20). According to Apostle Paul, the Christian is free to *fast* according to his own conscience and decision, for "not the food will place us before God" (I Corinthians: 8: 8; I Timothy: 1: 8-9).

Truly, the practice of the *fasting* varied in different époques and places. *The Teaching of the Twelve Apostles* (VIII, 1) recommends Wednesday and Friday as *fasting* days; Wednesday being the day into which the Jews' synod was held, to betray Jesus, and Friday, as day into which the Lord suffered the crucifixion. *The Apostolic Constitutions*, showing the practice of the Syrian Church from the second half of the third century, speak about the *fasting* from the Holy Week¹⁴, with the complete

abstention on Easter Friday and Easter Saturday¹⁵ (Luke: 5: 35; Mark: 2: 20). In the fourth century, this Paschal *fasting* is extended to 40 days, of course, in the memory of the 40 days spent by Jesus into wilderness. Etheria, a Spanish female pilgrim to Jerusalem (IV century), mentions, also, the Easter's *fasting*. The apostolic canon 69, imposes for clergy and believers, the obligation of the Easter's *fasting* of 40 days, as also of the *fasting* on the days of Wednesday and Friday, each week. If this canon isn't respected the clerics to be deposed, and the laymen to be excommunicated, namely excluded from impartation. The Synod from Laodicea (canon 50) stipulates the *rigorous* abstinence (xerophagy) during this entire *fasting* period. The Synod from Trullo (692), canon 56, forbids the consumption of eggs and milk. In general, this *fasting* consists in a sole meal per day, usually postponed towards evening.

Since century X, the Church from Constantinople establishes the great *fasting* periods of a churchly year. The Orthodox Church observes nowadays four *great fasting periods*:

The *Holy and Great Fasting* (the Easter's *Fasting*), which is held during the period Triodon, for six weeks, starting with the Publican's Sunday and ending with the Saturday from the Holy Week.

The Fasting of the Lord's Birth or the one of the Christmas, which

¹⁴ In Romanian Orthodoxy this week is called The Passions' Week. We preferred here to use

the English religious idiom form for being easy to understand. (E. l. t.'s n.)

¹⁵ In Romanian Orthodoxy are called Great Friday and Great Sunday. (E. l. t.'s n.)

lasts for 40 days, from 15th of November to 25th of December.

The Fasting of Holy Mary, which lasts for 15 days, before the celebration of the Dormition of the Lord's Mother (15th of August).

The Fasting of the Holy Apostles (of Saint Peter) starts after Whitsuntide, to 29th of June, the celebration of the Saints Peter and Paul. This *fasting* is, therefore, mobile, following the Easter's date.

Short *fasting* periods are:

- Wednesdays and Fridays of each week (except the Lightened Week);

- The eve of Baptism, on 5th of January;

- The Day of the Cross, on 1th of August;

- The Cross's Holyday, at 14th of September;

- the Day of Saint John's the Baptist beheading, at 29th of August.

There are particular moments from the Christian life in which the *fasting* is necessary. "Before baptism to fast the one who baptizes and the one to be baptized, and other few people, if they can. But he commands, though, the one to be baptized to be *fasting* a day or two before" (*Didache* VII, 4). There is no precise canon in what regards the *fasting* before receiving the Eucharist. The Sunday, being a day of joy, one does not *fast* (apostolic canon 64).

The *fasting* is now part of the state of repentance and sanctification in which take place the confession of the sins and the impartation with the Holy Mysteries. The principle to be followed is this one: "If you can bear the whole yoke of the Lord, you will be perfect; but if you

cannot, do what you can" (*Didache* VI, 2).

The third pan-Orthodox pre-conciliar conference (Chambésy, November 1986) adopted a provisory document about "The Importance of the *Fasting* and Its Observing Today" (see: *Episkepsis*, no. 369/1986).

FILIOQUE ["qui ex Patre Filioque procedit" = Who from the Father and *from the Son* proceeds]: dogma according to which the Holy Ghost proceeds from the Father *"and from the Son"*. *Filioque* generated one of the bitterest theological polemics between Orient and Occident and remains one of the doctrinal major divergences between Catholicism and Orthodoxy (see CATHOLICISM). To the Catholics, *Filioque* would be an explanation and a clarification of the doctrine about the Holy Ghost, formulated by the Ecumenical Synod II (Constantinople, 381), which, against the heresy of Macedon (see HERESIES), reaffirmed the expression used by John the evangelist: "Who from the Father proceeds" (John: 15: 26). To the Orthodox believers, *Filioque* is a "new dogma", which implies an "another faith", changing the biblical doctrine about a single proceeding with the doctrine about the "double proceeding" of the Ghost, inadmissible from the point of view of the teaching about Trinity.

Filioque has been introduced by Latins in the Nicaea-Constantinopolitan Creed and used in the Latin liturgy, since the local synod from Toledo, in 589; after that it has been confirmed by the

English synod from Hatfield in 680, on the occasion of the conversion to Catholicism of the Aryan king of the Visigoths (Recarede), under the pretext that it would put in evidence the full godhead of Christ and His equality with the Father. Although the king Charles le Main insists that the Churches from Spain, Italy, France and Germany to utter the Creed with the *Filioque* addition (besides, the "Libri Carolini", as also the synod from Gentilly, attack the expression "ex Patre per Filium" which circulated in parallel with *Filioque*), though Pope Leon the III refuses the introduction of the modified Symbol in the Rome's Church. Despite to this opposition, at the proposal of Henry the II, Pope Benedict the VIII accepts in 1014 the interpolated Creed in the Roman Church, without the consent of the Eastern Churches.

The first one who shows the unorthodox dogmatic implications of the *Filioque* addition is Photius the Patriarch (820-895), and the one who formulated, at the council of Florence (1439), the arguments for rejecting this addition is Mark of Ephesus. The unionist synods from Lyon (1274) and Florence (1438-1439) do not pretend to the Catholic or Byzantine rite to include *Filioque* in Creed. Even more, the council of Florence admits two expressions: "ex Patre *Filioque*" and "ex Patre per Filium" (διὰ τοῦ Υἱοῦ). The Orthodox believers insist upon the historical argument, *Filioque* being an alteration of the Symbol from 381, and the Catholics invoke local motifs, because, in the VI century, the churches from Spain and other

European countries were menaced by Aryanism and Priscilla-ism. *Filioque* rejects the Aryan idea about the inferiority of the Son towards the Father.

In general, the Catholic theology pretends that *Filioque* would explain the eternal relation between the Father and the Son and would clarify the equality of the Son with the Father in the godlike essence, not only the consubstantiality, but also the mode of provenance of the Persons. *Filioque* it would be therefore a completion of the doctrine about the divine origin of Holy Ghost, which had not been ascertained in detail, like it had been the teaching about the Son of God, about which the Synod of Nicaea (325) affirms: "born, and not made, the One Who is of the same being with the Father".

From the part of the Orthodox theology have been formulated many arguments against the "*Filioque*" doctrine, the main ones being the followings: 1) *Filioque* is an uncanonical interpretation of the ecumenical Symbol from 381; 2) *Filioque* implies the doctrine of Augustine about the two principles in the Trinity and thus about the "double proceeding"; 3) *Filioque* has repercussions upon other dogmas of faith, for instance upon the ecclesiology, upon the theology of the divine Mysteries and energies. Truly, the canon 7 of the ecumenical synod from Ephesus (431) forbids the changing of the Nicaea-Constantinopolitan Symbol; that's why the Orthodox believers have not ceased to sustain that *Filioque* has been introduced in an uncanonical way into the Creed,

without the authority of an ecumenical synod and without the consent of the Eastern Church. Therefore it is about an attitude which defies the ecumenical consent when it comes about the doctrine of faith. But also the theological content of the *Filioque* formula is put in discussion.

According to the Trinitarian Orthodox theology, the Father is the unique source and cause of the godhead, and that's why exists a unity of being in God, which though does not destroy the hypostatical diversity. The Son is born from the Father, and the Ghost proceeds (ekporevomenon – John: 15: 26). The eternal proceeding of the Ghost is parallel with the birth from eternity of the Son, and they indicate two personal modes of origin from the same principle – God – the Father. In this sense, *Filioque* annuls the mono-archy (arché) of the Father in godhead, introducing two principles in the Holy Trinity, the Father and the Son, which leads to the confusion of the hypostases.

The Catholic theology, following to the Blessed Augustine who affirmed that any feature attributed to One of the divine persons can be attributed also to the other Ones, has exaggerated the unity and the simplicity of essence of God, in the detriment of the diversity of the Persons. Facing the accusation that introduces a new doctrine about the “double proceeding”, the Catholic theology has specified that the Holy Ghost proceeds from the Father and from the Son “tanquam ab uno principio”, “a Patre principaliter”. But this erases the distinction between the Father and the Son.

It is true that some of the Byzantine theologians affirmed the proceeding of the Ghost “dia tou Yiou” (Photius and the Patriarch Tarasius), but they ascertained that *dia* refers to the mission of the Ghost in the world, and not to the eternal proceeding from the Father. They made a distinction between the eternal proceeding and the temporal mission. To them, *Filioque* presupposes the doctrine of Augustine about the two principles in the Trinity and thus about the “double proceeding”. Thus, with all the explanations brought by Catholics, to the Orthodox believers the dogmatic controversy about *Filioque* remains opened because no new argument has been brought yet in clarifying the doctrine about the Holy Ghost (see PROCEEDING).

Some Orthodox theologians highlighted the repercussions which *Filioque* has for other dogmas of faith. It was mentioned even a direct report between *Filioque* and the jurisdictional supremacy of the pope. *Filioque* does not permit to the Catholicism to speak about an own “oikonomia” of the Holy Ghost.

The Orthodox theology, of course, has paid a great attention to the report between the Son and the Holy Ghost but without limiting and confounding this report with the “proceeding” of the Holy Ghost out from the Son (see Holy Ghost). The pneumatological patristic and liturgical writings speak about the “Ghost Who proceed from the Father and through the Son is shown” or about the “Ghost Who into the Son always rests”. On the basis of such texts, some people try to demonstrate the

complementarity between *Filioque* and "per Filium". Finally, there are theologians who considers *Filioque* as having the authority of a "theologoumenon", namely of a theological affirmation tolerable from dogmatic point of view. In the recent discussion with the Anglicans, the Orthodox asked to them to omit *Filioque* from the Latin Creed. In general, the Anglicans are not against coming back to the original form of the Creed form 381, but they do not accept to be condemned the Augustine's doctrine about the "double proceeding". Likewise also the Old Catholics, who have decided to utter the Creed without *Filioque*. In some occasions, the Catholics omit *Filioque*.

Bibliography: Frank Gavin, *Some Aspects of Contemporary Greek Orthodox Thought*, cited edition, p. 126-143; Boris Bobrinskoy, *Le "Filioque". Hier et aujourd'hui*, in "Contacts", no. 117/1982, p. 7-27; Venance Grumel, *Photius et l'addition de "Filioque" au Symbole de Nicée-Constantinople*, in "Revue des etudes byzantines", 5 (1947), p. 218-234; P. Evdokimov, *L'enseignement de la Bible sur la procession du Saint-Esprit*; P. L'Huillier, *La procession du Saint-Esprit chez les Pères Orientaux* and S. Verkhovsky, *La Procession du Saint-Esprit d'après la théologie orthodoxe*, in the volume "Russie et Chrétienté", 3-4, 1950; Amphilohios Radovic, *Le "Filioque" et l'énergie incréée de la Sainte Trinité, selon la doctrine de s. Grégoire Palamas*, in "Messager de l'exarchate du patriarche russe", 23, 89-90 (1975), p. 11-44; John

Romanides, *The Filioque*, in "Kleronomia", 7, 2 (1975), p. 285-313; Priest Professor PhD Academician Dumitru Stăniloae, *Recent catholic Studies about Filioque*, in "Theological Studies", no. 7-8 (1973), p. 471-505; Theodor Stylianopoulos, *Filioque. La position orthodoxe*, in "Concilium", 1979, no. 148, p. 47-55; M Chialda, *The Teaching about Filioque in the Old-Catholic Church*, in "The Orthodoxy", XIX (1967), no. 3, p. 360-365; L. Vischer (editor), *Spirit of God-Spirit of Christ, Ecumenical Reflections in the "Filioque" Controversy*, S.P.C.K. – WCC, London, Geneva, 1981.

FLAVIUS (37-100): Jew historian, from a sacerdotal family, educated at the Pharisees' school. In the year 64 he visits Rome. He participates to the rebellion of the Jews against Romans (66-70), being captured by Romans. He leaves for Rome with Titus becoming friend of emperors Vespasian and Titus. Josephus takes the family names of these ones: Flavius.

He wrote at Rome: *The Jewish Wars* and *The Jewish Antiquities* (the history of people of Israel from creation to the falling of Jerusalem), *Against Apion*, with biographic character. Josephus gives many details about the period from after the rebellion of the Maccabees; he condemns the Zealots, and praises the Romans. His writings contain important references to Jesus, John the Baptism and James, the "brother" of Jesus.

G

GENEALOGY

[Greek: ghenealoghia, onoma ton ghenon; Latin: genealogia, liber generationis]: term used by Eusebius, in *The Churchly History*, book I, chapter VII, p. 1-10, which sends to chapter I from the first Gospel (Matthew: 1: 1) = the book of the kindred of Jesus. In the New Testament have been preserved two "*genealogies*" or lists with names of family branches, in which is written the history of the kindred of Jesus:

The *genealogy* of Matthew (1: 1-17) has a descendent line, which begins from Abraham, the ancestor of the people of Israel, through the Prophet David and ends at Josef, with the purpose of showing that Jesus belongs, according to His physical birth, to the Jewish people, being listed in the line of David. On this line, Matthew the evangelist marks three series of fourteen generations: from Abraham to David, from David to exile from Babylon, and from the exile to the birth of Jesus. By citing very frequently from the Old Testament, Matthew demonstrates that Jesus of Nazareth is Messiah Himself, Who, though comes from the Jewish people, He will save the whole human kind, like God promised through the voice of the prophets from the Old Testament.

The Luke's *genealogy* (3: 23-38) has an ascendant line, which starts from Jesus and goes up to Adam, "the son of God", with the intention of showing that Jesus belongs to the entire human kind.

The Importance of this *genealogy* consists just in the fact from the beginning the Church understood Jesus Christ, though descendant from the Jewish people, like being the Savior of everybody. In the spirit of this *genealogy*, Paul calls Jesus "the second Adam" (I Corinthians: 15: 45), so that through His humanity He is tied to all people and all people are tied to Him (Romans: 12: 21). Denying the human nature of Christ it means thus to deny the nature borne by all of us.

Both *genealogies*, each of them in another manner, bring precise details about the legal ancestry and the bodily filiation of Jesus, but only on their basis cannot be coagulated a complete biography of Jesus. In fact, in what concerns the origin of Jesus, the Gospels have been not limited to the description of His physical filiation. The testamentary *genealogy* establishes the origin of Jesus depending on Josef, through whom Jesus is descendent of David (Luke: 1: 27, 32, and 69).

The New Testament remains the main historical source for knowing the life and the mission of Christ, though there are some witnesses from literary sources from outside the Christian community, as would be the Hebrew ones (Talmud, Midrash), Greek, Latin (Josephus Flavius, Tacit, Suetonius, Pliny the Younger, Eusebius of Caesarea, *The Churchly History*, book I, chapter V, p. 3-6; VIII, p. 4-5; IX, p. 1-4; X, p. 1-7, XI, p. 109). Eusebius of Caesarea (*The Churchly History*, book I, chapter VII, p. 14-15) tells to us a tradition after which the bodily parent (desposynoi) of Jesus themselves

compiled and transmitted His *genealogy*, as the Jewish custom was.

To contest the historical existence of Jesus, or to say that Jesus is the name of a mythological character from the Old Testament or from the pre-Christian cults, about which otherwise there are not proofs, it means to deny the documentary value of the New Testament. Behold some biographical indications and event from the history of Jesus Christ, confirmed by the New Testament:

After His parents, Jesus is about origin from Nazareth (John: 1: 45), a village populated by Jews and Romans from Galilee, a province from the North of Palestine. Palestine was occupied by Romans since the year 63 B.C., the political power being held by the family of King Herod. That's why, among His compatriots is known, later, under the name of "Jesus the Nazarene" (Mark: 14: 67), and from this name, the first Christians were called "Nazarenes" (Acts: 24: 5).

After the *genealogies* preserved by the evangelists Matthew and Luke, Jesus is the Son of Virgin Mary, espoused to Josef (Matthew: 1: 18; Luke: 1: 27). To the Jews, the espousal was such a powerful contract, that the engaged one could be called husband, and the consent of the young fiancés was creating a bunch of reciprocal rights and duties which could not be annulled but through a letter of separation (Matthew: 1: 19). That's why, Jesus was considered as the son of Josef and of Mary (Luke: 3: 23; 4: 24; John: 6: 42), being called

"the son of the carpenter" (Mark: 6: 3). But Josef, descendant from David (Luke: 1: 27; 2: 24), he is not the physical father of Jesus. Josef finds out from the angel of the Lord (Matthew: 1: 20) that the way in which his fiancée, Virgin Mary, has conceived, it is a miraculous work of the Holy Ghost. Josef is therefore the legal father of Jesus, namely he has a legal paternity upon Him, but not a natural, a physical one. "Son of David" was a title attributed by the Jews to Messiah as liberator king and successor of David, according to the promise made to David by the prophet Natan (II Samuel: 7: 12, 14016). These are the data offered by the New Testamentary texts.

Although, the hymnographic Tradition of the Orthodox Church has brought to us the undeniable affirmation that the Virgin Mary Herself – the Mother of Jesus – is from the tribe of David. Thus, in the seventh day of September, it is song to the Aposticha: "Come, the ones from Adam, to praise the one who sprang out from David and gave birth to Jesus, the Most Pure Virgin Mary". In the eighth day – the celebration of the Holy Virgin, the Church sings: "Shout out, David, what God has sworn to you? The things that He has sworn to me, he says, behold, he has also fulfilled: from the fruit of my womb giving the Virgin to me, out of whom the Builder Christ, the New Adam, born Himself emperor on my chair" (Matins` Podoba).

Of origin, after the family from which He came out, from Galilee's Nazareth, Jesus has been born in Bethlehem, in Judea province (Luke: 2: 4), while Augustus was

the Rome's emperor (Luke: 2: 1), and Herod the Great was king in Judaea, Idumeea and Samaria (Matthew: 2: 1), Augustus being one of the titles attributed to Caius Octavius, who reigned between the years 29 B.C. and 14 A.D., and Herod the Great (Matthew: 2: 1-22; Luke: 1: 5) reigning over the whole Palestine from the year 37 B.C. to the year 4 A.D. (When he dies is followed by his son, Herod Antipas, who governed the province of Galilee between 4 A.D. to 39 A.D., according to the places: Matthew: 14: 1-10; Mark: 6: 14-27; Luke: 3: 1, 19-20; 9: 7-10; 13: 31; 23: 6-10; Acts: 4: 24; 13: 1).

The Gospel according to Luke ascertains that the birth of the baby Jesus happened while Josef and Mary were on the road to Jerusalem with the occasion of a census of the population from the entire Roman Empire, census ordered by Emperor Augustus. The first census took place in the year 7 B.C., when Quirinius was the governor of the Syria (Luke: 2: 2), a province which was at that time dependent of Palestine. Although he was from Galilee's Nazareth, the old Josef was forced to register at Bethlehem in Judaea, the David's origin city (I Kings: 16: 1; John: 7: 42).

Being given the fact that Herod the Great, who decided to be killed the children from Bethlehem, after the birth of Jesus he died in the year 4 A.D., it comes out that Jesus was born at least with 3-4 years before the Christian era, as this one has been calculated in the VI century by Dionysus the Least, a Scythian monk from Dobrudja. The beginning of this era has been established by Dionysus according

to the age at which Jesus began the public activity, approximately established at 30 years, on the basis of the text from the Gospel according to Luke: "Jesus was like thirty years when He started (to preach); being, as was reckoned, son of Josef..."

Receiving news about the birth of Jesus Whom the Magi called "the king of the Jews" (Matthew: 2: 2-11), Herod the Great convokes the great synedrium from Jerusalem, a religious council formed from the hierarchs, the elders and the teachers of the Law (Matthew: 2: 4-5), planning that with the help of the Magi, the identification and the killing of the young child. To avoid this plan, Josef together with the Virgin Mary and with Jesus seek refuge in Egypt where they remain until the death of Herod. But because Archelaus, the son of Herod the Great, follows to his father as king of Jerusalem (Matthew: 2: 22), between the years 4 B.C. and 6 A.D., Josef and Mary, coming back from Egypt, they do not stay in Judea but they go directly in Galilee, settling themselves down definitively in Nazareth, from where also the name "Nazarene" of Jesus and "Nazarenes" of the first of His disciples (Acts: 24: 5): "And He came and lived in the city called Nazareth, to be fulfilled what was said through the prophets, that He will be called Nazarene" (Matthew: 2: 23; Judges: 13: 5).

Born in a family of Jews, Jesus is submitted to all the orders of the Mosaic Law, which took place in the temple from Jerusalem (Luke: 2: 27). Thus, he is submitted to the ritual of circumcision, which was applied to all the new born males,

at a week after birth (Genesis: 17: 12; Leviticus: 12: 3) when it is given to Him the name Iosua (Luke: 2: 21), a enough known Hebrew name, which it means "God saves" and which was translated in Greek language as Jesus. This name is communicated by the angel to Josef before Jesus was conceived: "She will give birth to a son to whom you will call the name Jesus, for He will save His people from sins" (Matthew: 1: 21).

At forty days after birth, the Mother of the Lord comes to the temple from Jerusalem to fulfill the ritual of cleaning after birth and of the ritual of offering and "redemption" of the young child (Luke: 2: 22). It is the first time when Jesus is in Jerusalem (Luke: 2: 22-23). Jesus, like any male first-born, is offered to God and redeemed with two turtledoves, the offering of the Jews of poor condition. At the temple of Jerusalem they are met by two elders from the poor and righteous ones of the people Israel, who were waiting to see the salvation promised by the prophets: the old Simeon and the prophetess Ana. The old Simeon embraces and blesses Jesus, calling Him: "Light to the nation's unveiling and glory to the people of Israel" (Luke: 2: 32), and he prophesies to Virgin Mary: "Behold, this One is put towards the falling and the raising of many from Israel" (Luke: 2: 34).

O course that the New Testament, not being written with the intention to be the biography of Christ, does not comprise in a precise chronological order, or according to a systematic plan, all the dates of His life and activity.

The evangelists recognize that they did not transcribed the words and the deeds of Jesus in detail and in their totality (John: 21: 25), but they selected the witnesses that circulated in that period in the oral tradition of the Christian community of that time, recording only the essential dates of the Gospel of the salvation. By doing this, they were not disinterested of the historicity of the deeds (John: 2: 20), but they were preoccupied to faithfully record the witness of the oral tradition, like especially confesses the evangelist Luke (1: 1-4). Consequently, the Gospels, which are not so-called history books and the New Testament in general, which must not be considered as a detailed biography of Jesus Christ, rather are the apostolic original witness, written under the inspiration of the Holy Ghost, about what Christ is and represents in the *oikonomia* of the salvation, about the Son of Man in which God is extolled (John: 13: 13). Written with this purpose, the New Testament recorded not so much the biographical elements, but rather the events with decisive role in the *oikonomia* of the salvation of which author is Jesus Christ. (Proof if the fact that the Church did not canonize the apocryphal Gospels, which give details about the childhood of Christ, but retained only four synoptic Gospels which concentrate upon His messianism and upon His public ministration). In fact, what counts for Jesus Himself is not His biography as historical Person neither His earthly lineage, but the fact that he comes and is sent from God, that

He thinks and works like God thinks and works (Isaiah: 55: 8). He knows that he has been born from Virgin Mary, at Bethlehem, where Mary and Josef were, during the reigning of Caesar Augustus (27 B.C. – 14 A.D.), with the occasion of a census (Luke: 2: 1). But He confesses in many occasions (in temple, on the cross – Matthew: 7: 21; Mark: 14: 36) that He has a heavenly Father, that He exists from ever (Romans: 8: 29; Colossians: 1: 15-18) and that He is the second Adam (I Corinthians: 1: 16-18); 15: 45; Ephesians: 1: 3; II Thessalonians: 2: 13).

Of course, it is not enough to recognize that Jesus was a real man, a historical figure, a member of the people of Israel, who lived in a certain country and in a determined époque, and not even the fact that he is an ethical model or a prototype of the humanity. The messianism of Jesus Christ is part of the Christian confession of faith. The evangelists Matthew and Luke place Jesus in connection with the messianism of the prophecies of Isaiah about “Emmanuel” (Matthew: 1: 23; Luke: 1: 31), and Apostle Peter shows that in the Person and in the ministration of Jesus, was present people’s of Israel God Himself: “God of Abraham and of Isaac and of James, God of our fathers, glorified His Son...” (Acts: 3: 13).

The Gospels do not comprise too many details about the childhood and the youth of Jesus, what it means that this chapter did not occupy a main place in the early Christian preaching. From this period, Luke mentions only the fact that at the age of twelve – the age of the religious adulthood –

being together with His parents in Jerusalem at the celebration of the Passover, like these ones used to do each year, Jesus goes in the temple in the middle of the teachers of the Mosaic law, who remained impressed by “His knowledge and answers” (Luke: 2: 42-47). From the answer given by Jesus to His mother: “Did you not know that in the things of My Father I ought to be?” (Luke: 2: 49), it shows that He had even from that age the conscience of His messianic mission. The same evangelist Luke makes a general observation about the development of Jesus from that period: “Jesus was increasing with the wisdom and with the age and with the grace to God and to people” (Luke: 2: 52), as he said before: “The child was growing up and strengthening with the ghost, and the grace of God was upon Him” (Luke: 2: 40).

Until around the age of thirteen, when He began His public activity, Jesus remained in the parental house from Nazareth, together with the old Josef and Mary His Mother, from whom He received an education in the spirit of the Mosaic law (Luke: 8: 19-21; 2: 19, 51; 1: 45). The one who played the most important role in the life of Jesus was of course Virgin Mary (Luke: 2: 11, 51). Jesus is Her only child (John: 12: 27). Although the evangelists speak about “brothers and sisters of the Lord” – James, Josef (Iosua), Judah, Simon – (Matthew: 13: 55-56; Mark: 6: 3), these ones are not children of the Mother of the Lord, but more distant members of her family, and their mother is another woman with the name of Mary (Matthew:

27: 56). Consequently, these ones are cousins of Jesus.

At the age of five any Jew child participated to the cult in the synagogue, namely of the community from which his parents were part. The synagogue – as Judaic community – was administrated by a leader (Mark: 5: 35-36), assisted by a ministrant (Luke: 4: 20). The cult took place every Sabbath day, when the members of the community gathered together at the synagogue for prayer and readings from the writing of the Old Testament (sacrifices were brought only at the temple from Jerusalem). Through the biblical lectures and commentaries from the synagogue, Jesus knew very well the Old Testament and he knew, as all the Jews contemporary to Him, that Moses is the author of the first five books of the Bible: “If you believed to Moses, you have believed to Me, for about Me wrote him” (John: 5: 46). He also knew the commentary of the Law of Moses, which was orally preserved in the rabbinic schools, and at which He refers by calling it “the tradition of the elders” (Mark: 7: 3). He Himself reads in the Hebrew language the writing of prophet Isaiah from which He quotes texts referring to His messianic ministration (Luke: 4: 18-19; Isaiah: 61: 3). Later on, Jesus had a very important activity in the synagogue, where he read and interpreted the Old Testament: “And he came to Nazareth, where He grew up, and according to His habit, He entered into synagogue in the day of Sabbath and stood up to read” (Luke: 4: 16). Due to this

activity He is considered one of the most erudite biblical exegetes.

Jesus recognized His national and political appurtenance to the Jew people, respecting the customs and the duties of this one, therefore: He salutes with the formula “Peace to this house” (Matthew: 10: 12); pays the personal annual tax to the Temple which was mandatory for all the Israelite men (Matthew: 17: 24); He pays the tax which all the Jews paid to the Roman emperor (Mark: 12: 17).

In conclusion, the insistence with which the authors of the Gospels treat about the *genealogy* of the Lord indicates the understanding which the followers of Christ gave it to the fact of the Embodiment: God chose a human nation, from which His Son Embodies Himself, to unite the godhead with the humanity, in His body and Person.

The demonstrations aim both the confirmation of the total reality of takeover by God of the human nature in Christ, and also the attesting of the godhead of Jesus of Nazareth, the preached Messiah, Savior of the mankind.

Bibliography: Eusebius, *The Churchly History*, book I, 5, 1-6; 6, 1-11; 76, 1-17; 8: 1-15, 9, 1-4; 10, 1-6; 11, 1-9; 12, 1-4; 13, 1-22, cited translation, p. 21-45; book II, 1, 1-14; 2, 1-6, p. 48-54; Daniel Rops, *Jésus en son temps*, Librairie Arthème Fayard, Paris, 1945; Günter Bornkmann, *Qui este Jésus de Nazareth?*, Edition du Seuil, Paris, 1937; François Bovon, *Les derniers jours de Jésus*, Delachaux et Niestlé, Neuchâtel, 1974;

Emanuel Copăcianu, *The life and the Teaching of the Savior Jesus Christ*, Publishing House of the Metropolitan of Banat, Timisoara, 1977; Joachim Jérémias, *The Proble of the Historial Jesus*, Fotress Press, Philadelphia, 1964; Idem, *Parole de Jésus. Sermon sur la Montagne*, Le Cerf, Paris, 1965; Jean Daniélou, *Les Evangiles de l'enfance*, Editions de Seuil, Paris, 1967; Vincent Taylor, *Jesus and His Sacrifice. A Study of the Passion - Sayings in the Gospels*, Mac-Millan, London, 1943; Idem, *The Life and Ministry of Jesus*, Abingdon Press, 1955; Un moine de l'Eglise d'Orient, *Jésus. Simples regards sur le Sauveur*, Editions de Chevetogne, 1959; E. Kovalevsky, *Le Verbe incarné*, Paris, Editions Patrimoine Orthodoxe, 1980; Walter Kaper, *Jésus le Christ*, Paris, cerf, 1976; Alain Patin, *Celui qu'on appelle Jésus*, Cerf, Paris, 1990.

GIFTS (of the Holy Ghost).

The Orthodox Confession (1642) mentions in detail the gifts of the Holy Ghost, in the frame of the general teaching about the Holy Ghost (The Questions LXXIII – LXXX, Romanian translation, p. 75-80). In the chapter entitled *The Mystery of the Anointment*, has been shown that in these gifts are manifested the energies of the future world (Hebrews: 6: 5), rightly constituting the other dimension of the life and the “earnest of the salvation” (Ephesians: 1: 14).

The rite of the anointment is not an empty sacramental sign, but an efficient one, for it confers the special gifts of the Holy Ghost. One and the same Ghost is Who

shares them in a real and personal way, but in a diverse way, “on the measure, to each one in part, as he wants” (I Corinthians: 12: 13). In the period of Church’s consolidation, the most frequent gifts were: the healing, the prophecy, the explanation of the Gospel. Apostle Paul said: “With nothing will I be useful to you, if I won’t speak to you in unveiling, in knowledge, or in prophecy or teaching” (I Corinthians: 14: 6).

The anointment with myrrh is the consecration sign of the baptized one, and his raising at the spiritual priesthood. In this way the Christian becomes an altar and a ministrant able to offer and to offer himself, namely to commit here and now liturgical deeds which belong to the future world. Through the mystery of the anointment with myrrh the Christians enter into the priesthood of Christ. But all these gifts are given for building the Church (I Corinthians: 14: 4).

Because the mystery is given to the children, during the baptism, the received gifts cannot remain hidden (“They didn’t know even that the Holy Ghost exists” – Acts: 14: 4). Not everybody have the perception of the received gifts, nor they are willing to use them. From here comes the care for activating the energies which belong to the other world (Hebrews: 6: 5) through effort and vigilance: “Do not quench the Ghost” (I Thessalonians: 5: 19). “Do not neglect the grace that you have” (I Timothy: 4: 14). Therefore not to be confounded the efficiency of the mystery with its superior realization.

The seven gifts of the Holy Ghost are mentioned at Isaiah: 11: 2-3: the ghost of the wisdom, the ghost of the advice, the ghost of the strength, the ghost of the knowledge, the ghost of the good-faith, the ghost of fearing God. Apostle Paul refers to some of these ones: "God of our Lord Jesus Christ, the Father of the glory, be Him giving to you the ghost of the wisdom and of the unveiling, into His knowledge, and lighting your eyes of the heart, to be you understanding which is the hope at which He has called you, which is the richness of the inheritance of His glory into the saint ones, and how overwhelming is the greatness of His power towards us, after the working of His strength, for us the ones who believe" (Ephesians: 1: 17-19).

Bibliography: Gheorghe Lițiu, *Glossolalia as Gift of the Holy Ghost*, in "The Orthodoxy", 4/1984, p. 499-506.

GLORY (may be within the missing texts) (E. l. t. s n.)

GNOSTICISM [Greek: gnosis = secret knowledge, initiation]: a syncretic doctrine, composed by elements of the religions of mysteries very popular in India, Babylon and Persia, myths of the Greek philosophy associated with some Christian ideas taken from the Gospel of John. The common idea of the *gnostic* systems, either pre-Christians, or para-Christians, or Christians, it is the dualism between the original divine being, inaccessible, and a series of evil emanations (pairs) which reach in

the world and in the matter. The system of Valentine († 160), a Christian from Alexandria, who exposed his teaching at Rome in the same time with Marcion, between the years 135-150, it is centered on the idea of "pliroma". The pure spiritual world (pliroma) is composed by a unity of eons, divine emanations from the Father – the unknown or the last one – through successive multiplications. The creation is identical with the falling into the sin, and the material world - which is bad in its essence - and the human spirits, they have been modeled by a demiurge. The Word-Savior is not the same with God-the Creator. The Word-Savior passed through Virgin Mary as the water through a pipe, did not physically die and did not resurrect. John the Baptist is the Messiah. The salvation is an act of revealed knowledge, necessary to come back into the harmony of the pliroma. There is an existential inequality between people, because only the spiritual ones – not the bodily ones but the psychics ones – possess this knowledge and so they can save themselves. Origen, Clement of Alexandria, Tertullian, Hippolytus, Epiphanius (in "Panaghion), Ephrem the Syrian and especially Irenaeus of Lyon in "the Rejection of the *Gnosis* falsely called so" ("Adversus haereses") vehemently combated the syncretic gnostic systems not because of their theological inconsistency, but also because of their blasphemous character and dangerous from moral point of view. These ones affirm about creation that it is good, for it is the work of God.

Amon the representatives of the Christian *Gnosticism* from the apostolic and post-apostolic periods are: Simon from Samaria (magician), Nicholas, the founder of the sect of Nicholaitans (Apocalypse: 2: 6, 15, I John: 2: 19), Cerint, contemporary with apostle John, Menander from Samaria, Satornil from Antioch, Vasilide from Alexandria (ca. 125), Carpocrate (155-166), Cerdon, Marcion from Synope, Pontus (born in ca. 85), Bardesan from Edessa (born 154).

The descendants of the *Gnostics* are the Mandaean from today (mandaiia = *Gnostic*) from Iran and Iraq.

Behold few of the *Gnostic* doctrines:

Marcionism: the name comes from *Marcion*, originating from Asia Minor, established in Rome around 140, where under the influence of the Cerdon's *Gnosticism*, he develops his own system, based on some texts from the Epistle towards Galatians, about the God of the two Testaments and about the canon of the Scripture. According to *Marcion*, there are "two gods": an inferior and imperfect god, of the Old Testament, who created the world, gave the Law and inspired the prophets, who becomes angry and avenge himself ("the law of retaliation"); and a god of the New Testament, the Father of Jesus Christ - the god of love, of mercy and of forgiveness. Between the "two gods", the creator one and the redeemer one, there is not connection; neither between the Law and the Gospel, between Israel and Church, or between Judaism

and Christendom. The matter is bad, and that's why *Marcian* recommends the rigorous asceticism. To sustain his ideas, he establishes his own canon: the Gospel according to Luke, the Pauline Epistles, without Timothy and Titus, from which he eliminates the Judaic ideas. From the beginning the Church has condemned the *Marcion's* ideas (excommunicated in 144), because the Church has defended the unity of the history of the salvation and of the revelation, the continuity between the Old Testament and the New Testament. The most important modern exegete of *Marcio* was Adolf Harnak (1851-1930), who sustained the radical difference between the unique Gospel of Christ and the other religions.

Manichaeism: a Christian dualist heresy propagated by *Manes-Mani* (216-276), a Persian philosopher who, by pretending to be in the possession of some secret universal revelations, he considers himself the last "envoy", the physical embodiment of the Paraclete. As *Gnostic* system, the *Manichaeism* sustains the radical ontological dualism between the two eternal principles, the good and the evil, which oppose to each other, during the history, in an endless confrontation. Organized as a new religion, the "religion of the light", having books, cult and hierarchy, the *Manichaeism* was the object of dreadful reprisals and persecutions. During the centuries IV-V it spreads in China and in the Occidental part of Europe.

Bibliography: Tertullien, *De praescriptione haereticorum*, cited edition and translation; M. P. Şesan, *The Churchly History* volume I, cited edition, p. 129-136; 136-140; Chanoine Christian, *Brève histoire des heresies*, Paris (Fayard), 1956; Serge Hutin, *Les Gnostiques*, Paris, Presses universitaires (collection "Que sais-je?"), third edition, 1978, chapter *The Christian Gnosticism*, p. 94-103; Teodor Baconsky, *The Origins, the Doctrine, the Spreading and the Influence of the Manichaeism*, in "Theological Studies", XL (no. 3), 1988, p. 102-125.

GOD – GODHEAD [Greek: Theos, theotes; Latin: Deus, Dominus deus / the Supreme Being, the divine personal Existence]: the Eastern theology prefers the category of the mystery and the doxological terms when it speaks about the divine Being, or *God*: "name above any name" (Philippians: 2: 9). In the work of the Aeropagite about "The Divine Names" it is shown that *God* cannot be either defined, or limited by the created images, and that the notion of *God* itself is relative, because it refers to His ties with the creation, not to the mystery of His transcendent being, namely to the "supra-essential essence" (*Heavenly Hierarchy*, XV, 2).

The image of *God* is given by Himself in his act of manifestation into the creation and in His coming through the embodiment of the Son, into history. Despite all the theophanies, of which is full, the Old Testament highlights the universal transcendence of *God*. "I

am the One Who I am"¹⁶ (Exodus: 3: 11): this is the name of *God* through excellence. *God* has the existence in Himself; He does not have another principle or another purpose. The idea is resumed in the New Testament, by the apostolic writing and by the first Christian creeds, into which *God* is called "arché", the principle of the existence. He is the Creator by His will, but the creation does not keep by His essence.

Like the Old Testament (Isaiah: chapter 40; Psalms: 104; Daniel: 6: 20), the New Testament uses only personal categories when it refers to "*the living God*" (Acts: 14: 15). The theophanies from the Old Testament are concentrated in the great Epiphany or divine "condescendence" (synkatábatis), namely the embodiment of the Son of *God*, through which is possible not only the religion but also the deification, because the embodied Word assumes the human nature into His subject. The embodiment unveils the living, personal, epiphanic character of *God*, a *God* full of compassion and love for the man, Who descends Himself for kissing and embracing His image placed into creation (Luke: 7: 11; 15: 10; 19: 1; John: 5: 2). "God is the Lord", the One Who leads the history of the men, as it shows the expression: "the Lord-God-Teos-Kyrios", frequently met in the Holy Scripture (Psalms: 93: 23; 94: 3).

Unlike the Old Testament, the New Testament explicitly speaks about *God* – the Holy Trinity: the Father, the Son and the Holy

¹⁶ In King James Bible: "I AM WHAT I AM" (E. l. t. 's n.).

Ghost. The Christian Trinitarian Monotheism is the structure of the supreme love. The Trinity is a mode of relation which exceeds the dualism on which the theology of the Old Testament was built.

The theology makes a distinction between *godhead*, the essence or the common nature of *God*, and what exists around the essence, or the characteristics of *God*. It is so about the absolute transcendence of the essence in itself, of its apophatic character. What is the essence of *God* is outside of any affirmative or negative comparison with the world. The *godhead* (théotes) cannot be identified with any characteristic of word of *God*. The Hebrew writer Philon from Alexandria (first century) speaks about *God* "the One without name" (anonymous) according to the being and about *God* "with many names" (polyonymous) according to attributes and energies. The terms of the theology consider the relation between us and *God*, not His essence. Also, the patristic theological tradition makes a distinction between the common nature and the Persons of the Holy Trinity (see TRINITY). The Persons are something else than Their common essence or their common works (see HYPOSTASIS). For instance, the Father is not a name for a nature or for a work, or for a common characteristic, but of a hypostasis. That's why the personal hypostatic attributes must not be confounded with the common, identical characteristics of the *godhead* (Eunomius, identifying the nature of *God* with the unbegottenness, which is a characteristic of the Father,

concluded that the Son has not the *godlike* nature).

A certain mystical Eastern current preferred to put the accent on the apophatic attributes of *God*. For instance: the transcendence, *God* being one in being, outside the relation, does not depend on the existence of another, neither is He equal to something else. He cannot be defined through a relation, having an absolute, transcendent character; the infinity, namely the lack of limit, of position in time or the non-spatiality, of beginning and end in time; immovability, or de indefinite, namely the lack of development. *God* being the plenitude in Himself, He does not move towards a purpose from above Him; the eternity, because *God* is above any determination and composition.

But this does not mean that *God* is a static, immobile, impersonal nature. The Being of *God* take a form of "to be", and enters in the order of the existence, in a process of revelation. But in this movement of becoming, the nature of *God* is not transformed, does not receive a shape which has not had it before, because *God* doesn't stay under the category of the determined existence, not being submitted to the time and to the space. The essence and the existence of *God* are undetermined because cannot be applied to Him the questions: how?, when? and where? He does not receive a form which He has not had it before, He Himself being the "being" in an absolute mode. He Himself holds the movement of the being and limits the existence in time and space. That's why, beyond *God* and creation there is nothing else, for

he is the endless. The inexistence, or the nothingness, it has no subsistence in itself, as a self standing entity. The created creature and the man cannot be deprived of existence but by God.

There exist different wrong conceptions about God and about religion. The Old and the New Testaments vigorously stand against the polytheism and against idolatry (Deuteronomy: 5: 7-9; Acts: 7: 41-42). At the beginning, the Christians were called "atheists", just because they denied a false, negative God, reproduced in the Roman deities. They were against Venus, Jupiter, Bacchus, but they admired Plato and Aristotle. They respected the authority of the Caesar but they did not bring sacrifice to the idols.

In what regards the structure of the religious act, God as Person is not confounded with the man, as also the soul it is not identical with God, but they are two subjects united in the ambience of the love and of the grace.

"God is One, without beginning, uncontained, having the entire power to exist. He excludes "when" and "how", for he is totally inaccessible and He cannot be comprised by any of the creatures, through an existential unveiling of His.

God is not in and for Himself (as much is possible to know) neither beginning, nor middle, neither end, nor something else from the ones that are naturally cogitated as existing after Him. For He is undermined, unmoved and infinite, as the One Who is infinitely above all being, power and work (realization).

God is not being in the pure and simple sense of being, or of a being somehow determined, to be also principle (beginning, source), neither power in the sense of pure and simple power, or of a power determined in any way, to be also middle, nor work (realization) in the sense of pure and simple word, or of a work in any way determined, to be also end of the determined movement, thought as existing before as virtuality. But He is life-doer and supra-existential entity and above all power; and working and endless aptitude; shortly speaking, He is entity maker of every being" (Maxim the Confessor, Theological Heads, First Hundred, 1-2, 4, in The Romanian Philokalia, volume II, p. 124-125).

Bibliography: Saint Jean Chrysostome, *Sur l'incompréhensibilité de Dieu*, tome I, Homilies II and III, cited translation and edition, p. 167-217; Saint John Damascene, *The Orthodox Faith*, first book, 9-14, cited translation, p. 31-41; G. L. Prestige, *God in Patristic Thought*, SPCK, London, 1952; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume I, p. 147-241; Idem, *Dieu est Amour*, Genève, Labor et Fides, 1985; Vladimir Lossky, *Vision de Dieu. La tradition patristique grecque jusqu'à Gregoire Palamas*, Neuchatel, Delachaux et Niestlé, 1962; Jean Danielou, *Platonisme et théologie mystique*, Paris, Aubier, 1953.

GOOD [Latin: bene, Greek: agaton]: it is a value and a religious notion and does not have only a moral qualification. In Genesis (3:

2-3) it speaks about knowing the *good* by the man, which is a conscious experiencing of God in His acts of love. The *good* isn't a simple ethical quality or a moral aptitude, but it is a reflex of the grace, a "ray showing God", a deifying work which comes into the man from the ultimate, supreme *Good*, that is God (Kallistos Katafygiote, *About the Contemplative Life*, 69, in *The Romanian Philokalia*, volume 8, p. 478). The *good* is identified with the *Way* itself, of which beginning is the faith, with the art of living" according to the Gospel. The *good* is translated with the *Kindness* (Romans: 15: 14), with the imitation of the divine philanthropy, and with the "*doing of good*", the proof of loving God (I Peter: 2: 20; 3: 6) and towards the neighbor (Luke: 6: 33). As central faculty, the *good* is present in all the Christian virtues, which are not something else but diverse aspects of doing the *good*. In the philokalic spirituality, the consummation, the peak of the "life into Christ", it is the full harmony between beauty and *good*, between faith and *good*: "*for the faith is the good concentrated inside, and the good is the activated faith*" (Saint Maximos de Confessor, *Answers towards Thalassius*, 55, scholia 13, in *The Romanian Philokalia*, volume III, p. 227).

GOSPEL [Greek: evangelion, Latin: evangelium]: in the New Testament, through Gospel is understood: "the good news" or the revelation of God in the savior Person and work of Christ, the message or the content of this unveiling, contained in the sermon

and in the teaching of Jesus (Mark: 13: 10; 14: 9; Romans: 2: 16), as also the preaching of this message (Philippians: 4: 3). "The Gospel of Christ" is "power of God towards the salvation of everyone who believes, first of the Jew and of the Hellenes" (Romans: 1: 16; Ephesians: 1: 13; I Corinthians: 15: 1-2). The Gospel is Christ Himself, the center and the development of the history of the salvation: "The Gospel has something special: the coming of the Savior, or our Lord Jesus Christ, His sufferings and the Resurrection. The beloved prophets announced Him. But the Gospel is the consummation of the immortality" (Saint Ignatius, *Towards Philadelphians*, IX, 2). The Gospel represents the happy news of the peace and of the love brought on earth by God, destined to everybody, to the whole humanity, from everywhere and from all times. It is an appeal which includes everybody, without any discrimination: "either Greeks, or barbarians, men, women or children, all alike, poor and rich, instructed and uninstructed, without excluding the people of the slaves" (Eusebius of Caesarea, *The Evangelical Preparation*, Book I, 1, 6, cited translation, p. 101).

At the beginning of the Church, through Gospel was understood the entire oral tradition of the sermon of Jesus Christ. In time, the term designated the fixed and definite form of this oral tradition, namely the collection of the books of the New Testament. This one becomes normative for the teaching of the Church: "Your prayers, your almsgivings, and all your deeds, let you do them like is written in the

Gospel of our Lord" (*Teaching of the Twelve Apostles*, XV, 4).

But *Gospel* it means also the book into which has been transcribed the witness about the life, the teaching and the ministration of Jesus Christ, the Son of God" (Mark: 1: 1). All the "*evangelists*", namely the authors of the four *gospels*, they used the original form of the *Gospel* – the oral tradition – to which the Church gave a definitive form before the end of the first century, which these ones transcribed it without the pretention of being inspired and without the express intention that their writings to become the Holy Scripture of the New Testament. Despite all these, the authors of the New Testament did not transcribe the oral Tradition in an empirical manner, like simple reproduction of that Tradition, without a personal contribution to the material which was circulating then. They have an important role not only in what concerns the arranging of the material according to a plan which has Jesus Christ in its center, for missionary and catechetical purposes, but also in what concerns the theological interpretation given by each biblical writer to the tradition at hand.

There are four parallel *evangelical* texts, preserved in the Greek language, each of them comprising the *Gospel* entirely, but each of them presenting it a manner proper to the author.

In His *Gospel*, Jesus Christ unveils Himself as a "teacher", as the only One Who knows the mystery of God and Who made this

mystery known to the people (John: 17: 3, 8). IN fact the first and the strongest impression made by Jesus was the one of a teacher – rabbi (Matthew: 19: 6; 23: 28; Luke: 9: 42; John: 1: 49). He Himself considers that His main mission consists in preaching the *Gospel* of the salvation: "for this I have come" (Mark: 1: 38) and that's why is proper to be called "teacher": "Neither teachers to call yourselves, for your Teacher is One: Christ" (Matthew: 23: 10). Like any Hebrew rabbi, Jesus chooses a group of twelve apostles whom he prepares around Him, invests them with the power of forgiving the sins (Matthew: 18: 18), to be His "witnesses" "to the edge of the earth" (Acts: 1: 8).

Jesus Christ was a great preacher and teacher (Matthew: 10: 24-25; 23: 8-10; 26: 19). He speaks in synagogues, engages contradictory discussions with the scholars of Law, who did not accept Him, uses rabbinic methods of exegesis of the Scripture. But unlike "rabbi" of the Old Testament, Jesus not only preaches in public, on the streets, in private houses (Mark: 2: 2), outdoors, on the top of the hills, on the shore of the lakes, by the sea of Galilee, but His teaching comes out from the fulness of God, which He announces as "sent by God" (John: 3: 34). He does not preach human teaching as the Pharisees (Matthew: 7: 7-13), but He announces the "good news", the *Gospel* of the Kingdom (Matthew: 4: 23), the word of God. He is the "prophet" (John: 4: 19) whose message it has a godlike power to transform the souls for "The words

which I have told to you are ghost and they are life” (John: 6: 63). Through His full of truth and divine love Word (Mark: 1: 22), in which the believers find out answer to the problems of their spiritual life, Jesus calls to faith, to the total changing of the life, to a new way of life.

GOSPELS: The main part of the New Testament is formed by the *Gospels*, four in number. At the beginning did not refer to a book, but to the entire message revealed by Jesus and preached by Apostles. There are four “*Gospels*”, preserved in Greek language, each of which containing the *Gospel* in its entirety (Mark: 1: 1), but each of them having a different author (evangelist) and a particular style. The three *gospels* written by Matthew, Mark and Luke have common places which can be presented parallel, and that’s why they are called synoptic.

The *Gospel according to Matthew* (called Levi of Alpheus – Mark: 2, 14 and Luke: 5: 27). Matthew is Jew and became Christian and then apostle from custom agent and taxes collector (Matthew: 10: 3). He wrote the *gospel* in the language spoke then by the Jews from Palestine, the Aramaic, for the Christians originating from Jews, or Judeo-Christians. Like the used vocabulary shows it, his *gospel* originates from a Judeo-Christian community, having like main idea the messianic role of Jesus.

Matthew knew very well the Old Testament out of which he cites numerous prophetic texts (1: 23; 2: 6, 15, 23, etc.) with the intention to demonstrate that Jesus of

Nazareth is the Messiah promised by God through the prophets of Israel. Among other, he frequently speaks about conversion and the “kingdom of heavens” (Matthew: 4: 17), expression taken from the Old Testament for expressing the reality of the presence of God, without mentioning directly His name. Towards the year 70, the *Gospel* of Matthew was translated in Greek language and introduced in the canon of the New Testament.

The *Gospel according to Mark*, or John Mark, or John, disciple from Jerusalem. Known from the Acts of the Apostles, Mark accompanies Paul and Barnabas in Antioch (Acts: 12: 25) and in the first apostolic trip, but Paul leaves him in Perge to return to Jerusalem (Acts: 13: 13). Around the year 60, Mark is in Rome where he collaborates with Paul, who is in captivity (Philemon: 1: 24). After Paul’s death Mark remains in Rome. According to an affirmation of Eusebius the historian, Mark wrote his *Gospel* at Rome in Greek language, after the sermon of the Apostle Peter who truly calls him “my son” (I Peter: 5: 13). Mark saw Jesus, like it appears from his own witness (Mark: 14: 51). Anyway, Mark was close to the circle of the Apostles and of the first disciples, for in the house of his mother the early Christian community from Jerusalem used to assemble (Acts: 12: 12). In addition, he records details which could not have been retained but only by an original eyewitness, respectively by Apostle Paul. He wrote the first *gospel* around thirty years after the ascension of Jesus, for the converted ones, not from among

the Jews, who lived outside Palestine.

The *Gospel according to Luke*, physician and scholar, converted from paganism. His *gospel* written in Greek language in Greece or at Rome, where Luke went after Paul, who was prisoner between the years 61 and 63, he addresses himself to some people who knew Jesus, from outside Palestine. The *gospel* of Luke is considered the most documented as information and the most literary as form. Luke does not know Jesus. As a literate and as a scholar, he collected all the possible information and he studied all the data which circulated in his time (Luke: 1: 1-4), identifying precisely the exact time when Jesus Christ lived (Luke: 2: 1-2). It is believed that he would have used the *gospel* of Mark, as also the *Logia*, a collection of words of Jesus Christ which circulated in that time (that's why also Paul knew about Jesus).

The *Gospel according to John* the son of Zebedee and the brother of James (Matthew: 4: 21; 10: 2; Mark: 1: 19-21), from Galilee's Bethsaida, the city of Peter and Andrew (John: 1: 44). His mother, Salome (Mark: 14: 40) takes part at the group of the prudent women (Mark: 16: 1), who were witnesses to the Christ sufferings and found out the first about the Lord's resurrection. Called to apostolate together with Jacob, his brother, and with Peter and Andrew (Matthew: 4: 21) he was present to the transfiguration of the Lord (Matthew: 17: 1-3) and at the prayer of Jesus in Gethsemane garden (Matthew: 24: 37). He is the

"other disciple" whom Jesus loved, who leaned on Jesus at dinner. He accompanied Jesus in the courtyard of Caiaphas (John: 18: 15-16) and he was eyewitness of the crucifixion (John: 19: 26-27). To him Jesus entrusted His Mother: "Behold your mother! And from that moment the disciple took her at him" (John: 19: 27). He is present at the descent of the Holy Ghost in the day of Pentecost (Acts: 2: 1-4) and at the election of the seven deacons (Acts: 6: 2-6). Together with Peter he leaves after for Samaria (Acts: 8: 14, 17). Apostle Paul, who meets him in Jerusalem (in the year 49), calls him "one of the church's pillars", together with Peter and Jacob, the brother of the Lord (Galileans: 2: 9). Towards the end of his life he is exiled in Patmos (Apocalypse: 1: 9), where he wrote the *Apocalypse*. According to the affirmation of the Blessed Hieronymus, John wrote his *gospel* as a completion to the synoptic *gospels*, for the one who search for the Light, the Truth, and the Life, from Asia Minor.

In his *gospel* written in Greek language at Ephesus, around the year 100, John writes what he himself was preaching in Asia Minor. It contains many chronological details about the biblical events, though it is addressed to some believers who were practicing the mystical contemplation.

As one can see, each evangelist has his own theme and his own style. Each *gospel* has its own signification, though they refer to the same great events from the life of Christ. Titian the writer composed a work *Diatessaron*,

around the year 170, in Syria, in which he harmonizes the four *gospels* reducing them to a single text. In this concordance some biblical passages are left outside. The work was used until the fifth century, when the Church established the canon of the biblical books.

In this moment the Church has retained four canonical *Gospels*, because each book, having its own style and content, they complete one another. The whole particularity would be lost if they would be reduced to a shortened text. Thus the Bible can be compared with a “library” containing books written by diverse authors, each of them having his own style of writing and his own way to interpret the events. The style of Matthew is different from the style of John.

At the beginning circulated also non-canonical, contested “*gospels*” (Eusebius, *The Churchly History*, III, 25, 6-7). “We do not receive but only what the Church accepts, namely that there must be recognized only four *gospels*” (Origen, *Homily no. 1 to Luke*, 2).

H

HALLELUIAH [Hebrew: «praise the Lord»]: sing of joy used during the prayers and religious services from the Old Testament ((Tobit: 13: 18) this book is not present in King James Bible / E. l. t.'s n.)). This expression is often met in Psalms (106, 110, 112, 135, 146-150). This expression was transmitted also into the cult of the Christian Church: «Halleluiah, Amen, Halleluiah» (Apocalypse: 19: 1-6). During the liturgy, *Halleluiah* is sung before reading the Gospel and at the end of the Cherubim's hymn.

HELL [Greek: hades, the equivalent of the Hebrew word: sheol]. The doctrine of the resurrection is not known to the Judaic religion. Any man descends after death in sheol, an underground place, full of darkness and shadow, where does not exist nether the memory, nor the praise of God (Psalms: 6: 5; 88: 4-6; Job: 3: 13-19). The *hell* is so the deep where all the dead, good or bad, will be thrown, or the "dwelling of the dead". Jesus Christ descended to *hell* for preaching to the "ghosts held into prison" (I Peter: 16: 23). *Hell* it means also a punishment place of the condemned ones (Luke: 16: 23), or the state of the condemned ones, the sufferance and the eternal fire

destined to the devil and to his angels (Matthew: 25: 41).

The descent to *hell* of the Savior, between the moment of death and of the resurrection, it is a biblical believe affirmed in the epistle I Peter: 3: 18-19 and 4: 6 (see also Romans: 10: 17; Ephesians: 4: 9) and mentioned in the post-apostolic writings (Saint Ignatius, Epistles towards Magnessians IX, 1, p. 89; Philadelphians X, 1; Tralians IX, 1), by Justin the Martyr (The Dialogue 72, 4), as also in the Apostolic Creed. John Damascene, who cites the place from the Apostle towards Philippians: 2: 20, he says that Jesus, with the deified soul, descended to *hell* for showing that His light covers also the shadow of the death, and for liberating the enslaved ones. Jesus Christ, Who voluntarily accepts death on cross, He assumes to Himself to the end the human reality in its most negative aspects and the confrontation itself with the devil where this one has made his dwelling place and stretched his mastery, namely in the kingdom of the death. In fact, the salvation means the bringing of the man out of the *hell*. Christ descends like an emperor and announced the eternal victory upon the death and the satan, not only for the "righteous" ones, but for everybody, believers or not. Origen, who believed in the threefold structure of the man (cf. I Thessalonians: 5: 23), he says that these elements were separated with the occasion of the passions and they have been united again with the occasion of the resurrection: "The body laid in the tomb, the soul went to

heavens, and the ghost was entrusted to the Father (*The Dialogue with Heracles*, in "Origen. Chosen Writings", Publishing House of the Biblical Institute, Bucharest, translation by T. Bodogae, 1982, p. 329).

The event has, besides this soteriological sense, also a Christological importance, for Jesus Christ descended to *hell* with His soul, the body being in the tomb, as it is affirmed in the prayer from the end of the Proskomidy: "In tomb with the body, in *hell* with the soul, like a God, in Paradise with the thief, and on the chair with the Father and with the Ghost You were, Christ, filling everything up, You Who are incomprehensible".

Also, this it means that in the fact of the death, the rational soul or the human personality is not being destroyed, but it waits for the resurrection of the body. The *hell* is the callousness in a state of separation and of hatred towards God, due to the sin, which is a division force. The *hell* is met in its gloomy, infernal aspect of the human condition.

Bibliography: Saint John Damascene, *About the Orthodox Faith*, III, XXIX, cited translation, p. 153; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, the chapter Christology; Remus Rus, *The Paradise and the Hell in the Orthodox Teaching*, in the volume "Missionary Guidance", Publishing House of the Biblical Institute, Bucharest, 1986, p. 884-889.

HERESIES [Greek and Latin: haeresis = option, heresy]:

particular conceptions, either about the Holy Trinity, or about the godhead of Jesus Christ, either about His human nature, or about the report between the two natures in His godlike hypostasis, these last ones being known like Christological *heresies*. There are known also pneumatological *heresies*, met in theology also under the name of pneumatological subordination-ism, or of Pneumatomachi (the one who did not recognize the consubstantiality and the equality in the rank, with the two other Persons, of the Holy Ghost). In the doctrines of the Occidental Christendom there can be identified traces of old *heresies*: in the *Filioque* doctrine can be seen a lack of equilibrium in the theological qualifying of the three divine Persons, being left the impression of a minus of importance of the sanctifying through excellence Person, of the Comforter. But the history of the dogmas shows a great variety of the Christological *heresies*, the most often by minimizing the humanity of Christ, or by denying an authentic human nature in His Person. We are going to remember here only the Christological *heresies* which were subject of the condemnation of the first ecumenical synods. The principle formulated by Gregory of Nazianzus, on which were based the criticism and the rejection of these conceptions, was of soteriological nature: what was not assumed in the person of the Son of God cannot be restored. What was united with Christ in God, it was saved. From here we have the dogmatic rigorism of the synods towards *heresies*. Besides, the

canonical tradition makes difference between “heresy”, “schism” and “illegal assemblies”:

“Among ‘heresies’ they called the groups of the ones who rejected the faith and became totally estranged to it; ‘schisms’ were the formations of the one who became estranged because of administrative motifs, churchly motifs, or because of some problems which could have been solved if there was reciprocal understanding, and the ‘illegal assemblies’ are the parties formed by disobedient priests or bishops, as also by undisciplined laymen. For instance, if a certain cleric has been judged for a certain deviation and has been removed from service, because he did not respect anymore the canons, but he asked for himself the primate and the respective function, and together with him others also left, leaving the universal Church, here we have an illegal assembly. The schism, in exchange, it is a misunderstanding with the ones from the Church on the theme of the repentance. Among heretics we mention the Manichaeists, the Valentinians, and the Marcionites, as also the Puzians themselves. The misunderstanding at these ones, it is related directly to the faith in God” (Basil the Great, The Epistle 188, II, Romanian translation, p. 374).

APHTARTODOKETISM [Greek: aphtartos = incorruptible; doketis = likeness]. Heresy sustained by Julian of Halicarnassus (VI century), according to which the body of Christ born from Virgin Mary was the body of the New Adam, without sin, and incorruptible (aphtartos). The

humanity of Christ is not only without sin, but neither bears the consequences of the Adam’s sin, namely its natural weaknesses and affects. Sever of Antioch accuses Julian and his extremist disciples of *Docetism*, what would mean that the Logos did not assume a real humanity, with all the consequences of the sin, including the corruptibility. But in what consists the corruptibility of the human nature? It is natural or it is a consequence of the sin? Julian denies that the man is corruptible by nature, so the nature of Christ is incorruptible.

Against this doctrine, Saint John Damascene will show that in Christ there cannot be denied the human dimension of the sufferance. He was free of sin, but He voluntarily assumed the fallen state of the man, for liberating him definitively. In the ulterior discussions was ascertained that the sin is an illness (phtora) which has affected the entire humanity. Not only the Adam’s mistake and guilt, which are personal, are transmitted, but also their consequences. A consequence of the separation between God and man, after Adam’s sin, it is the natural death, which is inherited from generation to generation. Everyone has the nature corrupted through the inheritance of Adam’s mistake, but also everyone is responsible for his own liberty. After the sin – namely the state of separation from God and of submission under its consequences – the man has a mode of existence (tropos) affected by death, mode which is in opposition with man’s vocation and

nature (logos). In this sense, the sacrifice is not a justification or an exchange, but a removing of our nature from the state of corruptibility and mortality.

Aryanism. The teaching of Arie (ca. 256 – ca. 336), priest in Alexandria, disciple of Lucian of Antioch, this one being from the school of Origen (185-254), who, by invoking some biblical texts (Parables: 8: 22; John: 14: 28; 17: 3), sustains that the being of God is unique and incommunicable, and he makes the conclusion that the Son does not have a nature identical with the one of the Father. By separating the nature of the Son from the one of the Father, Arie makes a difference between “born” and “created”, from where it comes out the inferiority of the Son. The Son is God not in a real manner, through birth, but he is created, and that’s why He has a beginning. Arie formulated his heresy by saying: “There was a time when the Son did not exist”, namely the Father existed before, and without the Son. The Son is not of the same nature with the Father, but he is different from the other creatures. He is the first creature, the created wisdom, or the “image” of God, the instrument through which the Father created the other creatures.

Although he was defended by Eusebius, bishop of Nicomedia, Arie was vehemently criticized by bishops Alexander and Athanasius of Alexandria. The first ecumenical synod formulates the Orthodox answer against Arie’s heresy under diverse expressions: “Who from the Father was born, before all ages”, “born and not made”, “the One

Who is consubstantial to the Father”. The essence of the Son is identical (see HOMOOUSIOS) with the one of the Father, and His birth from the Father is from ever, which it means that the father never existed without the Son. The Arie’s disciples separated themselves in two groups: one which sustained that nothing is common between the Father and the Son (Eunomians); another which accepted that the Son has an essence resembling to the one of the Father (Homians). The Arian dispute did not cease with the Ecumenical Synod I (325), because the Aryanism is adopted by the descendants of Emperor Constantine, Constant (353-362) and Valens (362-378), both persecuting the partisan of Nicaea’s Creed. To some Fathers of the Church the Arie’s heresy would be a late trace of the polytheistic paganism which, by reducing the divinity to a physical category, adored the creature. To Photius the Patriarch, the *Aryanism* would be an attempt to introduce the Hellenism in theology, to which the Church resisted. By combating a so-called Modalism, which would have been expressed by the Bishop Alexander in a homily (held in 318) about unity in Trinity, Arie makes use of Christological subordination-ism, maybe the gravest heresy known by the Church.

Nestorianism. A doctrine sustained by the Patriarch Nestor of Constantinople (ca. 380-ca.440), disciple of Theodore of Mopsuestia, who attributes to Christ two persons: a divine one, the Logos or the Word, and a human one,

Jesus. The human nature is distinct and independent; that's why in Jesus there are two subjects. He was condemned by the Ecumenical Synod of Ephesus (431), because he refused to Virgin Mary the title of "Birth Giver of God" or "The Mother of God". Some sort of duality professed also Theodore of Mopsuestia († 428), who, unlike the School of Antioch, which professed the Christology of "Christ type", insists upon the concrete human being of Jesus, and upon its independence. To *Nestor* the human nature was not only complete and independent, composed of body and soul and will (the Gospels speak about "growth in knowledge", about the development of the capacity for distinguishing the good and the bad, about the fight against temptations), but it had also its genuine *self* which is preserved together with the Person of the Word. The union would not be but a simple association or cooperation of the two persons, corresponding to the two natures. Trying to logically solve the presence of Jesus of Nazareth in His human image, *Nestor* ends to formulate the idea of a third person, "the person of the union", who tied the other two and is the one who preaches, works wonders and eats together with the apostles and disciples. A consequence also heretic of the *Nestorianism* it is the fact that does not recognize the "Mother of the Lord" in Virgin Mary, who for this conception is the "Birth Giver of Christ", and not "Birth Giver of God", like the Church affirms. The *Nestorianism* will be harshly criticized by Cyril of Alexandria,

who teaches that in Jesus the subject is the Word. It is true that the synod from Chalcedon (451) receives Theodore of Cyr and Ibas of Edessa in communion, the friends of *Nestor*, which determined the Monophysites to not understand the connection between Ephesus and Chalcedon. Although, the Synod from 553 condemns the "Three Chapters": the Monophysitism of Theodor of Mopsuestia, the writing in which Theodor of Cyr and Ibas of Edessa attack the anathemas of Cyril of Alexandria against *Nestor*.

Monophysitism [Greek: mono-physis = only one nature]. A heresy preached by Eutychios (378-ca. 454), a monk from Constantinople, disciple of the Patriarch Cyril of Alexandria, teaching that Jesus has only one nature (mono-physis), the divine one, for the human body He took is only apparently. Eutychios refuses the distinction between "hypostasis" (person) and "physis" (nature), saying that whether Jesus is a person, He cannot have two natures. The *Monophysitism* was encouraged by the formulation of Cyril of Alexandria, who put in circulation and persistently defended the formula: "unique is the nature (*physis*) of the godlike embodied Word". Facing this confusion of terms, the Synod of Chalcedon (451) clearly speaks about the integral reality of the Son, Who has only one Person in two natures. The two natures, godlike and human, preserve their integrity, but they are united without confusion, neither separation, into only one hypostasis. The Chalcedon rejects in the same time

the *Monophysitism*, by affirming that in Christ there are two natures, but also the Nestorianism which sustained that Him is in two persons. The Christology from Chalcedon is based also on a soteriological argument: only whether the Word has authentically assumed the integral human nature in His hypostasis, the deification of the man is possible.

One of the forms under which the heresy of Eutychios circulated after Chalcedon if the *Monophysitism* of Severus, or moderated, proposed as a formula of reconciliation between Chalcedonians and non-Chalcedonians by Sever, patriarch of Antioch (512-538). Sever truly condemns Eutychios, but he rejects the Chalcedon instead, because this one would have rehabilitated the Nestorianism, which had been rejected by the Synod of Ephesus (431). To him, the true Christological doctrine would be expressed by the formula of Cyril of Alexandria: "only one nature of the embodied God-Logos".

Appolinianism. Heresy which bears the name of the one who sustained it, *Apollinaire*, Bishop of Laodicea († ca. 390). This one denies the presence of a human soul in Christ. Friend of Saint Athanasius, defender of the doctrine of Nicaea, *Apollinaire* affirms that Christ is radically different from us (Philippians: 2: 7-8), making Himself into resemblance to the people (Philippians: 2: 7). Because the human body cannot exist by itself, it needs an animator principle. Into

the man, this role is played by the soul, but in case of Christ, the soul is replaced by the divine Logos. The Logos is the principle of life both of the physic and of the psychic. The body of Jesus is alive through the godlike Word, and not through a rational human soul. Thus, Christ did not have rational soul or mind and will. The Church has not accepted this teaching because its conclusion is radical: not only that Christ would have had in this situation an abnormal humanity, but He would not be a normal man. But, in His embodiment, Christ assumed the human nature in its integrality, inclusively the rational soul and the will. The characteristics of the human nature weren't destroyed, but redeemed and reaffirmed just for they were united with the Word. The Christology of *Apollinaire*, through its conclusion that Christ has not a full human nature, was coming back to Arianism.

"The Sabellianism is some sort of Judaism which started to sneak into the evangelical teaching under the Christian coat. In reality, the one who affirms that the Father, the Son and the Holy Ghost are one being in many persons, but who does not admit for that three Person but only one hypostasis, what else does him but to deny the existence from ever of the Only One Begotten Son? He also denies His coming as Savior among people, as also His descent to hell, as also the resurrection and the judgment which he will do at the end. Sabellius also denies any personal works of the Holy Ghost... Indeed, like when Paul says "Paul and Sylvain and Timothy" (I Thessalonians: 1: 1) there are

mentioned three names but all three of them are connected by the conjunction "and", in the same way also the one who spoke about "the name of the Father and of the Son and of the Holy Ghost"; though he has mentioned three names, he connected them together through a conjunction for showing that under each name there hides something particular, designated by a name, for the names are the ones which designate the things. That the persons have between themselves, their own and full existence, it is not denied neither by the ones, who have the very least of the mind, that the Father and the Son and the Holy Ghost are one and the same nature and only one divinity, but different names, which drive our thought to precise and complete ideas. Because it is not in the power of the rationality to bring the adoration owed to the Father and to the Son and to the Holy Ghost if it does not contemplate, without confounding them, the characteristics of each of the persons" (Basil the Great, *Epistle* 210, IV, Romanian translation, p. 431-2).

Gnosticism (see GNOSTICISM).

Bibliography: M. Şesan and I. Rămureanu, *The Churchly Universal History*, volume I, chapter *Heresies and Schisms*, p. 227-289; Henry Chadwick, *The Early Church*, Penguin Books, 1977 Edition, p. 133-151; 192-212; John Meyendorff, *Christ in Eastern Christian Thought*, Saint Vladimir's Seminary Press, 1975; Aloys Grillmeyer, *Christ in Christian Tradition*, I, *From the Apostolic Age*

to Chalcedon (451), Sheed and Ward, New York, 1965: Appolinianism, p. 220-223; Nestorianism, p. 496-505; J. S. Romanides, *Highlights in the Debate over Theodor of Mopsuestia's Christology for a Fresh Approach*, in "Greek Orthodox Review", volume 2, 2, 1959-1960, p. 140-185; C. Moeller, *La Chalcedonisme et le Néo-Chalcedonisme en Orient, de 451 à la fin de VI-e siècle*, in Grillmeier-Bacht, *Das Konzil von Chalkedon*, volume I, Würzburg, 1951, p. 637-720; R. C. Chesnut, *Three Monophysite Christologies: Severus of Antioch, Philoxenus of Mabbug and Jacob of Sarug*, Clarendon Press, Oxford, 1976.

HESYCHASM [Greek: hesychia = silence, quietness and internal concentration]: ascetic discipline or monastic origin (centuries IV-V), which has been organized in the centuries XII-XIV as a real movement of spiritual and theological rebirth, by introducing the "prayer of Jesus" like method for producing a state of concentration and internal peace, in which the soul listens and opens itself to God. The *hesychasm* was practiced at the beginning by the fathers of the desert, who had as source of inspiration the "Philokalia" and who impropriated to themselves, as discipline of developing the internal life, the continuous invocation of the name of Jesus. "The prayer of the heart", also named "the prayer of Jesus" or "the pure prayer", consisting of the words: "Lord, Jesus Christ, the Son of God, have mercy of me the sinner", is based on the text from

Luke: 17: 21: “The Kingdom of God in inside you” and on the advice of the Apostle Paul: “Pray ceaselessly” (I Thessalonians: 5: 17) and “insist in prayer” (Colossians: 4: 2). The proper-said founder of the *hesychasm* is John Climacus († 649), the author of the work: “The Ladder of the Paradise”, in which he recommends the “monologist” prayer, namely reduced to a single word: “Jesus”. To the *Hesychast* fathers, the theory and the practice of the prayer of Jesus and the state of quietness which this one produces it are not a purpose per se. The *hesychasm* rather creates a state in which the virtues are practiced, of which the most important are the cleanness of the heart (apatheia), the repentance (metanoia), but especially the sobriety, the watchfulness and the attention of the heart (nispis). Simeon the New Theologian speaks about the conscience and about the feeling of the grace, and Saint Gregory Palamas, about the unmediated contemplation of the glory of God under the form of the uncreated energies, like essential elements of the *hesychastic* spirituality. As movement that was organized in Athos during the XII-XIV centuries, the *hesychasm* cannot be separated from the theology of the “uncreated character of the Tabor light” and from the unmediated experience of the glory of God (see GLORY). From Athos, the *hesychasm* spread in the following centuries in the monasteries from Bulgaria, Russia and Romania, influencing not only the monastic life but also the liturgical one. Besides, as method of the contemplative life, the *hesychasm* is not separated from

the liturgical and sacramental spirituality. Truly, the *hesychastic* texts were written for monks and to them are best applied the conditions of retirement and loneliness and hermitage of the monastery. Nicodemus from Mount Athos, the one who collected the philokalic writings (see PHILOKALIA), will say though that the “prayer of the heart” belongs to everybody, both monks and laymen; that’s why there are not two methods of Orthodox spirituality. One of the main ideas of the *hesychasm* is that the spiritual life – under a monastic or liturgical form – it is not arbitrary, but it needs the spiritual guidance of a “spiritual father”. If at the *hesychasm* practiced by Evagrius the accent falls on the intellectual contemplation and on the monologist prayer of the mind, or the invocation of the name of Jesus, other *hesychastic* currents, for instance the one proposed by Makarios the Egyptian (V century), come back to a biblical anthropology and psychology, insisting upon “guarding the heart”. Besides, in the Orthodox spirituality, the heart (kardia) is not the physical organ, but the spiritual center of the man, created in the image of God, the deepest and the truest self, an inward altar in which one enters in a state of kenosis and of sacrifice and where the union with Christ takes place. The heart gives the unity to the human person. That’s why, the “prayer of the heart” creates an existential state of unity and of integration of the person.

“About the way in which the prayer must be said:

From the fathers some of them say it entirely: "Lord, Jesus Christ, the Son of God, have mercy on me". Other, a half of it: "Jesus, the Son of God, have mercy on me", which is easier for the helplessness of the mind. Because the mind cannot mysteriously say, by itself: "the Lord Jesus", into cleanness and in a consummated way, but into the Holy Ghost (I Corinthians: 12; 30. Otherwise, it will do this stuttering itself like a child, not being able to say it articulately. But one must not change often the words of the prayer, from carelessness, but with peace, without interruption.

Again, some fathers teach that the prayer to be made with the mouth, other with the mind. I am saying it with both of them. And this it because sometimes the mind weakens to say it, becoming lazy; and some other times, the mouth becomes lazy. That's why, we must pray both with the mind and with the mouth. But we must say it quietly and without noise, lest the voice to trouble the feeling and the attention of the mind and to impede them. And this one until the mind, getting used to the work, will advance in it and will take power from the Ghost, to pray entirely and with power. Then one does not need to say it with the mouth, but it is also impossible to do it so. Then the whole work reach to be made only with the mind" (Gregory the Sinaite, *About Prayer*, 2, in *The Romanian Philokalia*, volume VIII, p. 186-187).

Bibliography:

Grégoire Palamas, *Défense des Saints Hésychastes*, introduction, texts critiques et notes de J. Meyendorff, Louvain, 1959, two volumes; Saint

jean Climaque, *L'èchelle sainte*, Abbaye de Beaufontaine, Bégrolles-en-Mauges, France, translation by Placide Desseille (collection Spiritualité Orientale, 24), 1978; *Unseen Warfare*, as Edited by Nicodemus of the Holy Mountain and Revised by Theophan the Recluse translation by E. Kadloubovsky and G.E.H. Palmer, St. Vladimir's Seminary Press, Crestwood, New York, 1978; Priest professor PhD Academician Dumitru Stăniloae, *From the History of the Hesychasm in the Romanian Orthodoxy*, in *The Romanian Philokalia*, volume VIII, p. 552-587; Irénée Hausherr, *La method d'oration hésychaste*, in "Orientalia Christiana", 9 (1927), p. 101-210; J. Meyendorff, *Byzantine Hesychasm: Historical, Theological and Social Problems*, London, V.R., 1974; G.M. Prokhorov, *L'hésychasme et la pensée sociale en Europe Orientale au XIV-e siècle*, in "Contacts" 31 (1979), no. 105, p. 25-63; Priest professor PhD Academician Dumitru Stăniloae, *Bréviare hésychaste*, in "Irénikon", LII (1979), no. 1, p. 54-68, and no. 3, p. 356-373; Antim Nica, *The Prayer of Jesus. Critical Essay on the Hesychastic Mystique*, in "The Romanian Orthodox Church", 1939, no. 7-8, p. 551-568; F. Gheorghe (Virgil Căndea), *Pious Nicodemus the Hagiorite*, in "The Metropolitan of Oltenia", VIII (1956), p. 628-633; Dan Zamfirescu, *Theological and Hagiographical Problems Tied to the Appellation of the Saint Simenon the New Theologian*, in "The Orthodoxy", X (1958), p. 395-429.

HIERARCHY [Greek: hiera + arhi = sacred leadership or sacred authority]: comprises the ministrations confirmed through ordination, which have the authority to lead within the Church. Although the principle of the *hierarchy* of the ministrations appears in Hebrews: 7: 7, where it is shown that what is inferior is blessed by what is superior, this principle has not received a theological motivation but only starting with the writings of Dionysus the Aeropagite, who sees in the churchly *hierarchy* an imitation of the heavenly *hierarchy*. For this the three *hierarchical* ranks are not anything else but three degrees of holiness on the ladder of the consummation (*The Churchly Hierarchy*, 5): the bishop is the symbol of the perfection; the presbyterate is the symbol of the enlightenment, and the diaconate is the symbol of the purification. The tendency of explaining in a symbolical and analogical manner the form of the churchly ministration is much older. Although, the Apostolic Church doesn't appear like a hierarchical institution, in the later sense. For instance, to Saint Ignatius, the bishop is the image and the imitator of God-the Father: the presbyters, namely the advisers and the together-celebrants of the liturgy of the bishop, represents the apostolic college which surrounds Christ; the deacons, the direct helpers of the bishop, are the image of Christ, or the imitators of the angelic groups (*Epistles towards Magnesians*: 5: 1; *Inhabitant of Smyrna*: 8: 1; *Tralians*: 2: 2-3 and 7: 2). Gelasius, in the *History of the First*

Ecumenical Synod he compares the bishop to the image of Christ, the presbyters being a representation of the Seraphims' throne, and the deacons of the Cherubims.

Thus, like is mentioned in the Acts of the Apostles, in the early Church we distinguish more categories of members: the apostles, the priests and the brothers – (Acts: 15: 23; Acts: 5: 2, 4, 6). This division between the members of the Church it seem to had a somehow official character, for it appears in the decision of the Synod from Jerusalem. But, in this period the names of the *hierarchical* ranks was not definitively crystallized, though there was not confusion made between the ranks of the *hierarchy*. For instance, “presbiteroi” it meant at the beginning all the ministrants of the Church, no matter of their rank. Also, “diákonos” designated any form of ministration within the Church. In time, the names of the *hierarchical* ranks have been established: “bishop” designated the highest rank, “presbyter” – or priest was preserved for the second rank, and “deacon” for the third rank, the not-ordained believers being called “saints”. For instance, Apostle Paul makes a clear difference between saints, bishops (presbyters) and deacons, mentioning also Timothy, which was bishop, in Philippians: 1: 1.

But starting with the second century, the priestly ministrations instituted through ordination are specified and become very important. The Didache, Clement the Roman, Ignatius of Antioch, Irenaeus, and Cyprian, left to us essential texts regarding the theology and the sacerdotal

symbolism in general and the organization of the ordained ministrations in particular. All of them agree that without these forms of sacerdotal ministration one cannot properly speak about Church.

The Orthodox Church recognizes three forms of the pastoral priesthood or ordained: the deacon, the priest and the bishop. All of these are constitutive and necessary to the Church. The co-celebration of these ones in the Mystery of the Eucharist it shows that the three ministrations participate to the same unique priesthood of Christ, but in a different mode, according to the needs of the community. As a matter of fact, the ministrations based on ordination are mainly liturgical ministrations, ordered for the Mystery of the Eucharist. Out of the power and of the authority for consecrating the Eucharist, come out also the other functions: the pastoral one, the teaching one, and the leading one.

The episcopate constitutes the highest rank in the churchly *hierarchy* (see BISHOP). He represents the community and coordinates its ministrations, being the center and the expression of these ones. The bishop (episkopos) receives a decisive role in that period in which the Church is organized in cities and important centers, by having the role of bearing witness about the continuity of that Church with the Apostles, of ensuring its communion with the other Churches. The Episcopal throne symbolizes the bishop's position within the Church, namely the

image of the one who presides the Eucharist (preostos), surrounded by priests and deacons, celebrating for and together with the people. In this quality, he recapitulates and coordinates all the ministrations and the charismas of the Church; that's why he is the highest in the *hierarchy* of the Church. Having an organic conception about the Church, the Orthodox Tradition hasn't considered the episcopate only as a juridical institution or as a separate order, which will detain an exclusive power, superior to the other churchly ministrations. He has the exclusive right to ordain priests and deacons, for he exercises this ministration only together with these ones. The local Church (the eparchy) cannot ordain by itself its bishop, and that's why he is ordained by two or three bishops from the neighbor Churches (Apostolic Canon 1 and Canon 4 of the Synod from Nicaea). He is "united" through ordination with his eparchy and he does not exercise a function outside this eparchy. He is by right member of the synod of an autonomous Church, and when the entire Church is called to pronounce itself in matter of general interest, he is member of the ecumenical synod.

The presbyterate (from *presbiteros* – *old-aged*; it is believed to be an extension of the priesthood from the Old testament in the communities formed by Christians who come from Jews, in Palestine, within which the presbyter had the role of leading the communities founded by Apostles. The specific role of the presbyter is the instruction and the guiding of the believers ((I Timothy:

5: 17). The presbyterate is subordinated to the episcopate as exercising and ministration, but not as origin. The presbyterate is not a derivation from the bishop's ministration but it also has its own function. Both ministrations exercise the same apostolic calling and are indispensable to the Church, but not in the same way and in the same capacity. Within altar, the bishop's throne is surrounded by the priests' throne, who are together-celebrants of the liturgy and co-workers with the bishop. This collaboration happens not only in the liturgical action, but also in the pastoral activity. For instance, the priests took part at the local synods, of course without having the right to vote.

The diaconship is a permanent liturgical ministration and not a simple stage anterior to the priesthood. The deacons are tied to their bishop through ordination, being, according to the symbology used by Saint Ignatius, the image of Christ. They have an important role in instructing and catechizing the believers, without having though a pastoral responsibility.

The Orthodox Church is a *hierarchical* church in the sense that it distinguishes between the pastoral priesthood received through the Mystery of the Ordination, with its three stages or forms – episcopate, presbyterate and diaconship –, and the general priesthood, the common one, of the believers, which is received in the Mysteries of the Baptism and of the Anointment. That's why, the Church must not be confounded with the *hierarchy* or the clergy, as also the "people of God" must not be limited to laymen. The Church

leans not only on one category of members, the *hierarchy* and the clergy, which have, naturally, their own ministrations, but on the whole people. Even more, the *hierarchy* exists within the faithful people which form the Church. (see BISHOP, PRIEST, PRIESTHOOD).

Bibliography: Iustin Moisescu, *The Churchly Hierarchy in the Apostolic Époque*, Craiova, 1955; Stelian Izvoranu, *The Churchly Hierarchy According to the Writings of the Apostolic Men*, in "The Metropolitan of Moldavia and Suceava", XXXIII (1957), no. 8-9; D. Radu, *The Mystery of the Priesthood – the Churchly Hierarchy*, in the volume "Missionary Guidance", Publishing House of the Biblical Institute, Bucharest, 1986, p. 565-586.

HIERONYMUS (ca. 345-420), born in Northern Italy, it is the greatest translator of the Bible in the Western Church and one of the most renown Christian exegetes together with Origen and Augustine. At the beginning, he enters in a monastery at Aquileia. Later he leaves for the desert of South-East Antioch, where he occupies himself with the study of the biblical manuscripts in Hebrew language. After he is ordained at Antioch, he leaves for Constantinople in 380 and studies with Gregory of Nazianzus. In 382 he becomes the secretary of Pope Damascus at Rome, from whom he receives the task to translate the Bible in Latin language. He visits with this purpose: Antioch, Egypt and Palestine, and settles himself in Bethlehem in 386, where he

works for translating and making comments to the biblical texts.

Pope wanted a Latin version of the Scripture which to replace the old one. At the beginning *Hieronymus* uses for translation a Greek version of the Christian Bible, the Septuagint, but in the end he bases his translation on the Hebrew Bible. The review of the Latin Scripture (between 382 and 405) is called *Vulgate* Bible. *Vulgate* was confirmed by Council from Trent (1546) as the official text of the Bible in the Latin language.

The Biblical commentaries written by *Hieronymus* are of a great historical value, for they refer to the Judaic tradition and are abundant with quotes from the Christian writers of the first centuries.

Hieronymus recommends the historical, the symbolical and the spiritual interpretations.

HOLIDAYS: Even since the first of its days, the Church does the remembrance, during the liturgy, of the living ones and of the dead ones. These *remembrances* had a solemn character when it was about the bishops of the local Churches or about the martyrs who suffered due to the confession of the faith in Jesus Christ. The martyrs were reckoned as full of glory limbs of the Church. In the day in which their death was being commemorated (named "birth" in the martyr acts), the Christian community was going to their tomb, usually outside the city, and celebrated the Eucharist. In this way, the *holyday* of the saints was born, a *holyday* which consisted in

remembering the local bishops and the martyrs just at their tomb. Other occasions for common *holydays* were: the sanctification of a new liturgical place and the move of the relics of a martyr from a place to another one.

The *holidays* consecrated to the righteousness ones, to the saints and to the apostles, from the Old and the New Testament, have appeared later and are related to the respective events, mentioned in the annual calendar. After the Synod from Ephesus (431), appear the *holydays* in honor of the Mother of the Lord, Always Virgin and Birth Giver of God. Through the influence of some important Churches, were imposed *holidays* of anniversary of some saints. For instance, we have the feast of the Apostles Peter and Paul, which is a historical *holyday* at Rome (29th of July). The Church has chosen in the calendar of the *holydays*, next to the martyrs, names of consecrated monks and virgins. Each local Church has its own saints, of whose memory is cherished, but mustn't be excluded the commemoration of the saints from other Churches and countries.

The churchly year starts at 1th of September, when is celebrated the entering of Jesus into synagogue, Who read the prophecy of Isaiah about Messiah: "The Ghost of the Lord upon Me" (Luke: 4: 16-18) and when is being done the remembrance of Saint Simeon the Stylite (392-461). The main stationary *holydays* – imperial feasts – of the year are:

8th of September – the Birth of the Mother of the Lord,

14th of September – the Raising of the Holy Cross (a *holyday* which is a fasting day);

21th of November – the Entering of the Mother of the Lord into the temple;

25th of December – the Birth of the Lord – the Christmas;

1th of January – the Circumcision of the Lord;

6th of January – the Baptism of the Lord;

2th of February – the Welcoming of the Lord;

25th of March – the Annunciation;

6th of August – the Transfiguration; and,

15th of August – the Dormition of the Mother of the Lord.

Also here must be mentioned three great feasts from the mobile cycle:

- the entering of Christ in Jerusalem or the Palm Sunday (the Sunday which precedes the Easter);

- the Easter;

- the Descent of the Holy Ghost, at fifty days after Easter.

Other important holydays with an established date are:

24th of June – the Birth of John the Forerunner (Baptist);

29th of June – Saints Apostle Peter and Paul; and

29th of August – the Beheading of Saint John the Baptist.

Characteristics of these great imperial holydays are the followings: they have a fore-feasting; a prolongation or an after-feasting and a closing day, which varies; the second day is consecrated to the remembrance of the saints who have a role in the holyday from eve:

9th of September – Saints Joachim and Anna;

26th of December – the assembly in the honor of the Mother of the Lord;

7th of January – Saint John the Baptist;

3th of February – Saints Simeon and Anna;

26th of March – Saint Archangel Gabriel; and

30th of June – The Assembly of the Twelve Apostles.

Four of the holydays are preceded by a fasting period: the Christmas fast – lasts for 40 days (15th of November – 24th of December); the Easter fast, which is the longest, lasting for 7 weeks; the Apostles fast, of which duration depends on the date of Easter – it starts on Monday, after the Sunday of all saints; the Saint Mary's fast – it lasts from 1th to 14th of August.

Bibliography: C. Andronikoff, *Le sens de fêtes*, Bibliothèque Oecum, 11, Cerf, Paris, 1970.

HOMOUSIOS
(CONSUBSTANTIAL) [Greek: homooousios (homo – the same, ousia – substance), Latin: consubstantialitater – of the same being, consubstantial]: a non-biblical term, adopted at the Synod from Nicaea (325) for defining the identity of being – the godhead and coexistence or the consubstantiality between the embodied Word and the Father. The term was already used by Paul of Samoset, but the local synod from Antioch (268) rejected it. The one who imposed *homousios* as Orthodox term is Athanasius of Alexandria who writes (*De synodis*, 41, G.P. 26, p. 764) that the ones

who do not accept *homousios*, but “*homoiousios*” (alike, similar), they differ from Orthodoxy “only by a single letter”. The Son not only is uncreated, namely brought to existence from nothing, but he also has a unity of being and of existence with the Father from ever. In fact, Athanasius believed that “*homoiousios*” can have an Orthodox meaning (of the same opinion was also Hilary, *De Synodis* 71, L.P. 10, 527 B) and that both terms express the consubstantiality of the Son with the Father. But because “*homoiousios*” produced confusions and was not accepted by everybody, Athanasius rarely used it and did not impose it to others. In the end, the Orthodox fathers united themselves with the Bishop Basil of Ancyra, who was one of the sustainers of the semi-Aryanism, according to which the Son has a “similar” nature with the one of the Father (see CHRISTOLOGY and HERESIES).

“As about me, if I should say my opinion too, I accept the expression “similar as being” if there are placed before also the words” into everything”, if it is understood as “of the same being”, of course in the healthy meaning of this expression “of one being”. In this way thought the Fathers from Nicaea when, calling the One-Born Son: “Light from Light, true God from true God” and recognizing to Him also other characteristics of this type, at the end they added also the expression “of one being”. As it is not possible to somebody to imagine that there would be any difference between light and light, between truth and truth, in the same way there cannot

be made difference between the being of the One-Born and the being of the Father, from Whom he was born. If somebody understands the things in this way, than I accept too the expression as I have said. But is he does not understand to tie the word “totally” to “similar as being”, like also did the ones from Constantinople (360), then I doubt over this expression, because I reckon that through it is diminished the glory which must be recognized to the One-Born Son. And in fact we use to often use the term “similar” even for the less clear images and more far from their originals. Or, I use the term “of one being” just because through it one cannot reach at a suspicious of deceiver meaning” (Saint Basil the Great, Epistle 9, III, Romanian translation, p. 143).

HOLINESS [Greek: *agiasmos*, *agiosyni*; Latin: *sanctificatio*]: the process of subjective transfiguration of the believer through the unmediated participation to the life of Christ, Who is the holiness itself, namely through continuous spiritual consecration. Together with the righteousness and with the redemption, the holiness is a complementary and indispensable aspect of the salvation (I Corinthians: 1; 30). The salvation isn't a merit, but the personal approach, according to the grace, of the deified body of Christ, like the purpose of the liturgy indicates: *“The holies, of the holies”*. The essential act of the Eucharistic sacrifice is the consecration or the transformation of the gifts; but the purpose of it is the sanctification of

the believers. The Christian becomes *holy* place of God through the impartation with the *Holy Mysteries*.

In the Old Testament, “*Holy, holy, holy*” (Isaiah: 6: 3) is the name of the manifestations of the transcendent God as beauty, the brightness outside of the divine life from above nature. “So says the Lord, of Whose dwelling place is eternal and of Whose name is *holy*: I dwell in a high and “*holy*” place (Isaiah: 57: 15). The *holiness* of God comes out from the mystery of His being, that’s why it produces fear and tremble. Despite all these, God comes close to the men through His covenants, consecrating thus, for the oikonomia of the salvation, the chosen people. The *sanctification*, namely the consecration or the separation for the purpose of God into the world, comes by choosing (Isaiah: 45: 5; Jeremiah: 1: 5; Galileans: 1: 15).

In the New Testament, “One is *saint*, One is the Lord Jesus Christ”, the One Who sacrificed His life for the definitive consecration of the mankind: “For them I *sanctify* (sacrifice) Myself for they also be *sanctified* into truth” (John: 17: 19). The Christians are “saints” not by simple choosing in the virtue of the covenant, but through the fact that they are introduced into the communion of God through Jesus Christ, the *Holy* Hierarch (Hebrews: 7: 26). The Guarantor and the Mediator of a New Testament (Hebrews: 9: 15) through His priesthood and sacrifice themselves (Hebrews: 7: 21-28). The Christians are *saints* (Romans: 12: 13; 15: 25-26 – the members of the Church from

Jerusalem and Judaea; II Corinthians: 9: 12; Hebrews: 6: 10) for they are partakers to Christ and to the Holy Ghost (Hebrews: 6: 4), “together-workers to God” (I Corinthians: 3: 9).

Characteristics, components and aspects of the *holiness*:

a) The participation to the deified body of Christ, the spring of the *holiness* “Therefore, brothers, having daring let’s enter in the *Holy of Holies*, through the blood of Jesus, on the new and alive way which He renewed for us, through the veil, namely through His body...” (Hebrews: 10: 19-20). In this sense, the *sanctification* is given by the participation to the grace of the Mysteries (John: 6: 53).

b) the *holiness* presupposes internal sacrifice, the participation of the man to his own salvation, from where is the personal character of the consecration. The first step of the *holiness* is just the liberty from the passions. Before the falling, all the dispositions and all the tendencies of the man were calm, free of fight among them, without contradictory impulses. The passions form the first “wall” built between man and God and which must be overcome towards achieving again the *holiness*.

c) The *holiness* has also a prophetic and eschatological character, for into *Holy* Ghost the Christians have tasted the goods of the future era (Hebrews: 6: 5; 9: 11; 10: 1). Of course, this tasting is here through earnest, and there in the Kingdom of Heavens, in hypostasis and truth.

D) The Church’s *holiness* comes from its equivalence to the Body of Christ, in which dwells the Holy

Ghost. Its character of *holy* and *sanctifying* is not affected by the lack of consummation of the Christians – its members.

Starting from the objective and from the subjective characters of the redemption, some Orthodox theologians distinguish between the *holiness* of the Church and the sinfulness of its members and they hesitate to speak about the renewal of the Church, preferring to formulate a renewal within the members of the Church. Of course, “*holy* is the temple of God, which you are” (I Corinthians: 3: 17). The body of Christ is the glorified and *saint* and blameless Church (Ephesians: 5: 26). But “the people of God”, the Church, in on road, continuing its earthly race towards the city with strong foundations (Hebrews: 13: 14). The earthly Church has received the first fruit of the Ghost (Romans: 8: 23; I Corinthians: 5: 5), the earnest of the inheritance (Ephesians; 1; 14), but it isn’t in a state of full glory (Colossians; 3; 4), but sighs and suffers the birth pains (Romans: 8: 22): “Therefore, we are always full of confidence, by knowing that as long as we live into body, we wander far away from God” (II Corinthians: 5: 6). There exists an expectation even in the state of the *holy* ones.

“But when the man remembers of his sins from before and punishes himself, then also God takes care to rest him. For God rejoices Himself, because the sinner has given to himself the strife for his own deviation, from His path. And this is the sign of the repentance”.

Bibliography: P. Evdokimov, *la nouveauté de l’Esprit. Etudes de spiritualité*, Abbaye de Bellefontaine, Bégrolles, 1977 (collection Spiritualité orientale, no. 20; Séraphim de Sarov, *Sa vie, par Irina Goraïnoff, Entretien avec Molovilov et Instructions spirituelles*, traduit par I. Goraïnoff, Desclée de Brouwer – Abbaye de Bellefontaine, 1979; Ioan Mircea, The First Epistle of Peter doctoral thesis), excerpt from “The Voice of the Church”, XXXII (1973), no. 9-10, p. 59-89; A. Plămădeală, *The Idea of Sacred at R. Otto, from catholic and Orthodox Point of View*, in “The Orthodoxy”, X (1958), no. 3, p. 430-440; Metropolitan Nestor (coordinator), *Romanian Saints and Defenders of the Ancestral Law*, Publishing House of the Biblical Institute, Bucharest, 1987.

HOLY GHOST [Hebrew: Ruah, Greek: Pnevma, Latin: Spiritus – the breath, the Spirit of God – John: 4: 24; II Corinthians: 3: 17]: the third Person of the Holy Trinity, about Whom the article 8 of the Symbol of Faith says: “I believe in One *Holy Ghost*, the Lord Life-Maker, Who proceeds from the Father, the One Who together with the Father and with the Son is worshipped and glorified, Who spoke through the prophets”. The Ghost Who gives life (John: 6: 63) is present at the creation of the world (Genesis: 1: 2). At the Baptism of Jesus in Jordan, the Ghost shows Himself in image of a dove and remains over Him, confirming that this One is the Word of God. Jesus is since then full of Holy Ghost in His humanity. “The Ghost of the Lord in over Me”

(Luke: 3: 16). It is the same Ghost which we find at the beginning of the creation (Genesis: 1: 2). It is the same Ghost which God gives to them who have special missions (judges and chiefs of people – Judges: 3: 10). The Prophets are moved by the Ghost of God to speak, to defend the righteousness of God amongst people, to call the people to conversion (Isaiah: 61: 1-3). Prophet Joel announces a time when the Ghost will be give over every soul (Joel: 3: 1-5). This promise has been fulfilled in the day of Pentecost, at 50 days after Easter, when the Jews were celebrating the given of the Law on Sinai Mountain (Acts: 2: 17). Since then, the people of God, who has one faith and one hope, is led by the Ghost of God. The pneumatological heresies of the first centuries (see HERESIES) did not contest the Person of the *Holy Ghost*, but His divinity and the consubstantiality with the Father. Against these heresies the Fathers of the Church clarified more aspects of the pneumatology, starting from the principle established by Athanasius, according to which, is the *Ghost* is a creature, through Him we do not participate to God, to the godlike nature.

a) The proceeding (ekporevsis – procession, from procedo), as proof of His consubstantiality with the Father (see PROCEEDING). The *Holy Ghost* is of-one-being with the Father and with the Son, with Whom He coexists before the centuries, and with Whom He imparts the same godlike will and energy, having His own person and work. He proceeds from ever from the Father, but He is sent in time

by the Son: “And when the Comforter will come, Whom I will send to you from the Father, the *Ghost* of the truth, Who proceeds from the Father, that One will confess about Me” (John: 15: 26). The *Ghost* proceed from the Father according to His existence, but he has an eternal movement of coming out from the Father towards the Son. Through His proceeding, the *Ghost* unites the Father and the Son, commits a unity of life and love between the Father and the Son. Saint John Damascene says that the *Ghost* proceeds from the Father and rests Himself into the Son, through Whom is given and is made known (*The Dogmatic*: 1: 7-11, cited translation, p. 17, 28, 34). He rests Himself into the Son and is sent by the Son (John: 1: 32-35). That’s why he is called not only *Ghost* of the Father but also *Ghost* of the Son. Saint John Damascene says also that: “The *Ghost* of God is a substantial power, existing in a hypostasis proper to Himself, Who proceeds from the Father and rests Himself into the Son and makes Him known. He cannot part with God into Whom He exists, and with the Word, Whom He accompanies, and neither is Him lost in nonexistence, but he exists in a substantial way, according to the likeness of the Word. The *Holy Ghost* is alive, free, self-moving, active, always wanting the good and, in any of His intentions, the power coincides with the will, is without beginning and without end. Never has the Word lacked to the Father, and neither the *Ghost* to the Word” (*Ibid*, p. 17).

b) The Ghost takes part to the creation and to the entire oikonomia of the providence and of

the salvation. To Gregory of Nazianzus, the *Ghost* is together creator with the Son both in Creation and into Resurrection (*Homily XLI at Pentecost*, 14, G.P. 36, 448). Saint Basil speaks about three modes in which the Persons of the Trinity are causes of the Creation: the Father is the initiator cause of everything that is created, for from His will everything is created; the Son is the efficient cause, for through Him comes to existence everything that is created; and the *Ghost* is the sanctifying cause for through Him the creation reaches at consummation (*About the Holy Ghost*: 16: 38; G.P. 32, 136). The *Holy Ghost* takes part also at the embodiment of the Son, Who was born according to the body, "from the *Holy Ghost* and from Virgin Mary" (Matthew: 1: 18, 30). The *Ghost* does not embody Himself, but He remains upon the Son forever. At the Baptism in Jordan, the *Ghost* descended over the humanity of Jesus to sanctify it, though he had no sin (Matthew: 3: 16). And since the Pentecost He is sent into the world as *Ghost* of the Son.

c) There exists an own "oikonomia" of the *Holy Ghost* (Acts: 1: 5), which is identified with the sanctification into Christ (Romans: 5: 12-19; Galileans: 4: 19), Him being the holiness itself. Cyril of Alexandria accentuates the special role of the *Ghost* in the personal approach through the deifying grace. Any sanctifying gift comes from the Father through the Son, in the *Holy Ghost*. We are united with the Father through the Son into the *Holy Ghost*, or the

Ghost imprints into our souls the image of the Son, Who is the image of the Father. The *Ghost* does not replace Christ but brings Him into us, more exactly, he shapes us in Him. Into the *Ghost* we become of-the-same-form, namely we receive the form of the Holy Trinity, which is the liberty in communion (John: 8: 32; Ii Corinthians: 3: 7). In other words, the deification is the own work of the *Ghost* (II Peter: 1: 4; John: 10: 30).

The Eastern tradition has put a special accent on the decisive role of the *Holy Ghost* not only in the act of the personal sanctification, but also in the sanctification of the creation, through the sacramental life, as also in the charismatic life and in the organization of the Church. Saint Basil shows that the structure of the Church, and especially the ministrations, are the work of the *Holy Ghost*; and John Chrysostom affirms that "if there would not be the *Holy Ghost*, there would not be either shepherds or teachers in the Church" (*Homily at Pentecost*, 2, G.P. 50, 463).

The same John Chrysostom says that, without the coming of the *Holy Ghost*, the Church would not have come into existence (*About Priesthood*, VI, translation D. Fecioru, in "The Romanian Orthodox Church", LXXV (1957), 10, p. 948). And this is because the whole nature needed the sanctification from the *Holy Ghost*, and because nobody could enter in the Kingdom of God without the "birth from above", namely without really receiving a new life through the *Holy Ghost*: "If somebody will not be born from water and ghost,

he will not be able to enter into the Kingdom of God” (John: 3: 5). The seen Christian Church has been founded at Pentecost when the *Holy Ghost*, like fire tongues, descended upon Virgin Mary, upon the apostles and upon the ones who were with them (Acts: 2: 1; 1: 13-14).

The *Holy Ghost* communicates the divine energies into the Church. He is the power of the mysteries and He consecrated the churchly ministrants (Acts: 20: 28), as “stewards of the Mysteries of God” (I Corinthians: 4: 1). The *Holy Ghost* gives life to the evangelical institution which Christ founded (Acts: 2: 42); He keeps the Church towards being “one, saint, congregational and apostolic”; He shares the charismas (I Corinthians: 12: 1-11), the future gifts and promises. The seal of the *Holy Ghost* is the earnest of the inheritance and of the future glory (Ephesians: 1: 13-14).

d) The *Holy Ghost* is the “*Ghost of the Truth*”, namely He gives to the Church the gift of guarding the truth, leads the church and guards it against any mistake (John: 14: 26). The *Holy Ghost* Who knows the depth of God (I Corinthians: 2: 10) inspired the prophets from before Christ and the authors of the books of the Old and of the New Testaments: “One is the *Holy Ghost*, the sanctifier and the deifier of everybody and everything, the One Who spoke in the Law and in Prophets, in the Old testament and in the New Testament” (Saint Cyril of Jerusalem, *The Catechesis*, XXVII, 5 – translation by D. Fecioru -, p. 472). The Fathers see the role of the *Ghost* especially in understanding and applying the

Gospel of Christ, since Pentecost to His second coming. Patriarch Photius says that the *Ghost* is the One Who completes what Jesus Christ unveiled: “You unveiled the truth in part, and the Comforter leads us to every truth” (*About the Guidance of the Ghost*, G.P., 102, 305-308). In general, the interpretation of the Tradition as a “completion” of the Scripture comes from the teaching that the *Holy Ghost* unveils new meanings, profound ones, of the Gospel of Christ, transmitted through the apostolic Didache.

e) John the Evangelist who speaks in detail about the nature and the work of the *Holy Ghost* (chapter 16), highlights especially His role of “Paraclete”, of comforter and defender. The *Ghost* is the One Who extols the Son, so the One Who gives to the oikonomia of the Son its eschatological dimension. Since the Pentecost, the community of the Christian is dependent on the *Holy Ghost*, Who ties it on the eschatological age. Through the *Holy Ghost* the people of God lives both in the plan of the history and in the one of the eschatology. Through the invocation of the *Holy Ghost* the body of Christ is in the mystery of the historical continuity and discontinuity, laying His life under the judgment of the *Holy Ghost*.

“*The Holy Ghost is not absent in any creature and especially in the ones that have been found worthy of rationality. He sustains everyone in existence, for God and the Ghost of God are, through the power of the Providence, in every one. And He moves the natural rationality from each one, and through this He brings to the knowledge of the*

wrongly committed deeds, against the order of the nature, the one able to feel, namely the one who has the will willing towards receiving the right thought of the nature. For it happens to find among barbarians and nomads many who live a life of good deeds and reject the savage laws which mastered once in them. Thus one can generally say that the Holy Ghost is in everybody.

But in a special way and with other meaning He was in everybody who lived under the law. In them He sustained the law and announced the future mysteries, awakening in them the conscience of the transgression of the commandments, and the science about the future consummation into Christ. That's why we also find many of those ones, who, leaving the old and closed into shadows ministration, they joyfully moved themselves towards the new and mysterious one.

But besides the modes mentioned above He is in another way in all of them who have inherited through faith the truly godlike and deifying name of Christ. In these ones He is not only like the One Who sustains them and Who moves, through Providence, their natural rationality, and then like the One Who unveils to them the transgression of the Commandments and the keeping of these ones and announces to them that future consummation into Christ, but also like the One Who builds into them that according to the grace adoption, gifted through faith. But like wisdom-giver, He is only in those ones who have cleaned their soul and their body through habituation in exactly

fulfilling the commandments. Into these ones He dwells like into His ones, through the simple and immaterial knowledge which he imparts to them, imprinting in their mind the most-clear and unspoken meanings, which elevate them to deification" (Saint Maximos the Confessor, *Answers towards Thalassius*, 15, in *The Romanian Philokalia*, volume 3, p. 48-49.

Bibliography: Saint Basil, *About the Holy Ghost* (French translation published in the collection "Sources Chrétiennes"); Mark the Ascetic, *About Baptism*, in *The Romanian Philokalia*, volume I, p. 297-298; Gregory Palamas, *About the Godlike Impartation*, 1-21, in *The Romanian Philokalia*, volume 7, p. 374-400; Ștefan Alexe, *The Conception of the Blessed Augustine about Sin and Grace*, in "Theological Studies", VIII (1956), no. 5-6, p. 330-348; Ioan Ică, *Erroneous Conceptions on the Report between Nature and Grace*, in "Theological Studies", XII (1960), no. 4, p. 526-551; Athanasie Jeftic, *Introduction à la théologie du Saint Esprit chez les Pères Cappadociens*, in *MEPREO*, 83-84 (1973), p. 145-162; Priest Professor PhD Academician Dumitru Stăniloae, *Le Saint Esprit dans la théologie et la vie de l'Eglise Orthodoxe*, in "Contacts", XXVI, 87 (1974), p. 227-256; Kei Yamamura, *The Development of the Doctrine of the Holy Spirit in Patristic Philosophy: Saint Basil and Saint Gregory of Nyssa*, in *SVTQ* 18, 1 (1974), p. 3-21; A. de Halleux, *Orthodoxie et Catholicisme: du personnalisme en pneumatology*, in "Revue

Théologique de Louvain”, 6, 1 (1975), p. 3-30; Martien Parmentier, *St. Gregory of Nyssa's Doctrine of the Holy Spirit*, in “Ekklesiastikos Pharos” (EPh), 58 (1976), p. 41-100; C. Tsirpanlis, *Pneumatology in the Eastern Church*, in EPh, 61 (1979), no. 1-4, p. 201-209; André de Halleux, *La Procession de l'Esprit-Saint dans le Symbole de Constantinople*, in “Revue Théologique de Louvain”, 10 (1979), 1, p. 5-39; Priest Professor PhD Academician Dumitru Stăniloae, *Saint Ghost in Revelation and in Church*, in “The Orthodoxy”, XXVI (1974), no. 2, p. 216-249; Ioan Rămureanu, *The Ecumenical Synod from Constantinople (381). The Teaching about the Holy Ghost and about the Church; the Constantinopolitan Symbol*, in “Theological Studies”, Xxi (1969), no. 5-6.

HOLY GHOST, THE: “The One Who together with the Father is adored and glorified”.

The Ecumenical Synod II, Constantinople 381, conceived as Synod of the bishops from Orient, is convoked by Emperor Theodosius I (378-395), who was governing since 380 the Oriental part of the Roman Empire, following to Gratian. Bishop of Rome was Pope Damasus (366-384). The purpose of the synod is to pronounce itself in connection to the affirmation of the Pneumatomachi (“enemies of the Ghost”), formulated by Macedon from Constantinople, that the Ghost is a “creature”. The synod referred itself also to the different Aryanisms.

First of all is to be remarked the participation to the synod of a

pleiad of great theologians and churchly personalities of the Church of that time: Miletus of Antioch, Gregory of Constantinople, Nektarius of Constantinople, Timothy of Alexandria, Cyril of Jerusalem, Gelasius of Palestine's Caesarea, Gregory of Nyssa, Peter of Savasta, Amphilochius of Iconium, Diodorus of Tarsus. At the presidency of the synod were successively: Miletus of Antioch, Gregory and Nektarius of Constantinople. Secondly, the participants to the synod are conscious about the capital role of the Trinitarian terminology, not only for expressing the Orthodox doctrine in total fidelity to the “dogma from Nicaea”, but also in order to preserve the ecumenical unity between the different interpretations which were dividing the Church at that time for the pastoral practice and the “oikonomical” tactics of the Orthodox. Just due to this cause, the term *homoousios*, and appropriate term for defining the consubstantiality of the embodied Son with the Father, could not be imposed. Saint Basil, of whose Trinitarian theology influenced the synod in an absolute manner, though he died two year ago, in 379, did not ask to be applied in the Creed to the Holy Ghost. Preferring terms and names that can be find in the Holy Scripture and in the liturgical al practice, and which can obtain everybody's consensus, Saint Basil uses preponderantly the term *homotimos*, in the sense that to the Ghost is due a adoration and a honor identical with the ones of the Father and of the Son.

A synod held in Antioch in 363 condemned again the Arianism but also the opinion that the Holy Ghost is a creature, separated from the Son according to the being. The synod accepts *homoousios*, born from the "ousia" of the Father. *Ousia* is used to deny the idea of Arianism that the Son was created from what did not exist, out of nothing. Others accept the consubstantiality of the embodied Son, with the Father, but not also of the Ghost. The synod of Alexandria showed that there persists a confusion referring to the relations between the divine Persons, and that the terminology used until the moment of the synod must be clarified. For instance, the term *hypostasis* is ambiguous, being used with different meanings in two affirmations: God has a hypostasis, namely a being – ousia; God has three hypostases, namely Persons. The synod, starting from the principle that the verbal differences are not important while the meaning is the same, finds that the two affirmations from above are acceptable if the second one (three hypostases) does not mean three-theism, and the first one (a hypostasis) does not lead to Modalism (the doctrine of Sabellius).

Preoccupied to avoid the abstract and unknown terms, the ecumenical Synod from 381 makes use of biblical names and expressions, accepted in the liturgical language. "I believe also in the Holy Ghost, the life-Giver, Who proceeds from the Father, Who together with the Father and with the Son is adored and glorified, Who spoke through the

prophets". All the terms are biblical: II Corinthians: 3: 17-18; John: 6: 63; Romans: 8: 2; II Corinthians: 3: 6; John: 15: 26; I Corinthians: 2: 12; II Peter: 1: 21. The synod changed *para* – from (John: 15: 26) with *ek* – from (I Corinthians: 2: 12) (*qui a Padre procedit – qui ex Deo est*). The expression "proceeds from the Father" recognizes the monarchy of the Father, but also the Person as individual entity of existence of God. The expression: "the One Who with the Father and with the Son is together worshipped and glorified", is used as equivalent to *homoousios*, for expressing the consubstantiality and the co-eternity of God as trinity of Persons. It is taken directly from the vocabulary of Saint Basil the Great, who, in his work *About the Holy Ghost*, examines the biblical and liturgical doxologies with a Trinitarian character, for instance: "Glory to the Father and to the Son together with the Ghost", or "through the Son into the Holy Ghost". In their defence, Saint Basil founds himself on biblical texts, especially Matthew: 28: 19, but also on the *kerigmatik* tradition, because the text became a sacramental invocation, a formula of the Baptism. That's why he could say that the Orthodox faith is conform with the Baptism: "We believe as we are baptized and we raise doxology as we believe", establishing thus the principle *lex orandi, lex credenda* (see *About the Holy Ghost*, chapter 27 and 29).

The synod from 381 (canon 1) condemns in general the semi-Arians (or Macedonians – from Macedon), called Pneumatomachi.

“When we think at the Father, then we conceive Him in Himself, comprising in the same time also the Son through reflection, and when we conceive this One, then we do not separate ourselves either from the Holy Ghost, but in a logical way and in the same time, according to the being, you represent the Holy Trinity in Himself, conceived in such manner that to be only one the faith in the three Persons. If you really understand the Son, you will see Him from both sides; He will bring, on one hand, the Father, and from the other hand, His own Ghost. Truly, the one Who is always in the Father, that One cannot be broken away from the Father, and he will never be separated from His Ghost, Who work everything in everybody. In the same way, if you receive the Father, through His power you receive also the Son and the Ghost, because is impossible in any way to imagine an interruption or a division so that the Son to be cogitated without the Father or that the Ghost to be separated from the Son, but you conceive in the same time in Them a community and an unspoken difference and somehow not-understood, without being the difference of the hypostases breaking the continuity of the being, without that this continuity of substance to eliminate the particularity of the distinctive signs”. (Basil the Great, Epistle 38, IV, Romanian translation, p. 181).

HOLY SCRIPTURES: in His preaching, Jesus often refers Himself to the Holy Scriptures, to Moses, to prophets, to Psalms and to the Law of Moses (Luke: 24: 44). Moses, like all the prophets, he

foreseen the coming of a Messiah and the realization of a New Covenant (Hebrews: 11: 13), and that's why Jesus takes as departure point the message of Moses: “For he wrote about Me” (John: 5: 46).

The Christian Bible has two parts: The Old Testament and the New Testament. The Old Testament comprises the alliance which God made it with the people of Israel through Moses, a history which covers almost 19 centuries before Christ. During almost 1000 years, the history of people Israel was transmitted orally from generation to generation. The people preserved with fidelity the memory of the events. The Old Testament is composed by 39 books written in Hebrew, collected in the period of the year 950 to 100 B.C.

The other part of the Christian Bible speaks about the Covenant realized by Jesus Christ. Jesus didn't dictated His message, neither He asked to His disciples to write books about Him. At the beginning, His Teaching circulated as oral tradition, which was then fixed in the New Testament in writing. The main part of the New Testament is formed by the Gospels, four in number: according to Matthew (called Levi), a Hebrew become Christian and apostle, a good knower of the Old Testament, who writes for the Jews become Christians from Palestine and Syria; according to Mark, a accompanying of Paul and Peter, from whom he heard the history of Jesus, he writes the first Gospel, at 30 years from the ascent of Jesus, for the converts who lived outside Palestine; according to Luke, a physician, a Hellenes become

Christian, who accompanies Paul in his trips. Luke didn't know Jesus, and that's why he writes according to his own researches from the converts from outside Palestine who speak Greek; Luke wrote also the Acts of the Apostles; according to John, "the other disciple loved by Jesus", writes for the ones who were searching for the Light, the Truth and the Life from Asia Minor. The New Testament comprises 27 books written in Greek language.

The *Holy Scripture* was written specially to give "the wisdom which drives us to salvation through the faith in Jesus Christ" (II Timothy: 3: 15). He is the center of the Scripture. Origen compares the Scripture "to a complete body of the Word", the clothes of the Word being the words of the *Scripture* (The Romanian Philokalia: X: 1; XV: 19). The authors write under the inspiration of the Holy Ghost (II Timothy: 3: 16; II Peter: 1: 19-20), and that's why the Bible has the power and the authority of the word of God. Through the Bible, God speaks to a community which is willing to listen to and to believe His word.

HOLY WATER (THE GREAT) or the *great sanctification of the water* it is the service done in the day of the Epiphany (6th of January) in the remembrance of the Baptism of Jesus in Jordan and of the unveiling (epiphany) of the Holy Trinity, when is chanted the troparion of the celebration: «In Jordan being You baptized, Lord, the worshipping of the Trinity was shown; because the voice of the Parent gave witness about You,

beloved Son calling You; and the Ghost in appearance of dove testified this unshaken word».

Both in the Old and in the New Testament, the water is an element of regeneration of the creation (to be seen the biblical texts read at the religious service: Isaiah: 35: 1-10; 55: 1-13; 12: 3-6; I Corinthians: 10: 1-4; Mark: 1: 9-11). Through His Baptism, Jesus sanctified the nature of the waters. The sanctification of the Holy Water is made by invoking the power of the Holy Ghost, Who, at the beginning of the creation, «moved upon de face of the waters» (KJB: Genesis: 1: 2) and Who was present at the Baptism in the waters of Jordan, in appearance of dove. Through this blessing, the water is sanctified, but it doesn't become of it isn't transformed in the Holy Ghost.

The power of the *Holy Water* is very great for the ones who believe: it is taken towards the health of the body and of the soul, towards healing of all the illness and helplessness; it is used to sanctification of the dwelling place of the cult, of the churchly vessels and of the liturgical vestments, of the dwelling houses, of the water springs and of the fruitful gardens.

The *small water* or the *consecration*, which has the same ritual, it is done in any occasion of the Christian's life, either at their houses, or in other places.

Bibliography: Euchologion, fourth edition, EIB, Bucharest, 1981, p. 611-624; Ene Braniște, *The Special Liturgic*, EIB, Bucharest, 1980, p. 452-465.

HYPOSTATICAL-UNION

[Greek: enosis, Latin: unio = union]: the way in which the two natures, namely the godlike one and the human one, are united, as a consequence of the Embodiment, in a sole hypostasis, the one of the Word. The *Union* of the *hypostatical Union* isn't a simple connection or association, but they are instead a synthesis and a subsistence in hypostasis. The expression is adopted by the Ecumenical Synod V (Constantinople, 553), which by resuming the Christological dogma from Chalcedon (see CHRISTOLOGY and CHALCEDON) brought a series of clarifications in the Christological vocabulary in what concerns using the notions of hypostasis and *union*. The Synod from Chalcedon didn't put an end to the Christological heresies, which speak about a *union* through confounding, namely through the disappearance of the distinct character of the natures, either through relation, which supposes the separation of the natures, or through *union* through similitude of the names, function, end equality in honor and authority. Facing these ones, the Synod from 553 confesses that the Logos, the Word of God, united Himself with the man "according to the hypostasis", in an "hypostatical way"; that's why there exists only one hypostasis, of person, the one of Jesus Christ, into Whose subject the two natures are preserved without confusion and without separation. Through the *hypostatical union*, the human nature doesn't have a personal subsistence in itself, but it is enhypostatized, namely established in the own Person of the Son. Also,

the human will doesn't have a movement in itself and towards itself, but into God and towards Him. Through the *hypostatical union*, the human nature obtained a new condition and order in Christ.

"That's why they didn't call Him deified man, but humanized God: for being by nature consummated God, he made Himself the Same consummated man, not by changing Himself according to the nature, neither showing an imaginary oikonomia, but by uniting Himself according to the hypostasis with the animated, rational and understanding body, which He took from the Holy Virgin and which received its existence in Him in an unmixed and unchanged and undivided way, not changing the nature of His godhead in the being of the body, neither the being of His body in the nature of the godhead, nor making from His godlike nature and from the human nature which He took a composed nature. For the nature were united between themselves without being changed and without becoming others; neither the godlike nature came out from the its own simplicity, nor the human one was changed in the nature of the godhead, or didn't reach at non-existence, nor in the two ones was made a unique composed nature" (Saint John Damascene, *The Orthodox Faith*, III, II, cited translation, p. 100-101).

Bibliography: P. N. Trembelas, *The Dogmatics of the Orthodox Church*, volume 2, chapters 6-7, cited translation, p. 92-159; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume 2, p.

56-107; N. Chițescu, *The Formula "A Sole Embodied Nature of the Godlike Logos"*, In "The Orthodoxy", XVII (1965), no. 1, p. 295-307; Coman R. Stan, *The Consequences of the Hypostatical Union in the Hymnography fo the Orthodox Church*, in "The Orthodoxy", X (1958), no. 1, p. 82-102.

I

I BELIEVE (may be within the missing texts) (E. l. t.`s n.)

ICON [Greek: eikon, Latin: imago = image, representation]: sacred image, in two dimensions, which represents Jesus Christ, the Mother of the Lord, or a saint, these ones being possible to be painted due to their body which they had, to Whom is brought worshipping and honor, according to the principle: the honor given to the *icon* passes to the one painted in that *icon*. As pictorial representation, the *icon* can have its historical aspect, esthetical and archeological, but it does not belong to the sacred art, but to the cult of the Church, together with the Holy Scripture and with the Holy Mysteries. The *icon* is not an ornament, a picture or a figurative representation, but the visual communication of the divine invisible reality, manifested in time and space. That's why, the visual contemplation, as also the oral confession or the written message, has the same value for receiving the mystery of God revealed in the history of the salvation. To the Orthodox theology, the basis of the *icon* or of the symbolic representation is the reality of the embodiment of the Son of God: "And the Word made Himself body" (John: 1: 14). The *icon* is a

consequence of the Embodiment, for Christ is the "image of the unseen God" (Colossians: 1: 15).

The attitude of the Church regarding the cult of the *icons* has become clear in time. Origen and Tertullian are not in favor of the *icons*, as also Eusebius of Caesarea (263-339), who though recognizes that he saw *icons* representing Christ and the apostles. The tradition that there existed an authentic image of the portrait of Christ is very popular during this period. Saint Basil compares the function of communication of the *icon* with the one of the word: what the word is to hearing, the same role the *icon* has for the sight. Saint John Chrysostom says that the *icon* is a real guarantee of the real and visible embodiment of God. The one who has established the theology of the *icon* in its classical form was Saint John Damascene (ca. 730-760). To him, the *icon* stays in the fact of assuming the human nature in the Person of the Word. Finally, against the *iconoclasm*, the VII Ecumenical Synod (Nicaea, Bithynia, 787), with the contribution of the Patriarch Tarasius (784-806), establishes the Orthodox teaching about the *iconographical* representation of Christ, of the Mother of the Lord, and of the angels and of the saints. A series of canons refers to the cult of the *icons*, and they can be summarized like thus:

a) The *icons* are not venerated on material reasons, for their material substance (the *icons* are not adored idolatrously, as "gods", as the *iconomachy* believed), but on the basis of the likeness of the represented image with the person of whose name must be indicated

on the *icon*. Through the indication itself of the name of Jesus Christ or of the saint, the *icon* is sanctified. If the contour or the name of the sacred person is erased, the *icon* loses its symbolic and “analogical” value and that’s why it is burnt. Likewise the cross, which receives holiness through its shape itself: if this shape or its wood is degraded, the cross is also burnt. Thus, any honoring given to the *icons* is given in fact to the painted person (to the original image), and not to the matter of which is made.

b) The Orthodox Tradition makes a distinction between: *latria*, the due adoration of Christ Himself as All-sustaining God (and of the bread and of the wine transformed in the Body and the Blood of the Lord, according to the local Synod from 1084, under the Patriarch Nicholas and Alexis Comnenos); *hyperdulia* or *supra-veneration*, granted to the Mother of the Lord, and *veneration* or *honoring*, which is due to the saints, on the basis of their connection with Christ.

c) The nature of God – the Holy Trinity cannot be represented in painting, being invisible and shapeless. The Father is though represented like He appears in the visions of the prophets and in the theophanies from the Old Testament (in the form of a young man in the description of Abraham – Genesis: 18: 1-3). Likewise, also the Holy Ghost, Who comes in a form of a dove with the occasion of the epiphany of the Trinity at the Baptism of Jesus in the River Jordan (Matthew: 3: 16). The visions, the theophanies and the other events from the history of the

salvation, can also be painted and honored. The iconographer must fully respect the data of the Holy Scripture.

d) In the history of the Church, especially in the domains of: the mission, the catechesis and religious instruction, the *icons* had a decisive role. The *icon* has many functions, like would be: a didactical function, the iconography being reckoned as the catechesis of the instructed ones, as also of the non-instructed ones; a contemplative function, because it suggests and it attracts the spirit towards a transfigured world; a function of mediation, for it imparts the unseen power of the holiness of the painted person. In this sense, the *icons* must be embraced and kissed with the biggest piety. In the history of the Orthodoxy are known wonderworking *icons*, of which mystery remains shrouded. Either they were painted by saints, or for the powerful faith of the one who honors these *icons*, or for they have been chosen as instruments in the godlike oikonomia, these *icons* are the most valuable patrimony of the Orthodox awe. In the last decades a truly rediscovery of the *icon* has taken place in the non-Orthodox confessions and of the arts in general. The *icon* becomes thus a sign of meditation and of revelation, for: it confesses about (saint of about) the presence in time and Space of God, in the acts of the embodiment and resurrection of His Son; it communicates visually the unseen divine reality, which comes under the perception of the senses; it suggests the light of the future life,

the state of deification, or the point of meeting between the historical time and eternity; it recognizes the man's participation and of the human works to the transfiguration of the Creation.

In the third century the Byzantine Emperor Leon V, the Armenian (813-820), starts a persecution campaign against the cult of the Orthodox *icons*, under the influence of the Islamic religion, persecution known under the name of *iconoclasms* (destroyer of *icons*). The ones who opposed themselves to this campaign, a campaign which caused great damages to the Orthodox *iconography* were the monks. Despite to the fact that the Second Synod of Nicaea (787) considers the *iconoclasms* as a heresy, the persecution did not stop but much later. For commemorating the restoration of the *icons`* cult and the end of the *iconoclast* persecution, Empress Theodora instituted the day of 11th of March 842 as the Celebration of the Orthodoxy. Today this holiday is celebrated in the first Sunday from the Easter`s Fast, when is done the procession with *icons* and the remembrance of all of them who fought for the Orthodox faith: saints, patriarchs and bishops, pious, emperors, teachers, martyrs and confessors.

Lord All-Keeper, God of our parents, the One Who, willing to save Your people Israel, from the deceitfulness of worshipping the idols and to have this people unswervingly in Your knowledge and service, the One true God, with dreadfulness You stopped them to not make to themselves a image and likeness enemy to You, the true

God, to which they bow and service as to God; and You against commended that through Moses to be placed, in the Tent of Your First Law, likenesses and images, and You commanded that the ark of the covenant into which there were the stone tablets, the goblet of gold and the staff of Aaron, which were showing Your dwelling there with the people and the remembrance of Your glorious wonders and benefactions, to be honored with fear, with tremble and with worshipping due to God and to be made incense burnings and prayers before them; and that honoring You received it with mercy like it would have been brought to Yourself; and to the fulfilling of the time You sent the One Begotten Your Son, the One born from woman, from the always virgin Mary; Who, taking a countenance of servant and making Himself alike to the people, painted that icon not made by hand of His most clear image, putting the veil on His holy face and sent it to Avgar, the lord of Edessa and through it he healed him of his helplessness, and to everybody who came close to it with faith and worshipped it, it gave them, through wonders, countless healings and many benefactions.

And us also, good Master, You All-Keeper, this icon of Your Most Beloved Son, in the remembrance of the embodiment, of all the glorified wonders and of the benefactions shown to the human kind through His coming like man on earth, we have put it with honor before Your glory, not deifying it, but knowing that the honor of the icon ascends to the One painted on it" (The Prayer for Sanctifying the Icons, Euchologion, Edition from 1971, p. 471-473).

Bibliography: St. Jean

Damascène, *Défense des icons*, translation by E. Ponsoye, Editions Cahiers Saint-Irénée, Paris, 1966; C. D. Kalokyris, *The Essence of Orthodox Iconography*, Holy Cross School, Brookline, Mass., 1971; Leonid Ouspensky and Vladimir Lossky, *Der Sinn der Ikonen*, Bern, 1952; Hainz Paul Gerhard, *The World of Icons*, translation from German language, New York, 1971; E. N. Trubetskoi, *Icons: Theology in Color*, translation by G. Vakar, St. Vladimir's Seminary Press, 1973; Leonid Ouspensky, *The Theology of the Icon in the Orthodox church*, in "One Church" (Jordanville), 28, 3 (1974), p. 134-144; Christoph von Schönborn, *L'icône du Christ. Fondements théologiques élaborés entre le I-er et le II-ème Concile de Nicée (325-787)*, Fribourg, Editions Universitaires, 1976; Dionysus of Fournas, *The Hermeneutics of the Byzantine Icon*, Edited by C. Săndulescu-Verna, the Publishing House of the Metropolitan of Banat, Timisoara, 1979; Hans von Kampenhausen, *The Theological Problem of Images in the Early Church*, in the volume "Tradition and Life in the Church: Essays and Lectures in Church History", Philadelphia, 1968, p. 171-200; S. Gero, *Notes on Byzantine Iconoclasm in the Eight Century*, in "Byzantion", 44 (1974), p. 23-42; D. Belu, *The Iconography as Homiletic Source*, in "The Metropolitan of Ardeal", III (1958), no. 11-12, p. 878-886; Ene Braniște, *The Theology of the Icons*, in "Theological Studies", IV (1952), no. 3-4, p. 175-201; Nicolae Stănescu, *The Orthodox Sense of*

the Icon, in "The Orthodoxy", VII (1956), no. 2, p. 245-261.

ICONOGRAPHY.

The *iconography* of the place of the cult expresses this truth: the creation and the humanity once placed in the godlike light (Psalm: 4: 6), the indestructible light which the darkness cannot cover (John: 1: 5), these ones become transparent. That's why there is no shadow on icon. The icons of the saints, which surround the nave, they express the eschatological form of the resurrected humanity. The stylization wants to show that the saints have a new morphological configuration, a transfigured nature, that they have become even from here part of the "new creation". Although they are symbolical portraits, the icons make possible the recognition of the person. The eyes express the capacity of the saints to contemplate the brightness of God, and the disk of light, a golden or a yellow one symbolizes the ascension of the person to the uncreated glory. In fact, the person dominates the entire surface of the icon. The image is brought in the front of the surface to express even better the desire to establish a direct and intimate relation with the one who watches. If there are two or three persons, the picture must express the communion of love that exists between them.

The icons are two-dimensional, according to the decision of the Seventh Ecumenical Synod. The icons were painted at the beginning on the walls of the church's nave, according to an *iconographical* scheme. Later on, the icons started

to be attached on the *iconostas*. The painted subjects are diverse: Jesus Christ, the Mother of the Lord, saints, angels, events from the New Testament, which are commemorated like holidays in calendar. The most important part of the *iconography* is constituted by the icons which form the "Dogmatic Cycle": Jesus Christ, as Teacher, at the entrance in the Church; the Pantocrator, namely Jesus Christ in full glory, dressed in white and golden, in the center of the cupola; the Mother of the Lord – Theotokos (Isaiah: 7: 14), who represents the fulness of the holiness and the image of the Church, in the altar's niche; the icon called *Deisis*, on the iconostas, which represents Jesus Christ placed in the center, having Virgin Mary on His right hand, the symbol of the New Testament, in a situation of mediation, and John the Baptist at His right hand, "the friend of the Bridegroom", the symbol of the Old Testament. Painted half-face, the both faces are directed towards Christ. In the altar, above the throne, there is painted Jesus Christ as Judge, surrounded by Apostles, sited on the thrones, who will judge the Church (Matthew: 19: 28). Also in the altar are painted the images of the Three Fathers of the Church, who composed liturgies.

The iconostas is a wall of icons which separates the nave from the altar, or the people from the ministrants, a symbol of a temporal separation. Before II century, the iconostas was a simple demarcation of the space reserved for the liturgical movement and procession. Until the XIV-XV centuries, the iconostas did not

impede the visual access to the altar of the ones from the nave. Its architecture has continuously been evolving from the XVI century. On the imperial doors are represented the Annunciation or the four evangelists, ensemble which reminds about the beginning of the mission of Christ and His teaching comprised dint the Gospel. Above the holy doors there is painted the Last Supper. On the iconostas, the icons are placed in several registers. In the first row, at the right hand of the imperial doors, the icon of Christ, with the right hand blessing and with the book of the Gospel opened, held in the left hand. Next to this icon, there is the icon of the saint or of the patron of the church. On the left hand the icon of the Mother of the Lord, which is the most known version is called *Deisis*. Next to it there is placed the icon of John the Baptist. Then follow in a vertical sense, the icons of the twelve great holidays, "imperial" one, and of the twelve Apostles. The Cross and the all-seeing eye of the Father end the superior part of the iconostas.

In the nave, at the basis of the dome, is painted the heavenly liturgy officiated by angels. The four evangelists are painted in the arches which sustain the cupola. On the vaults of the lateral apses are represented biblical scenes, firstly the Birth and the Resurrection of the Lord. Also, a gallery of saints and martyrs, not only from the calendar of the congregational Church, but also of the local Church: local saints, the saint of whose relics are in that church, the saint under whose care that church is.

Bibliography: Daniel Ciobotea, *The Orthodox Iconography – the Seen Memory of the Church*, in “The Orthodoxy”, XLI (1989), no. 3, p. 107-117.

IMAGE [Greek: *eikon*; Latin: *imago* = image, icon, face]: on the basis of the Biblical Revelation, the Church teaches that God created the man in His own “*image*” (*kat’eikona*) (Genesis: 1: 26). The man is the image into which is reflected the personal being, free and of communion, of God (II Corinthians: 3: 18). The Christian anthropology has a “theological” character, namely it depend on the conception about God. Of course, the *image* as ontological propriety that defined the man (see ANTHROPOLOGY) in his report with God and with the other creatures, though constitutive, it has a potential and dynamic character. Starting with Irenaeus of Lyon, the Fathers of the Church highlight the idea that the *image* is not a term which defines a limit of the humanity, a definitive state, for the human nature was destined to the *likeness* (see LIKENESS), as fruit of the liberty. The man was able to voluntarily gain the *likeness*, as voluntarily he lost the original form of his *image*.

The blessed Augustine, speaking about the “original state”, he affirms that in Paradise the man had an accomplished supernatural perfection, namely he possessed the wisdom and the knowledge accessible to the human. The western theology identifies in general the *image* with the totality of the virtues and of the supernatural characteristics from

the beginning. The Eastern theology sees the *image* in the “natural” fixation of the man in the communion of life of God; that’s why also the sin is understood as an ontological degradation, and not a simple ethical corruption.

How has been affected the *image* by the falling into the sin? The Eastern Fathers (Athanasius, Cyril and Gregory of Nyssa) sustain that the *image* has been disfigured, but not lost: “The *image* of Your glory I am, though I bear the wounds of the sin”. It is not about the disappearing of the *image*, about the disintegration of the human into nothingness, but about the exiting from the communion with God, about losing the ontological stability and of the sense of the existence. The falling (see FALLING) modifies the condition of the *image* from the beginning, introduces an existential disorder, and the man gets far from the original point of reference: the likeness with God. That’s why the restoration of the *image*, the organ through which God is accessible to the man, it is an absolutely necessary condition for the reconstitution of the road towards likeness. Despite all the opacity of the *image*, the old man can confess: “It has been signed upon us the light of Your face, Lord”¹⁷ (Psalms: 4: 6).

“Created “in the image of God”, the man ought to reach at the “likeness” with God. For realizing this ideal, the Word was sent into

¹⁷ In King James Bible the cited verse is like so: “There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us”. (E. l. t.’s n.)

the world, and He took our countenance, and also took upon Himself our sins, for us being able to put on again the godlike image. The likeness with God we realize it when, just like some clever painters, we imprint to our life the characteristics of the life of Christ, when we follow the way that He has shown to us. That's why, Christ – Being God – He has put on our body, for us to have, just as a picture exposed to the sighting, a divine model of life, that to try following it" (Methodius of Olympus, *The Banquet*, Romanian translation, Publishing House of the Biblical Institute, 1984, p. 51).

Bibliography: W. J. Burghardt, *The Image of God in Man according to Cyril of Alexandria*, Washington, Catholic University Press, 1957; Priest Professor PhD Academician Dumitru Stăniloae, *L'homme, image de Dieu dans le monde*, in "Contacts", 84 (1973), p. 287-309; Maximos Aghiorgoussis, *Image as Sign (Semeion) of God; Knowledge of God through the Image according to the Saint Basil the Great*, in "Greek Orthodox Theological Review", 21 (1976), no. 1, p. 19-54; Idem, *Application of the Theme "Eikon Theou" (Image of God) according to Saint Basil the Great*, in the cited review, no. 3, 1976, p. 63-86; N. Nissiotis, *The Importance of the Doctrine of the Trinity for the Church, Life and Theology*, "The Orthodox Ethos", edited by A. J. Phillipou, Oxford, 1964, p. 32-69; Ioan Turcu, *The Concept of "Image" and Its Soteriological Implications*, in "The Orthodoxy", XI (1973), no. 3, p. 414-430; Priest Professor PhD Academician Dumitru Stăniloae, *The Image of God and His Responsibility into the World*, in

"The Orthodoxy", XXV (1973), no. 3, p. 347-362; N. Balca, *The Teaching about the Image of God in the Contemporary Protestant Theology: the Confrontation between Karl Barth and Emil Brunner*, in "The Orthodoxy", XX (1968), no. 4, p. 522-535.

IMMACULATE CONCEPTION, the [Latin: immaculata conceptia]: the Tradition of the Western Church, starting with Augustine (354-430), excepts Mary from the universality of the sin (Psalm: 50: 5), due to the grace which was poured over Her, like one who was chosen to give birth to the sinless One. This tradition was formulated as dogma by Pope Pius IX at 8th of December 1854 (Bulla "Ineffabilis") and resumed by the Council of Vatican II (1964 – in the constitution "Lumen Gentium", 56-59), according to which, Virgin Mary is free of any stain or guilt of the ancestral sin, through Her "sinless conceiving" itself and Her bodily birth from Joachim and Anna. Being conceived without the man's seed, the Virgin is outside the corruption from her beginning of existence, appearing like a new creature, sinless, clothed in a unique holiness. To the Catholics, the theological motivation of this teaching is based on the initiative of God in the preparation of the salvation, being a sign of the man's preparation for salvation. In addition, it is about the unique relation which the Virgin has it with Jesus Christ, the Son of God. According to the Catholic Mariology, Virgin Mary must be as conform as possible with her Son. This "conformity" is deduced both from her guiltless *conceiving* and

also from her raising with the body to heavens. Although the Catholic theology quotes the Orthodox Tradition (John Damascene, Gherman of Constantinople, Andrew of Crete, Modest and Sophrony of Jerusalem), the Orthodox church hasn't "perceived" this doctrine because:

A) There is not a clear biblical basis for supporting this dogma:

b) The way of birth according to the body, as result of the will of two bodies, belongs to the human kind. Virgin Mary cannot be removed from this context, for only in this way she represents us and becomes our mother, the mother of the people, the second Eva. She received her body through birth from other bodies:

c) The Mother of the Lord is in the divine oikonomia not only a simple "instrument", but also a collaborator to the Embodiment of the Word;

d) The Mother of the Lord is outside the corruption, not through her bodily birth, but through the dwelling of the divine Word in her bosom (see MOTHER OF THE LORD);

e) The role of Mary in Embodiment: the Son took out of her the human nature. Mary did not give birth to the divinity.

"The Virgin, today gives birth to the One Who is above being, and the earth brings the cave to the unapproachable One. The angels and the shepherds sing glory to God, and the wise men travel after a star. Because behold for us has been born a young Child, God from before eternity" (*Kontakion* of Lord's Birth).

Bibliography:

Nicholas Bulgaris, *The Holy Catechism*, revised and edited by Andiades and Polytakes, Constantinople, 1861, p. 206-216; Priest Professor PhD Academician Dumitru Stăniloae, *The Mother of the Lord like Mediator*, in "The Orthodoxy", IV, no. 1/1952; N. Buzescu, *Teotokos and Christology*, in "The Orthodoxy", no. 1/1977, p. 85-111.

IMPARTATION

[Greek: koinonia = communion, Latin: communicare = to communicate]: one of the essential moments of the Orthodox Liturgy, Liturgy which is conducted in two stages, the one of the catechumens and the one of the believers, just having in view the criterion of the *impartation*. In the Orthodox tradition, there is Liturgy without anaphora (the consecration of the gifts), but there does not exist Liturgy without the *impartation* of the celebrants and of the believers. Without *impartation* the aspect of communion of the Eucharist would be eliminated. The *impartation* of the believers takes place after the one of the celebrants, at the invitation of the deacon: "With the fear of God, with faith and with love come you close".

In the first three centuries was being practiced the frequent *impartation* and even a daily one, according to the rule that there is no real participation to the Liturgy without communion. The one who abstained himself or refused to be *imparted* was menaced with excommunication, or he must justify this abstention. Tertullian says that "the hands of the Christians touch daily the body of

the Lord" (L. P. t. 1, col. 669). Other fathers and Churchly writers – Cyprian, Origen, Cyril of Alexandria, Cyril of Jerusalem, John Chrysostom (G. P. LXII, 2, 889) – bear witness about the mandatory and frequent *impartation* of the ones who take part to the Liturgy. Saint Basil the Great (Epistle 93, G. P. XXXII, 484) insists that the Christians to be *imparted* on Thursday, on Friday and on Sunday, and the ones who do not attend the Liturgy to be imparted at home. The apostolic rules no. 8 and 9 impose as being mandatory, the *impartation* of the priests and of the believers who attend the Liturgy and menace the ones who abstain themselves.

Since the IV century it is introduced the practice of the *impartation*, except the great Christian feasts (Epiphany and Easter), at an interval of at least three Sundays, under the punishment of the excommunication. Later on, in the XV-XVI centuries, the *impartation* becomes increasingly rare, being in the situation of being received only once a year, at Easter, being conditioned by the moral state of the believers, according to the conception that it would be given as a rewards for personal merits.

Today, some people ask for a new discussion about the questions: In what sense the mystery of the confession of the sins and the canon of repentance constitute a *sine qua non* condition for *impartation*? In what conditions the Mystery of the Eucharist is given only al "last *impartation*", like "viaticum", like victuals on the way of the eternal life?

"I believe God, and I confess that You are truly Christ, the Son of the living God, Who have come into the world to save the sinful ones, from which I am the first one. I also believe that this is Your Most Clean Body Itself and this is Your Precious Blood Itself. Therefore I am praying to You: have mercy on me and forgive my mistakes the willing ones and the unwilling ones, with the word or with the work, the ones into awareness and into ignorance. And make me worthy, without damnation, to be imparted with Your Most Clean Mysteries, towards the forgiveness of the sins and towards the eternal life. Amen.

To Your Last Supper, You Son of God, today receive me like partaker, for I will not say to the enemies Your Mystery, neither will I kiss You as Judah, but like confessing myself the thief, I am crying to You: Remember me, Lord, into Your kingdom.

Not towards judgment or towards damnation to be to be the impartation of Your Holy Mysteries, Lord, but towards the healing of the soul and of the body" (The Prayer of the Impartation, Liturgy Book, 1974 edition, p. 120).

Bibliography: Alexander Schmemmann, *Confession and Communion*, Documents of the Orthodox Church in America, February, 1972.

INDELIBLE, character [Greek: haraktir; Latin: character] indelebilis = mark, arm prints which cannot be deleted]: scholastic expression about the permanent, ineffaceable character, which some Mysteries imprint it to their receiver. This conception

imposed itself during the centuries XII-XIII and it was formulated by the council of Florence (1439), on the basis of the Thomas's d'Aquino theology. It was applied in Catholicism, especially to the Mystery of the ordination. Through the consecration of a person in a priestly ministration, that person enters in possession of a special grace, which has a permanent and absolute validity, according to the text: "You are priest forever according to the order of Melchisedec" (Hebrews: 7: 21). One can say the same thing about Baptism and Anointment, Mysteries which imprint a "seal" which cannot be ever lost. That's why, these three Mysteries can be received by the same person only once.

Truly, Cyril of Alexandria sees the greatness of the Baptism in that that this Mystery offers the "holy indissoluble seal" (*Pro-catechesis*, 16, cited translation, p. 50), and Nicholas Cabasila considers that "the seal of the gift of the Holy Ghost", the formula of the anointment, it is a guaranty that the three barriers – the man's nature, the sin and the death, which separated man from God – have been removed for ever (*The Life into Christ*, III, 3-4, cited translation, p. 105-106).

The opinions about the *indelible* character of these Mysteries are much more nuanced. For instance, though the call from God is definitive, "because the One Who promised remains faithful" (Hebrews: 10: 23), the power of the priesthood confirmed in the act of the ordination it is not something

impersonal, independent from the inclusion of the ordained one in the life of a community. The priesthood is rather a ministration given to a person, chosen by God, but which is recognized only through the calling and through the acceptance of the Church. If this acceptance is withdrawn, because of lack of faith or because of lack of aptitudes, the ministrant loses the authority to serve. Other point of view is that one that God is not tied by sacraments, but by His promises (Hebrews: 10: 23). The *indelible* character would be a gift, a promise which confirms the fidelity of God in His acts of calling and choosing: "For the gifts and the calling from God cannot be taken back" (Romans: 11: 29).

The Mysteries, through the fact that ensure the configuration with Christ, they have an *indelible* character. The grace takes dominion over the soul so that nobody can anymore to separate the soul from God: "Who will separate us from the love of Christ?" (Romans: 8: 35). The Christians are not marked on the outside, into the body, with the "circumcision", but they bear into their heart the imperishable "stigmata" of Christ (Romans: 2: 28-29), and that's why "neither the height, nor the deep or no any other creature will be able to separate us from the love of God, the one into Christ Jesus, our Lord" (Romans: 8: 39).

INFALLIBILITY [Latin: in + fallo – fallere = to not mistake, to remain faithful]: the promise done to the Church to be "the pillar and the foundation" of the truth (I

Timothy: 3: 15) namely to be defended against mistake through the assistance of the Holy Ghost, when it teaches the true faith. The *infallibility* has its source in this double fidelity: of Christ towards His Body – the Church, and of the Church towards its Head – Christ, so that the gates of hell will not defeat it. It is an attribute of the Church in its totality, in its quality of “holy nation and imperial priesthood” (I Peter: 2: 9). The *infallibility* has two essential elements: a) the state of sainthood or the spiritual capacity of the Church, as temple of the Holy Ghost, to discern the truth. In fact, this is the own work of the faith: to discern the good from the bad, the truth from the lie; and that’s why the *infallibility* supposes the exercising of the charisma of the faith; b) the correspondence between the apostolic Didache and the permanently up to date Tradition of the Church, or “*memoria Christi*”. The faith of the Church must be coherent with what is unveiled in the Holy Scripture and in the apostolic Tradition. The Church does not create the dogmas, but distills for each époque and situation the doctrine given once for all.

In what regards the ministration of transmitting the teaching into the Church, this one belongs to the episcopate, either in a particular way, or in a conciliar way, which has the duty and the right to propose the faith. Although *sensus fidei* is a hope and a promise made to the people of God. In this sense, the *infallibility* of the episcopate or of the synod it is not “*per se*”, but “*ex*

consensus ecclesiae”. Without the acceptance or the unanimous receiving by the Church (*sensus fidelium*), through its noetic discernment as gift of the Holy Ghost, the definitions of the synods have not authority for the faith. This conception puts in value the capacity of each believer to discern the truth; that’s why the authority of teaching it has an ecclesiological character, a conciliar and charismatic one (see AUTHORITY). In this sense, the *infallibility* of the synods is “analogical”, namely according to their fidelity with the conscience of the Church.

The Catholicism speaks about the *infallibility of the bishop of Rome*, to whom it would have been promised a special assistance of the Holy Ghost, in his quality of successor of Apostle Peter (Matthew: 16: 18-19). The Council Vatican I (the session VI / 1870) affirms that the pope cannot err when he speaks “*ex cathedra*”, namely when fulfilling the function of shepherd and teacher of all Christians, in the virtue of his supreme apostolic authority, he proclaims in a definitive form a doctrine of faith or of morals, to be respected by the universal Church (the Constitution “*Pastor Aeternus*” and the Dogmatic Constitution “*Lumen Gentium*”, no. 25, of Vatican Council II).

The Orthodox Church does not accept this teaching, because this teaching doesn’t take account of: a) the collegiality of the bishops (or the conciliar authority) in exercising the teaching ministration and b) the scrutiny of the saints of the conscience of the

Church (sensus ecclesiae) in receiving the synodial decisions.

Bibliography: N. Afanassieff, *l'infailibilité de l'Eglise du point de vue d'un théologien orthodoxe*, in the volume of the collection "L'infailibilité de l'Eglise", Editions de Chevetogne, Chevetogne, 1963, p. 183-202; Ion Bria, *The Infallibility of the Church*, in "The Orthodoxy", XII (1960), no. 3, p. 494-504; Idem, *The Infallibility and the Papal Primacy in the Discussion of the Firth Vatican Synod*, in "The Orthodoxy", XIV (1962), no. 3, p. 454-459; Gustave Thils, *L'infailibilité de people chrétien "in credendo"* Desclée de Brouwer, Paris, 1963; Bishop Antonie Plămădeală, *Hans Künd and His Declaration "Mysterium Ecclesiae"*, in "The Orthodoxy", XXVI (1974), no. 1, p. 5-69.

INSPIRATION [Latin: in + spiro = instillation, communication from God; Greek: theopneustos]: the *Inspiration* of the writings of the Holy Scripture as a whole is a teaching unveiled in the apostolic tradition: "The whole Scripture is instilled by God and useful towards teaching, towards rebuking, towards correction, towards that getting wise into righteousness" (II Timothy: 3: 15; I Peter: 1: 24-25; I Corinthians: 2: 12-13).

The *inspiration* is the unmediated work of the Holy Ghost, through which the biblical writer becomes capable to receive, to correctly express and to write the teachings of faith and of morals which form the content of the godlike revelation, keeping him

away from mistakes. In this work participates the godlike factor, namely the Holy Ghost, Who discerns the content of the discovery and keeps the writer away from mistakes, and the human factor, the hagiographer, who communicate this content in human expressions and words. The Church, "the pillar and the foundation of the truth" (I Timothy: 3: 15) is that which has transmitted through Tradition the canon of the books of the Holy Scripture, the canon of the Septuagint for the Old Testament and the canon of the apostolic writings for the New Testament. If the *inspiration* of the canonic books is a teaching unveiled even in the Holy Scripture, the number of the canonic books is established by Church through Tradition. Cyril of Jerusalem says: "Learn from Church, with zeal, which are the books of the Old and of the New Testament" (*The Catechesis* IV, 33). Of course, the Holy Ghost is the One Who gives godlike authority to the content of the biblical books, but the Church is the one which has identified these books. In fact, the Church recognizes in the content of these books the word of God that was entrusted to it by apostles. The Church has chosen the biblical canon under the guidance of the Holy Ghost, and the New Testament bears witness about the capacity of the Church to remain faithful to this guidance (I Timothy: 3: 15) (see BIBLE).

Bibliography: Ioan Glăjar, *The Interconfessional Problem and the Biblical Inspiration*, in "The Orthodoxy", IX (1957), no. 2, p.

216-238; Dumitru Abrudan, *The Septuagint and the Problem of the Inspiration*, in "The Orthodoxy", XXVII (19754), no. 1, p. 198-201.

IRENÆUS (+ ca. 202): was born in Asia Minor (Smyrna), where he studied with Polycarp, Bishop of Smyrna. He comes to Lyon where he follows to the martyr Bishop Pothinus, martyred together with other Christians from Lyon (Lugdunum) and Vienna (Gallia) in 177. Two important writings have remained from him: *Against Heresies* (5 books) and *The Apostolic Sermon and Its Proves*, a popular book of catechesis. He occupied himself with the evangelization of Gallia and Germany, being reckoned as the founder of the Church from France.

Irenaeus exposed the Christian faith against the heresies of the Gnosticism, known in his region, thus: The world has been created by only one God; Jesus, the Son of God, died for the salvation of the world; there exists the resurrection of the body; the Scripture bears witness of a series of covenants of the same God, Who progressively unveiled Himself, on the measure that the people were capable to receive the revelation. In contrast with the Gnostics, who diminished the value and the substance of the faith, *Irenaeus* speaks about the "apostolic succession" in terms of faiths and doctrines publically transmitted by the Church from the beginning.

Irenaeus highlighted more doctrines: about the *rule-canon of the faith*, which is necessary for the interpretation of the Scripture; about the Eucharist which

contains a divine reality and an earthly one; about the place of Virgin Mary ("the New Eva") in theology. The Scripture stays at the basis of all doctrines and theological arguments.

Bibliography: Ioan G. Coman, *Patrology*, volume II, Publishing House of the Biblical Institute, Bucharest, 1985, p. 16-49; André Benoit, *Saint Irénée, Introduction à l'étude de sa théologie*, Paris, PUF, 1960.

J

JESUS CHRIST: a name established in the New Testament, included in the first Christian confession of faith (Philippians: 2: 5-11), for recognizing Jesus of Nazareth as Messiah, the Son of God, the Lord and the Savior: "And any tongue to confess towards the glory of God Father, that *Jesus Christ* is the Lord" (Philippians: 2: 11). The name *Christ* is associated to the name Kyrios – the Lord (Luke: 2: 11), namely for showing His unique divine-human authority "Lord is *Jesus Christ*" (Philippians: 2: 11).

Jesus, His own name (Matthew: 1: 21, 25; Luke: 1: 31) – which is the Greek form of Joshua (Luke: 2: 21) which it means in Hebrew "the Lord is the salvation" or "the Savior" (Isaiah: 61: 11) and in Greek: "the One Who heals" – it is given to Him at His presentation to the temple by His mother, Virgin Mary, according to a divine promise: "She will give birth to a child and you will call Him *Jesus*, for He will save His people from sins" (Matthew: 1: 21). To distinguish Him from others with the same name it is used a geographical indication: *Jesus* from Galilee's Nazareth (Matthew: 21: 11; Mark: 1: 9), *Jesus* of Nazareth (John: 1: 45; 18: 5, 7; Acts: 2: 22, 32, 36), or *Jesus* the Nazarene (Mark: 1: 24; 10: 47; Luke: 24: 19). Through "this *Jesus*", the Apostles pure and simple indicate the historical Person of the One Who was their teacher, in their quality of contemporaries, disciples and

authentic witnesses from the beginning (I John: 1: 1; Acts: 8: 35; 13: 23, 33; 19: 4). The "Christ", the equivalent of the Hebrew word Messiah, which it means "the Anointed of God", it is not an own name, but a title which refers to the divine origin and mission of *Jesus*, especially to His ministration like priest (*Christ* appears in the New Testament for 529 times from which, for 379 in the Pauline Epistles). In the Old Testament, the kings of Israel and the hierarchs were submitted to the ritual of the anointment with sanctified oil, when they received the respective positions, and that's why they were called the "anointed of God" (Zachariah: 4: 14). In a more general sense, the "Messiah-the Anointed" is the One to Whom God entrusted the mission to liberate the chosen people, and Whom the Jewish people waited to the end of the time (Saint Cyril of Jerusalem says that, in many regards, Joshua Nun was the type of *Jesus Christ* – (The Catechesis X, 11). In his confession from Caesarea, Simon Peter recognized Messiah-*Christ* from Nazareth: "You are *Christ*, the Son of the living God" (Matthew: 16: 16). *Jesus* identifies Himself with "the Anointed of the Lord"-Messiah, Whom the Ghost of the Lord anointed to preach the salvation (Luke: 4: 18; Acts: 4: 26-27), was sent by the synedrium to Pilate with the accusation that Himself pretends to be Messiah and was crucified as Messiah, "*Christ*, the king of Israel" (Mark: 15: 32).

The Christian community just from its first days of existence has attributed this name to *Jesus* from

Nazareth, and their confession constituted one of the conditions from receiving the Mystery of the Baptism and of the appurtenance to Church: "Repent yourselves and each of you to be baptized in the name of *Jesus Christ*, towards the forgiveness of your sins and you will receive the gift of the Holy Ghost" (Acts: 2: 38). To that community did not exist the separation between the historical *Jesus* the son of Mary, and *Christ*, the Son of God. Of course, that community was always trying to translate, for itself and for the ones from outside of it, the sense of *Christ*, of Messiah, and that's why a multitude of names were given to *Jesus Christ*, the most frequent and authentic interpretation is the one of "Lord" and "Savior". In fact, "*Jesus is the Lord – Kyrios*" constitutes the oldest Christian creed (Romans: 10: 98; I Corinthians: 12: 3; II Corinthians: 4: 4, 14; Colossians: 2: 6; I Peter: 1: 3; Luke: 23: 42).

The Person, the name and the acts of *Jesus Christ* are fundamental to the Christian Church, for in the center of the history of the salvation about which the Church bears witness, stays *Jesus Christ*, with His incontestable historicity and messianism. In this sense, the Christendom is not a non-historical religion, because the history of *Jesus Christ* stays at the basis of the Christian faith (Hebrews: 2: 9; 3: 1; 6: 20, 7: 22; 10: 19). The history of *Jesus Christ* presented in the New Testaments presents two major problems: the historicity of *Jesus* from Nazareth (Acts: 2; 22), of the man *Christ Jesus* (I Timothy: 2: 5) and His messianism, namely

the identity of *Jesus* from Nazareth and the Son of God.

The Creed says that "He descended from heavens and embodied Himself from the Holy Ghost and from Virgin Mary and He made Himself man, for us the people and for our salvation". Who is This One?

Around the years 27-30 of the Christian era, *Jesus*, the son of a carpenter from Nazareth, in Galilee province, wanders through the cities and on the lands of Palestine, attracting the multitudes of people through His new teaching, through His own example, through His wonders (healings of sick people and even resurrections from dead). This *Jesus* was born to Bethlehem (Micah: 5: 1), a village in South of Jerusalem - where also David was born - as son of Josef, the protector of Mary. Palestine - the country of the Philistines - situated at East of Mediterranean Sea, today in Israel and in the South of Lebanon, becomes Roman protectorate after Pompey conquers Jerusalem (63 B.C.). This protectorate had though the right to have a king, but this one was dependent to the Romans. In the year of the birth of *Jesus* (probably with 1-4 years B.C.) the king of all Jews was Herod the Great, original from Idumeea, who ruled during the years 37-4 B.C. At Rome governed emperor Octavian, to whom was granted the title of *Augustus* (worthy of divine respect), since the year 27 B.C. to the year 14 A.D.

Matthew the Evangelist mentions Jesse (the Father of David) in the genealogy of *Jesus* (Matthew: 1: 5-6). *Jesus* Himself says: "*I, Jesus, am the descendant*

of David's family" (Apocalypse: 22: 16). Like any Jew, *Jesus* is presented to the Temple and accepts the presence of the Roman colonists in Palestine, to whom He pays taxes. At the beginning of His public mission, *Jesus* was baptized by prophet John in Jordan River; John announced the imminent coming of *Jesus*: "I baptize you with water towards repentance, but the One Who comes after me is more powerful than me" (Matthew: 3: 11).

Surrounded by a group of apostles, *Jesus* teaches a new teaching about the Kingdom of God which He summarizes it in *The Sermon from Mountain* which starts with the *Blessings*. In the same time He works wonders, identifies Himself with the poor ones, defends the compromised women, heals sick men, severely criticizes the religious chiefs of the Jewish people, enters in the community of the sinful ones, trespasses some prescriptions of the Law (the Sabbath), and openly confronts the religious political parties. Many people believe that He is a prophet and even Messiah. *Jesus* doesn't want, at the beginning of His mission, to immediately unveil Who is Him, and that's why He asks to His disciples: "You see, nobody to know this" (Matthew: 9: 30).

Although, *Jesus* pretends that God is His Father, that he is the Son of God, that He has the Holy Ghost at His disposal, and that he is Lord upon the Law. These pretensions provoke the opposition of the religious authorities who accuse Him of blasphemy. The Pharisees are convinced that *Jesus* transgresses the Law by eating

together with the sinful ones. Due to this, *Jesus* is arrested, being betrayed by Judas His disciple, after the Last Supper with the Apostles, when He instituted the Mystery of the Eucharist.

Jesus is then judged before the religious courts from the Temple of Jerusalem. These ones determine Pontius Pilate, the imperial procurator in Judaea between the years 26 and 36 A.D., to sentence Him to death. *Jesus* is crucified by Romans on cross and dies while at the temple took place the lambs' sacrifice [in that year the Jewish Passover (Pesah) was celebrated in the Friday's evening towards Saturday]. He is entombed by friends and by His relatives. The arresting, the judgment, and the crucifixion of *Jesus* happen towards the year 30. Emperor at Rome was then Tiberius (14-37).

The Apostles leave Jerusalem and go back to their places in the North of the country, in Galilee. They come back immediately to Jerusalem for they heard from the women who were taking care of the tomb that *Jesus* rose in the morning of the first day of the week, that He is alive and He already shew Himself. Truly, the resurrected *Christ* talks face to face to the Apostles, whom He wants to convince of the reality of the resurrection (the case of Thomas). The resurrected *Jesus* sends the Apostles to preach the Gospel to the world's nations and to baptize them in the name of the Holy Trinity, towards the forgiveness of the sins, giving them for this the power of the Holy Ghost. At 40 days after resurrection, *Jesus* leaves the disciples and raises

Himself to heavens with the resurrected body (See GENEALOGY).

“Be blind, but, when somebody speaks to you something else except about Jesus, the One from the Nation of David, the One from Mary, the One Who was truly born and ate and drank, Who was truly persecuted in the time of Pontius Pilate, Who truly was crucified and resurrected Himself from dead in the sight of the heavenly ones and of the earthly ones and of the ones from beneath; Who truly resurrected from dead (...text missing...); according to the likeness, His Father will resurrect also us into Christ Jesus, us who believe in Him, without Whom we do not have the true life” (Saint Ignatius, the Epistle towards Tralians, IX, 1-2).

“Blessed are You, the One Who has blessed us into all the churchly blessing (Ephesians: 1: 3), into the Person of our Jesus Christ, into Whom You have lifted us and have placed us together with Him into the heavenly ones (Ephesians; 2: 6), above all the Principality, Mastery, Power and Dominion and above all the name that is named in this century, either in the future one (Ephesians: 2; 21), making us together-inheritors with Him and entirely inheritors of Him, Trinity of a single God, giving us in a wonderful manner everything to our mastery, the ones from heavens and the ones from earth; into Jesus Christ, through Whom we have bettered us, from the of-one-being Word, with His grace, we the earthmen. Oh, overwhelming and wonderful love! We make ourselves partakers to Your gift, God, in Trinity and Word of God.

Truly are You glorified, the One Who have made us partakers to the glory of Your nature above understanding. Truly unspoken You are, and borderless are the things that You are doing and in an overwhelming way and untold is Your love for us” (Kallistos the Patriarch, *Heads about Prayer*, 40, in *The Romanian Philokalia*, volume 8, p. 294).

Bibliography: Eusebius, *The Churchly History*, book I, 2, 1-27, 3, 1-20, cited translation, p. 5-13; Werner Foerster, *JESUS*, In Kittel Dictionary, cited edition, volume 3, p. 284-293; Walter Grundmann, *CHRISTOS – The Christ – Statements of the New Testament*, in Kittel Dictionary, cited edition, volume 9, p. 527-580; Claude Tremontant, *L'enseignement de Ieschoua de Nazareth*, Editions du seuil, Paris, 1970; Charles-Harold Dodd, *Le fondateur du Christianisme*, Editions du seuil, Paris, 1972; Louis Bouyer, *Le Fils éternel*, Editions du Cerf, Paris, 1974; Joachim Jérémias, *Jésus et les paiens*, Delachaux et Niestle, Neuchâtel-Paris; Robert Schroeder, *Le Messie de al Biblie*, Editeurs de la literature biblique, Braine-L'Alleud, Belgique, 1974; Un moine de l'Eglise d'Orient, *Presence du Christ*, Editions de Chevetogne, 1960; Veselin Kesich, *The Gospel Image of Christ*, St. Vladimir's Seminary Press, Crestwood, New York, 1972; Vasile Vasilachi, *Jesus Christ through the Ages*, Carlton Press, New York, 1975; Hans Urs von Balthasar, *Théologie de l'histoire*, Fayard, Paris, 1970; A. Hamman, *La venue du Fils dans l'histoire, première étape de la redemption*, in collection “Mysterius

Salutés”, volume 9, Editions du Cerf, Paris, 1973, p. 121-154; Ion Bria, *Jesus Christ, Consummated God and True Man*, in “The Orthodoxy”, XXV (1973), no. 2, p. 218-252; Idem, *The Destiny of the Orthodoxy*, Publishing House of the Biblical Institute, 1989, p. 194-226; V. Mihoc, *Jesus Christ like Hierarch, according to the Epistle towards Jews*, in “The Orthodoxy”, 2/1983, p. 176-200.

THE LIFE AND THE
MINISTRATION OF JESUS CHRIST
CHRONOLOGICAL
LANDMARKS
(Approximate dates)

Before Christ

- 63 Pompey conquers Jerusalem in Orient
- 47 Caesar crossed Palestine
- 37 Herod the Great becomes the king of Jews (of Judaea)
- 27 August, Roman emperor
- 20-19 The beginning of the building of the temple (John: 2: 20)
- 7 The census in Judaea (Luke: 2: 12)
- 4 The birth of Jesus in Bethlehem (Matthew: 1: 18-25; 2: 1; Luke: 2: 1-20).
- Jesus is born in the time of Herod the Great, who dies in the year 4, which determines that the date of the birth to be established before the year 1 of Christian era, as Dionysus the Exiguus determined it in the sixth century.
- 4 The death of Herod

Anno Domini

- 1 The beginning of the Christian era established by

Dionysus the Little in the year 753 from the foundation of Rome

6 Judaea is governed by a procurator

10 The birth of Saul from Tarsus in Cilicia, from Hebrew parents (Philippians: 3: 5)

14 (767) The death of Augustus. Tiberius emperor (14-37) – (Luke: 3: 1).

26 Pilate the procurator of Judaea (Matthew: 27: 2; Mark: 15: 1; Luke: 23: 1; John: 18: 28-29)

26 Caiaphas hierarch (Matthew: 26: 3: 57, 65; John: 18: 24; Acts: 4: 6)

26/29 John the Baptist preaches and baptizes in Jordan. Luke: 3: 1-3:

“1 NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

*3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;”*¹⁸

27 The Baptism of Jesus (Matthew: 3: 3-17; Mark: 1: 9-11; Luke: 3: 21-22; John: 1: 32-34)

28 John the Baptist in prison. Jesus begins preaching in Galilee. Leaves from Nazareth and settles Himself in Capernaum (Matthew: 4: 12-13)

29 The beheading of John the

¹⁸ The quotation is taken from King James Bible (E. l. t.'s n.)

Baptist from Herod's order (Matthew: 14: 3-12; Mark: 6: 17-29; Luke: 9: 9)

29 The multiplication of the breads at Lake Tiberias (Matthew: 14: 13-21; Mark: 6: 31-44; Luke: 9: 10-17)

The travel in Syria (Matthew: 15: 21; Mark: 7: 24)

The travel to Decapolis, Bathsheba, Caesarea of Philippi, Transjordan (Mark: 7: 31; 8: 22; Matthew: 16: 13; 19: 1; Mark: 8: 27; 10: 1)

The Last Days of Jesus. The Death, the Resurrection and the Ascent

30 Jesus seeks refuge "beyond Jordan" (John: 10: 40-42; 11: 54)

Jesus visits Bethany where he resurrects Lazarus (John: 11: 1-44)

"Six days before Passover, Jesus came in Bethany, where was Lazarus, whom He resurrected" (John: 12: 1)

30 (March – April) the coming of Jesus to Jerusalem for the celebration of Passover. John the Evangelist records three comings to Jerusalem for the holyday of the Passover: in the year 27-28 (John: 2: 13), namely at an interval of 46 years after the construction of the Temple (John: 2: 20); in the year 29 (March – April) (John: 6: 11-15); and in the year 30

30 Saul at Jerusalem where he attends rabbinic studies with Gamaliel (Acts: 22: 3)

30 The entering in Jerusalem (Matthew: 21: 1-11; Mark: 11: 1, 11; Luke: 19: 28-38; John: 12: 12-13)

The Last Supper with the disciples (Matthew: 26: 20-29;

Mark: 14: 17-24; Luke: 22: 14-38; John: chapter 13-17) "In the night He was betrayed" (I Corinthians: 11: 23-26)

The arrest of Jesus (Matthew: 26: 47-56; Mark: 14: 43-52; Luke: 22: 47-53; John: 8: 2-11)

Jesus before the hierarch Anna and Caiaphas, during the night (John: 18: 12-14; 19: 22)

Jesus brought before the synedrium (Matthew: 26: 57-66; Mark: 14: 53-64; Luke: 22: 66-71; 23: 1).

Jesus before Pilate (Matthew: 27: 11-26; Mark: 15: 2-5; Luke: 23: 2-7; John: 18: 29-38)

Jesus at Herod (Luke: 23: 8-12)

The turning back to courtroom: the sentence to death (Matthew: 27: 26; Mark: 15: 6-15; Luke: 23: 13-25; John: 19: 1-16)

30 Jesus dies on the cross, comes 14th of Nissan, at three o'clock in the afternoon. The death of Jesus takes place in the year in which the Passover coincides with the Sabbath, namely in the Year 30 or 33 (Matthew: 27: 45-55; Mark: 15: 33-37; Luke: 23: 44-46; John: 19: 25-30)

Jesus is laid in the tomb, on Saturday 15th of Nissan, the feast of Azyne (Matthew: 27: 57-61; Mark: 15: 47-48; Luke: 23: 50-56; John: 19: 38-42)

The resurrection of Jesus, in the first day of the week. The discovery of the empty tomb. The apparitions after the Resurrection (Matthew: 28; Mark: 16; Luke: 24; John: 20 and 21)

The Ascent to heavens at 40 days after resurrection (Acts: 1: 1-11)

After Pentecost

30 The feast of the Pentecost.
The Descent of the Holy Ghost
over the Apostles (Acts: 2: 1-13)

The constituting of the first
Christian community (Acts: 2: 41-
47)

The choosing of the seven
Hellenic deacons (Acts: 6: 1-7)

34 Apostle Peter in Antioch

36 The departure of Pilate from
Judaea

36/37 The martyrdom of
Stephan the deacon. The
Christian community goes to
Jerusalem (Acts: 6: 8-15; 7: 1-60;
8: 1-16)

37 The death of Tiberius.
Caligula emperor (37-41)

38 The conversion of Saul nigh
to Damascus (Acts: 9: 1-19; 22: 5-
16; 26: 10-18; Galileans: 1: 12-17)

41 Claudius emperor (41-54)

43 "For the first time in
Antioch the disciples were called
Christians" (Acts: 11: 26)

43-44 Paul and Barnabas in
Antioch of Syria (Acts: 11: 25-26)

Peter in Samaria (Acts: 8: 9-25)

44 Peter in jail in Jerusalem
(Acts: 12: 1-19)

James leads the Christian
community from Jerusalem (Acts:
21: 18)

The death of James, the
brother of John

45/49 The first missionary trip
of Paul with Barnabas (Acts: 13:
4-14, 27)

49 The apostolic synod from
Jerusalem which decides the
conditions for admitting into
Church the converts of pagan
origin (Acts: 15: 1-35)

50 The Jews expelled from
Rome. The edict of Claudius

51-52 The second missionary
trip of Paul (Acts: 15: 40-48; 22).
Paul in Corinth

53-58 The third missionary
trip of Paul (Acts: 18: 23-21, 35)

54 Nero becomes emperor (54-
68)

58 The arrest of Paul at the
temple of Jerusalem, during the
celebration of the Pentecost (Acts:
21: 19-40; 22: 1-29)

60 the transfer of Paul at Rome
(Acts: 27; 28: 1-14)

61-63 Paul at Rome, under
military escort (Acts: 28: 15-31)

62 The stoning of James, "the
brother of the Lord"

62-63 The liberation of Paul
(Romans: 15: 24)

64 The setting in fire of Rome
and the persecution of the
Christians

67 The martyrdom of Peter and
Paul at Rome

68 the death of Nero

70 Easter; the Roman general
Titus conquers Jerusalem and
destroys the Temple

73 Masada, "the fortress", falls
in the hands of the Romans. The
end of the Judaic resistance.
Johanan Ben Zakkai withdraws to
Jabne (Jamnia) and reorganize the
Judaism around *Torah* – the Law,
which replaces the Temple from
Jerusalem

81-96 The persecution of the
Christians under Domitian

90 The heresy of Marcion and
the gnostic currents

95 Apostle John writes the
Apocalypse in Patmos

95 The *Letter* of Pope Clement
towards the Christians from
Corinth

100 The death of John of
Ephesus

107 The martyrdom of Bishop Ignatius of Antioch

111 Pliny the Younger tied in Bithynia

115 The edict of Trojan (98-117)

154 Polycarp, bishop of Smyrna

161/169 The martyrdom of Polycarp of Smyrna

163-167 The martyrdom of Justin at Rome

(According to Ion Bria, *Jesus Christ*, Encyclopedic Publishing House, Bucharest, 1991).

JUDGMENT [Greek: krisis, Latin: iudicium]: the confrontation of the history and of the man with the righteousness of God, at the end of the time, when the entire world will be brought under the supreme authority of God. The *judgment* is the final act of Jesus Christ, namely “the end”, when “the Lord will hand over the Kingdom of God and of the Father, when He will abolish any reign (arche), any mastery (exausia) and any power (dynamis)” – (I Corinthians: 15: 24). This confrontation has already taken place, in a radical mode, on the Cross: “Now is the *judgment* (krisis) of this world, now the master (archon) of this world will be thrown outside” (John: 12: 31). The power of the evil is thus jugulated in an objective way, the devil being dispossessed of the authority which he had upon the “enslaved” ones.

In fact, the *judgment* is one of the forms in which God exercises His “pedagogy” into history. God leads and guides the humanity through dogmas, commandments, promises and *judgments*. The

history is under a permanent “criticism” of God, being rebuked in an educational sense through His *judgments*. The *judgment* is a process which begun on the Cross, but which is exercised ever since the constitution of the Church into history, as prophetic sign and anticipatory reality of the Kingdom of God. The entire Church has this function of “criticism” expressed mainly in the college of the Apostles who will judge the world (Apocalypse: 21: 14).

In a sacramental way the *judgment* is manifested in the power of tie and untie the sins, power gifted to Peter (Matthew: 16: 18-19), to the apostles (John: 20: 23) and to the Church (Matthew: 18: 18).

Also, a form of spiritual *judgment* is the charisma of the discernment, of the capacity to separate the good from the bad (Matthew: 25: 32).

There exists the particular *judgment* because everyone bears his burden (Galileans: 5: 4), so that he has a personal, singular responsibility (Galileans: 5: 4).

There exists the general, the ultimate *judgment*, when everybody will present themselves together before God to be made “justice” to them. The *judgment* belongs to the Son (John: 5: 22, 27-30). This justice is done with kindness and mercy:

“The mistakes of all people are like a handful of sand fallen into the sea in comparison with the providence and the mercy of God; and as a spring of water which flows abundantly cannot be choked by a handful of dust, so is not defeated the mercy of the Maker by the evilness of the creatures. The

one, who keeps the evil in mind and prays, is like one who sows into the sea and waits for reaping. Like the flame of the fire cannot be stopped to go up, like so cannot be impeded the prayers of the merciful ones to go up to heavens" (Isaac the Syrians, *Words about Asceticism*, LVIII, in *The Romanian Philokalia*, volume X, p. 300).

To some ones, the *Judgment* will be an act of blessing and thanksgiving, to others, it will be an act of damnation (Matthew: 25: 34-46). But if in this life, the Christian experiences the *Judgment* in the moments of "forsaking" by God, which have a pedagogical purpose, in the other life, the *Judgment* will be sensed as a total void of grace, the whirlpool in infinite spiral of a irrational and impersonal existence. That's why, the *Judgment* in the divine pedagogy is not a condemnation, but the ultimate "crisis" of an irresponsible life: "Being therefore together-workers with Christ we urge you to not receive vainly the grace of God. For he says: At right time I listened to you and in the day of the salvation I helped you: behold now right time, behold now the day of the salvation" (II Corinthians: 6: 1-2). That's why, each one will be *judged* according to his conscience and to his law (John: 6: 45).

In the ascetic tradition, a special accent was put on the experience even in this life, as pre-eschatological spiritual state, of the *Judgment* of God: "As the first fruit of the eternal torments is hidden into the souls of the sinners, so the earnestness of the goods work through the Ghost and are gifted in the

hearts of the righteous ones. For the Kingdom of God is the virtuous living, like the torments are the accustoming with the passions" (Gregory the Sinaite, *Heads in Acrostic*, 38, in *The Romanian Philokalia*, volume 7, p. 102). This permanent conscience of the *Judgment* is reflected in the virtue of the humbleness; that's why the ones humble in spirit will not enter to *judgment*, for "into His humbleness, His *judgment* was absolved" (Acts: 8: 32-33).

Who the *judge* is? Ever since the time of His life, Jesus is known like the envoy of God, Who, at the end of the world, he will restore the rights of God and will separate the good ones from the bad ones: "He has the shovel in His hands and He will clean His land and He will gather the wheat in the barn, and He will burn the chaff with unquenchable fire" (Matthew: 3: 12). This thing He will do it at the second coming, when He will *judge* the living and the dead. To *judge* does not mean though to condemn. At *judgment* Jesus behave Himself not only like a *judge*, but also like a shepherd. He is the Good Shepherd (John: 10: 1-16), Who comes to gather the scattered sheep (Matthew: 9: 3; 15: 24), to feed them and to lead them to salvation (Apocalypse: 7: 17; Hebrews: 13: 20). He wants that no one of them to perish.

Jesus has His adversary, satan (Matthew: 4: 10), which can dominate and tyrannize the man, but cannot kill the man. The fight with satan started from here: Jesus fighting against sufferance and sicknesses. He often fights with satan (Luke: 4: 31-37). In the end,

satan will be defeated and thrown into a situation in which it will be terrorized by its own evilness (Luke: 10: 18).

"The *Judgment* of this world (John: 3: 19) according to the word of the Gospel, stays in the lack of faith of the impious ones, according to the word: "And the one who does not believe has been already condemned" (John: 3: 18); also, in the troubles brought by the Providence for restriction or turning back; then in the influence of the influencing of the good or of the bad plans, being helped to go into deed, according to the word: "The sinners are estranged from the womb of their mother" (Psalm: 57: 3). The righteous *judgment* of God is shown, consequently, for the betterment through punishments and according to the deeds, He punishing some ones, and having mercy on others, giving as rewards to some ones the crowns, and to others the torments. From among the punished ones, the first ones are totally without faith; the second ones, believers without zeal, and that's why they are punished with love for people. And the ones who become consummated, either in virtues, or in sins, they will have the due rewards (Gregory the Sinaite, *Heads in Acrostic*, 40, The Romanian Philokalia, volume 7, p. 103).

Ioan Chirvasie, *For Whom Sinners the Church is Praying?*, in "Theological Studies", X (1958), no. 9-10, p. 557-568; Constantin Galeriu, *The Godlike Love and the General Judgment*, in "The Orthodoxy", XI (1959), no. 2, p. 179-195; Sebastian Chilea, *The Saints at the Judgment of the Sinners*, in "Theological Studies", XXXI (1979), no. 5-10, p. 572-586.

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Personal Judgment after Death*, in "The Orthodoxy" VII (1955), no. 4, p. 532-558; D. Belu, *The Kingdom of God and the Church*, in "Theological Studies", VIII (1956), no. 9-10, p. 539-553;

Bibliography: *Euchologion*, fourth edition, 1984, p. 40.

L

LIGHTING: (or the Holy Lighting): another name given to the Baptism (called also the bath of the second birth) with the meaning that the ritual of sinking represents, sacramentally, the resurrection of the new man, renewed in the image of the One Who has created him (cf. Colossians: 3: 10), or dressed up in the light of the resurrected Christ: "As many in Christ you have been baptized – sunk, in Christi you have also been dressed up" (Galileans: 3: 27). Other symbolic rites from the Baptism reflect this aspect: the Candlestick which is held by the godparents at the Baptism of the child is the symbol of the Pascal light. The new baptized one assumes like his own "Easter" the Easter of Christ, namely the passing from death to life, which was prefigured by the crossing of the Jews through the Red Sea, namely the Jewish "Passover". In the Baptism, the child becomes "partaker to the death and to the resurrection of Christ".

The baptized child becomes "the son of the light", and that's why he is received, after sinking, in white clothes, the symbol of the divine glory into which he has been dressed up. The glory of the vestment of Christ since the transfiguration (Luke: 9: 29) and since resurrection. The white fabric it means that the child has become a new creature (Galileans: 3: 27; Romans: 13: 14).

K

KENOSIS [Greek: depletion, condition of humbling, of humiliation]: the state of “depletion” or “emptying” which the Son of God assumes in His Embodiment, like an act of obedience to God-the Father: “Who, being in the image of God, not robbery reckoned Him to be equal with God, but He disrobed (ekénosen) Himself, taking an image of servant, making Himself alike to the people and being at countenance like man, he humbled Himself and made Himself obedient to death – and even death of the cross (Philippians: 2: 6-7). God is love which comes down to the state of the man. In the systematical theology, the *kenosis* does not stay in the hypostatical union itself, but is a consequence of this one. In Christ, God Who is love becomes partaker to the condition of the man: of being affected by passions and being mortal (Hebrews: 2: 9), to give to the man the possibility to pass towards God. According to Cyril of Alexandria, in His embodiment, God unveils His Godhead, to descend to the state of the man, taking the countenance of a “servant” (diakonos). “The uncontained Word of the Father, from you, Birth Giver of God, contained Himself, by embodying Himself”, for thus the Son of God to may be identified like the Son of Man. He descended Himself by leaning down the heavens (katabasis) to show that the oikonomia of the salvation it is not an imagination (phantasia), but a

reality and a fact of obedience and love.

The conception about *kenosis* determined diverse currents of spirituality. In the philokalic writings the *kenosis* is the model of the Christian love and humbleness, the virtue which the devil detests the most, being contrary to the pride and to the vain glory, attitudes which are diabolical by excellence. It is know, for instance, the “Russian kenotism”, an ascetical current, which, by exaggerating the humiliation of the Son in the fact of the embodiment, it promoted a spirituality based on the annihilation of the personality. The *kenosis* is rather an attitude of condescendence and of obedience, in the image of Christ: “He makes Himself obedient to the Father, healing thus our own disobedience, with which he received from us and like us, and becomes to us the model of an obedience without which there is no salvation” (John Damascene, *About the Orthodox Faith*, III, 1, cited translation, p. 98).

“But now, when His grace flowed over the world through His coming, he did not descend into earthquake, not in fire, not in fearsome and powerful voice, but like a smooth rain and like a drop of water which drops on earth. And He showed Himself speaking to us in another countenance. This happened when He covered, like a treasure, His glory under the cover of the body and he spoke among us and to us, through the cover that He composed to Himself by His will from the bosom of the Virgin and Birth Giver of God, Mary, for by seeing Him like being from our nation and speaking Him to us, to

not be us scarred by seeing Him" (Isaac the Syrian, Word about Ascesis, XX, in *The Romanian Philokalia*, volume X, p. 206).

Bibliography:

Nadejda Gorodetzky, *The Humiliated Christ in the Modern Russian Thought*, S.P.C.K., London, 1938; Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume 2, p. 64-76.

KINGDOM OF GOD [Greek: basileia]: a main theme in the theology of the New Testament. Jesus spoke about the kingdom in parables (Luke: 14: 15-24) and taught the Apostles to pray: "Your Kingdom come". In a prayer from the second century, the Christians pray: "For Your is the kingdom, the power and the glory. Amen". The kingdom is the ultimate target of the Christian life: "Search rather the kingdom of God, and all the other will be added to you" (Luke: 12: 31).

On one hand, "the *Kingdom of God* is nigh" (Mark: 1: 15), for in Jesus is already accomplished the messianic waiting of the Jew people. Many of them believed that the "*Kingdom of God*" will immediately show itself" (Luke: 19: 11). Jesus presents Himself as the King-shepherd, the Son of David, Who leads the people towards the *Kingdom of God*. The Christians have already discovered the *Kingdom of God* in Jesus Christ, born in Bethlehem, from the tribe of David. At the solemn entrance in Jerusalem, though humble and pacificator, He identifies Himself with the messianic king. The

people shout out: "Blessed is the emperor Who comes into the name of God. Peace in heavens and glory into the ones from above" (Luke: 19: 38).

On the other hand, the present manifestation of the *Kingdom of God* in the person and in the mission of Christ will be crowned by the full manifestation of God before a humanity which will also be changed. This ultimate and eternal *kingdom* belongs to Him, for it is preceded by the resurrection and by the judgment of everybody, when He will separate the good ones from the bad ones like the shepherd separated the sheep from the goats. He will take in His bosom the ones which are His, to whom He will give the blessing of the Father. The other ones will be destined to an existence lacked of the love and the glory of God.

The teaching about the *Kingdom of God* (basileia) is very important for it shows that the world and the history are not realities closed into themselves, but they have a future, for they stay under the sovereign power of God. Of course, the man will die and the created world will perish. The Christian knows that he does not have here "a staying city" (Hebrews: 11: 16), but he expects the heavenly motherland (Hebrews: 11: 16), the Jerusalem from above. But there is a heavenly dimension of the life which must not be forgotten. Everybody will die, but everybody will resurrect and will be transformed according to the image of the resurrected Christ. (I Thessalonias: 4: 13-17). Then, the *Kingdom* does not belong to us, but it belongs to God. The day of the

future resurrection is “the day of the Lord” when God will give His blessings to all the nations of the world. Everything that Jesus has promised on earth, He has prepared and will give at His manifestation in glory. The entire earth will be inherited by the gentle and by the meek ones in heart who followed to Christ. In the preparation of the Christian for the judgment of Christ, his present life is essential, for it determines the eternal destiny. The *kingdom* makes sense only to the one who believes and hopes in God. (see JUDGMENT)

Bibliography: Ion Bria, *The Faith that We Confess*, Publishing House of the Biblical Institute, Bucharest, 1987, p. 176-200; G. Limouris, ed., *Church – Kingdom – World. The Church as Mystery and Sign*, WCC, Geneva, 1986; Ioan Mircea, *The Kingdom of Christ Of Thousands of Years* (Apocalypse: 20: 1-15), in “The Orthodoxy”, no. 1/1984, p. 29-58.

KNOWLEDGE [Greek: gnosis, Latin: co+gnoscere], as spiritual noticing or perception of the truth of God unveiled in His embodied Word. The possibility of the knowledge stays in the fact that of the revealing of God as personal being and in the capacity of the man to enter in dialogue with God. Nevertheless, the theology has always recognized the limited character of the *knowledge* about God and of the *knowledge* of the person in general. Albeit it is the object of the spiritual experience, the presence of God, as in fact of any other person, cannot be defined and limited, being above

any notion, attribute or symbol: Holy, Holy, Holy are you Lord, our God, the One Who are at the height of the untold consummations and the depth of the not-followed mysteries” (*The Akatistos of the Holy Trinity*, oikos 1). The personality of God remains shrouded even in His acts of unveiling, and that’s why one can say “no one has ever seen God” (John: 1: 18).

There are two general ways or modes of *knowing*:

a) The cataphatic or affirmative way (see CATAPHATISM), which indicates what God is in report with the created and seen realities, taken as His symbol. God is therefore known from His presence and acts in creation, being attributed to Him the characteristics of the creation. Three activities of God can be identified following this way: a creator one, the world bearing an evident witness that God “is the creator of the heavens and of the earth”; a providential one, which is expressed in the natural law inscribed in the rationality of the man as also in the written law, which God uses freely for raising the man up from the seen and temporal ones to the unseen and eternal ones; and one of judgment, because God “accommodates” Himself, namely he helps, intervenes and rebukes, both through words and events.

b) The apophatic or negative way (see APOPHATISM), which tries to show what God is not in report with the creatures, by taking as symbol the uncreated realities - the intelligible ones. On this way God is *known* not from His creation or from His works into world, but

from the unmediated experience of His ineffable presence, this presence being accessible to the men and exceeding the created attributes.

While the *cataphatic* way is *knowledge* through intellectual reflection, analytical and successive, being limited to the laws of the causality, the apophatic way is an experimental *knowledge* the subject standing in the front of God and having the experience of His presence. It is an act of direct contemplation, through asceticism and prayer, in which the "nous", namely the noetic organ, reaches at an evidence without contradictions, knowing an antinomic unity of the mystery of God. The symbol of this negative or mystical *knowledge* is the light of Tabor. Of course, the apophatic way must not be understood as a simple negative intellectual *knowledge*, or an intellectual denial of the properties attributed to God, but it wants to say that the relation with God presupposes an existential mode of *knowledge*, which escapes to the rational definition. The patristic theology insisted to save the apophatism of the being and of the person of God, and that's why it rejected the conception of Eunomius (an Arian bishop of Cyzicus), who pretended that he *knows* God as he *knows* himself, by applying to God the categories of the human *knowledge*.

The mystical *knowledge* was ignored by the Protestant reformers, as it would reduce the value of the Embodiment, and so of the *knowledge* through the external witness of the Bible and the internal one, through the Holy

Ghost. In general, the Protestant theology refuses to accept the mystical – spiritual – experience as "theological place".

"But what it means the entry of Moses in to darkness and in the sight of God into this darkness? For what he tells now it seems somehow contrary to the first showing of God. For then, God showed Himself into light, and now, into darkness. But neither this thing I reckon it as deviating from the line of the ones interpreted by us according to their highest meaning. Because the word teaches us through these ones that the knowledge of the righteous faith it is shown for the first time into light to the ones who receive it. Because what is reckoned as contrary to the right faith it is darkness; and the banishing of the darkness it is made through the impartation with the light. But advancing the mind, and by taking increasingly perfect heed, reaching at the understanding of the true knowledge, the more they come closer to the light (contemplation), the more he sees that the godlike nature is impossible to be seen (impossible to be contemplated; impossible to be understood), advances unceasingly towards the ones from inside, penetrating through the much striving, to what is impossible to be seen and impossible to be understood, there he sees God. For in this consists the true knowledge of the sought One; that to know Him lays just in the fact of not-knowing Him. For the sought One is above any knowledge, surrounded from all quarters by His infinite, as by darkness. That's why also the wise

John says, reaching at this bright darkness, that “Nobody has ever seen God” (John: 1: 18). Because knowing the godlike being is unreachable not only to the people, but also to the entire nature thought with the mind (intelligible)” (Gregory of Nyssa, *The Life of Moses*, Romanian translation, p. 72-73).

Bibliography: V. Lossky, *Le problem de la “Vision face á face” et la tradition patristique de Byzance*, In “*Studia Patristica*”, 2 (1957), p. 512-537; I. Bria, *The Knowledge of God According to Saint Maximos the Confessor*, in “*Theological Studies*”, IX (1957), no. 5-6, p. 310-325; P. Evdokimov, *La connaissance de Dieu selon l atradition orientale*, Edition Xavier Mappus, Lyon, 1967; Christos Yannaras, *De l'absence et de l'inconnaissance de Dieu*, Les Editions du Cerf, Paris, 1971, the chapter about *apophatism*, p. 104-121.

KOINONIA (see COMMUNION)
(may be withing the missing texts)
(E. l. t.`s n.)

KYRION (see JESUS CHRIST)
(may be withing the missing texts)
(E. l. t.`s n.)

L

LAW [Greek: *nomos*, Latin: *lex*: norm, law, instruction, verdict]: in the Old Testament, the *law* (Torah) is the commandment given to the man by God, like norm of the good and of the liberty (Exodus: 20). IN the New Testament, Jesus Christ, by exercising His authority of teacher-prophet, without abolishing this *Old Law* (Matthew: 3: 15), He institutes the *New Law* which is concentrated in the "new commandment": "Let you love each other. Like I have loved you, so to be you loving each other" (John: 13: 34). The *Law* of the Old Testament, especially like it was presented in the religion and in the moral of the Pharisees and of the scholars, it is not though the criterion of the entrance gate in Christendom. If the *Law* was give through prophets, the grace and the truth were given through Jesus Christ (John: 1: 17). Jesus speaks about the inhuman burden and about the unbearable yoke of the *Law*, as it was being interpreted during His time: "Come to Me you all the ones tired and burdened and I will rest you... For My yoke is good and My burden is light" (Matthew: 11: 28-30). Besides, John the Baptist recognizes the moral impossibility of fulfilling the *Old Law* according to its letter, and that's why the only ethical attitude which imposes itself as a conclusion of the Old Testament is the "repentance"; "Repent for the kingdom of heavens is at hand" (Matthew: 3: 2).

To Apostle Paul, the *law* is the instrument of God, and not vice-

versa: "For the *Law* was our guide towards Christ, for we better ourselves through faith" (Galileans: 3: 24). It has the function of a "pedagogue", in the sense of guide, but it does not save us. It gave the sense of the sin, of the culpability, but did not bring the salvation, which is the grace of God given into Jesus Christ (Romans: 3: 24). That's why the Christians are not admitted into the Church "according to the *Law*, but according to the grace, through faith". The *Old Law* indicates the report between God and man, but does not make the passing between God and men, which is a Pascal and personal act, the act of the embodied God, the mediator one (Galileans: 3: 20).

The *Law* of the New Testament is the "Gospel of Christ, the Son of God" (Mark: 1: 1), "The good news". Unlike the *Old Law* which has a pedagogical function, The Gospel is a *law* of the grace which gifts the power of the liberty and of the redemption, of the liberty, of the joy and of the promises. Thus, the entrance gate in the Christian morals is the freedom of the grace, and not the constraint of the *law* and of the punishment. The faith is an act of obedience into freedom, and not the observation of the *law* from obedience. The Christians are admitted into the Church through grace, grace which is the gift and the environment of the personal liberty.

Maximos the Confessor formulated the teaching about "*the three laws*": the natural one, which urges to a "rational" life through the natural affinity and solidarity among people; the written one,

which promotes the equality and the justice among people through the force of the law and the fear of punishments; the one of the grace, which teaches us to love others “in a godlike way”, namely to apply to other the oikonomia which God has applied to us. The divine pedagogy thus is exercised through nature, through *law* and through Ghost, according to the course of the history of the salvation (Saint Maximos the Confessor, *Answers towards Thalassius*, 19, and 64, in *The Romanian Philokalia*, volume 3, p. 58-59, 410-413). He says that in these three *laws* there is the whole treasure of the Christendom. Thus, the written *law* is recuperated, with its true sense, in the New Testament: “Holy are You, Lord, our God, the One Who showed the Maccabees unmoved to death in the parental faith and traditions, and Your Church from under the *Law*, like a bride until the coming of Your beloved bridegroom, You have guard it whole” (*The Akathistos of the Holy Trinity*, in Ceaslov, second edition, 1973, p. 250).

LAYMEN = or laity, are all the ones who belong to the people (laos) of God, through the Mysteries of the Baptism and of the Eucharist. At the beginning, the *laymen* and the clergy formed a whole, namely the people which God has earned to Himself (I Peter: 2: 9). Later on, under sociological influences there has been made a difference between *laity* and clergy – the last ones have received through the special mystery of the Ordination, the mission of preaching the Gospel, of blessing the people and of shepherding a

community. The *laymen* do not have liturgical functions and do not participate to the leadership of the Church. Although, the *laymen* have an important role in the mission of the Church and they can, in case of necessity – deadly danger, to baptize a not-baptized child, in a valid mode.

LEON THE GREAT: bishop of Rome between the years 440-461. He is the first one speaking about the primate of the Roman Church, making the connection between the position of Peter (“You are Peter” – Matthew: 16: 1) and the office of the bishop of Rome. His work, the *Tome* about the doctrine of the person of Christ, against the Monophysitism, was rejected by the synod of Ephesus in 449, but accepted by the synod from Chalcedon in 451. He sustains that Christ has a full divine nature and a full human nature, without having a divided person. *Leon* convinced Attila the Hun to leave Rome in 452 and to save Rome after being conquered by the Vandals in 455.

Bibliography: Henry Chadwick, *The Early Church*, Penguin Books, 1977, p. 201-205 and 243-245; *The Universal Churchly History*, volume I (1-1054), Publishing House of the Biblical Institute, Bucharest, 1975, p. 221-227.

LITHIA: religious service of blessing the breads and of the offerings (wheat, oil and wine), brought by the believers, introduced by a prayer of invoking the mercy of God, the much merciful One. It is officiated in the middle of the Church (or on the

porch, in monasteries) at the closing of the Saturday evening Vespers, but especially in connection with the vigil which precedes the celebration of the church's patron and the great churchly holydays. The first part is composed from prayers imploring the divine mercy, invoking the names of the ones who form the "community of the saints", including the local saints. After he does the remembrance of the ones who have brought and for whom have been brought the offerings, the living ones, the priest utter the "ecfonis" (the final part of the churchly song) (Psalm: 64: 6): "Hear us, God, our Savior, the hope of all the edges of the earth and of the ones who are far away on sea and, You Merciful Master, be us merciful, towards our sins and have mercy on us".

The second part consists in blessing the bread, the wheat, the oil and the wine, which symbolize the basic elements of the human physical existence. It is important to emphasize that in the prayer of blessing it is remembered the multiplying and the broken of the breads by Jesus, for satisfying the need of food of the multitudes which were listening to Him and following Him (Matthew: 14: 14-21): "Lord Jesus Christ, our God, Who blessed the five breads into wilderness and you satisfied with them the five thousands men , Yourself bless also this breads, wine and oil and multiply them in this saint place, in this country and in all Your world". Not being here about the instituting of the Eucharist, the blessing and the sharing of the breads cannot be

compared with the sanctification and the receiving of the Holy Impartation. Although the *Lithia* is an indication that the elements of the human existence, the fruits of the earth and – by extension – the entire creation, are recognized and received as a "gift"; that's why, the entire cult has an Eucharistic character, of thanksgiving. The blessing of the breads is the first stage of elevation of the created ones towards the sacramental plan, according to the order that the created ones are blessed, the blessed ones are sanctified, and the sanctified one are imparted.

The prayer of blessing is preceded by the troparion: "Birth Giver of God, You Virgin, rejoice Yourself, the One Who is full of gift, Mary, the Lord is with You. Blessed are You among women and blessed is the fruit of Your womb, for You have given birth to the Comforter of our souls" and followed by the verse from the Psalm: 33: 10: "The rich become poor and hungered, and the ones who search for the Lord will not be lacked of all the good". At the end is done the sharing of the breads and the anointment with the blessed oil. The *Lithia* remains one of the most popular Orthodox religious services, at which the present ones fully participate. This is for the invocated God is a God full of humanity and Who takes care of the physical existence, of the food and of the drink of His people, not only of the Church, but also of the world in its wholeness: "Have mercy, for us, also on Your world"... "Multiply them... in all Your world".

Bibliography: *Liturgy Book*, Publishing House of the Biblical Institute, Bucharest, 1980; *Lithia*, p. 39-47.

LITURGY [Greek: leitourgia, Latin: ministerium, officium = public service or action, sacerdotal office at the temple]: in the current vocabulary, the *Liturgy* has a restricted signification, a precise one, designating the religious service of the Eucharistic celebration of the divine office of the Mystery of the Impartation. At origin, the notion had a more comprising sense and referred not only to the cult which the Church brought in common, publically, in the praying place, through an ensemble of rites, words, symbols and ritual gestures, but also to any service for the community, according to its needs. The collect for helping the saints is called “the celebration of this offering” (II Corinthians: 8: 19). Thus, all the Christians are celebrants (leitourgi) of God” (Romans: 13: 6). Besides, the word derivates from *ergon* – function, work – and *laos* – people. In a restricted sense, the *liturgical* cult is synonymous to the public prayer, in common, organized under the responsibility of the Church and differs from the individual cult or the particular prayer. Here we are going to refer ourselves to the *Eucharistic Liturgy*.

Essential indications about the signification of the public cult and about practicing the *Eucharistic Liturgy* can already be found in the New Testament. For instance, the connection between the celebration of the Eucharist and the preaching of the Gospel (I Corinthians: 11: 26), between Eucharist and the Church (I Corinthians: 10: 17), and

the aspect of sacrifice of the *liturgy* (Hebrews: 13: 15). The *liturgy* is the cult from the temple, where “any priest *celebrates* each day” (Hebrews: 10: 11; Luke: 1: 23) and any service with religious character is done. Thus, the disciples were “*celebrating*” to the Lord (Acts: 13: 2), Apostle Paul is called “*celebrant*” of Christ (Romans: 15: 16), and the angels are “*celebrant* ghosts” (Hebrews: 1: 14). The Orthodox Tradition – which is a great measure is identified with the preservation of the *liturgical* cult – has transmitted to us besides the post-apostolic witnesses about the practice of the *liturgy*: the Didache of Saint Justin the Martyr; *The Apostolic Tradition* of Hippolytus – III century; *The Apostolic Constitutions* – IV century, of Syrian origin; the *Evhologia* of Serapion – IV century, of Alexandrine origin, and Liturgies of Byzantine type (of the saints John Chrysostom and Basil the Great), of Syrian type (The *Liturgy* of Saint Jacob – IV-V centuries), of Alexandrine type (the *Liturgy* of Saint Mark). In Orient had a great importance the commentaries to the *liturgies* or to some *liturgical* texts (Dionysus the Aeropagite, Maximos the Confessor, Ephraem the Syrian, Nicholas Cabasila, Simeon of Thessaloniki, Gherman of Constantinople).

The *liturgy* is part from the Byzantine or of Constantinople rite, which is one of the *liturgical* rites practiced in East, together with the Asian rite from Pont, and the Syrian and the Egyptian ones. Starting already with the fourth century in parallel to the forming of the great centers and Christian metropolis, (Antioch, Alexandria,

Rome, Jerusalem, Caesarea of Cappadocia, Nicaea, and Edessa), one can observe the constituting of some particular *liturgical* rites, which preserve in common the basic elements of the *Liturgy*, as would be the Eucharistic anaphora. The most known now are two *liturgical* families: for Orient, the *liturgies* from Antioch and Alexandria, and for Occident, the Roman *liturgy* and the "Gallican" one. Characteristic to this époque, in both parts of the universal Church, there is a great diversity of *liturgical* rites.

On the basis of the principle of the diversity, since the organizing of the great Oriental patriarchates (Constantinople, Alexandria, Antioch and Jerusalem), in the fourth century, these ones imposed their local, particular rite.

The Byzantine rite which in fact derives from the rite of Antioch and from the one of Caesarea, established itself in the three classical *Liturgies*: the one of Saint Chrysostom, the one of Saint Basil the Great and the *Liturgy* of the sanctified before Gifts. In the present text of these *Liturgies*, which have the same structure, some of the rites and prayers are relatively recent, but they haven't change the general plan crystallized in the fourth century. The *Liturgy* of Saint John Chrysostom, which derives from the type of Antioch, has become from the VIII century, the usual *Liturgy* of the Byzantine Church, being shorter than the one of Saint Basil the Great, of which differs only through the text of the prayers of the Eucharistic anaphora and which is celebrated only ten times

a year. There are witnesses which attest not only the authenticity of the *Liturgy* of Saint Basil, but also the fact that it was in use in the fourth century in the whole Orient and even at Constantinople. In what regards the *Liturgy* of the sanctified before Gifts, it is celebrated (of 15-18 times a year) only during the Great Fasting period, which according to the Orthodox spirituality constitutes a period of repentance, therefore a non-*liturgical* one. The Gifts have been sanctified in a precedent *liturgical* Sunday, being in reality a Vespers religious service, followed by impartation.

To Nicholas Cabasila, the *Liturgy* is not something else but a symbolic representation of the oikonomia of the work of Christ, for making possible the real participation to the fruits of His sacrifice (*The Explanation of the Godlike Liturgy* I, 6). The *liturgical* assembly relives all the moments from the redeemer life and work of Jesus. All the dimension of the oikonomia of the salvation from the past, committed once for all (Hebrews: 9: 12); welcoming to Christ Who comes and gives like "food" to the believers; the waiting for the return of the One Who sits of the throne of the glory. The *liturgical* community is transformed through Eucharist in eschatological community: "Take heed, Lord, from Your holy dwelling place and from the chair of Your kingdom and come to sanctify us, the One Who sits above together with the Father, and here, in an unseen way, You are together with us". The entire theology of the *Liturgy* stays on the principle that

there is no sanctification without sacrifice: "For them I sanctify (sacrifice) Myself, for they also be enshrined through the truth" (John: 17: 19).

Besides the ritual of preparing the offerings (the *proskomidy*), which has become a ritual in itself, the *Liturgy* comprises two main parts: the *Liturgy* of the catechumens, which, having in its center the biblical readings and the homily (the *liturgy* of the word), constitute the *kerugmatik* or missionary part, being destined to "all nations" (Luke: 24: 47), especially to the ones who are preparing themselves for Baptism; and the *Liturgy* of the believers or the Eucharistic Synaxis,, namely the sacramental part, which is a common religious service of the *liturgical* people – celebrants and believers –, taking the shape of a together-celebration and together-impartmentation.

The *Liturgy* opens with the Trinitarian doxology and the great litany, namely a series of prayers accompanied by the uttering of the name of Jesus – "Lord have mercy" –, after which follow three litanies which end with the three antiphons: "My soul, bless the Lord...", "One-Begotten Son...", and "The Blessings". The *Liturgy* itself of the catechumens comprises: the procession of the deacon and of the celebrants with the Gospel (the bishop enters in the altar, in this moment), the threefold hymn "Holy God", which is sung as a prelude to biblical readings – the pericope from the Apostle and the one from the Gospel, which are commented and explained into the homily. This part ends with the prayer for the entire Church and especially for

the catechumens, who did not have the permission to assist to the second part, reserved to the baptized ones.

The *Liturgy* of the believers starts with the prayer for the baptized ones, followed by the "cherubic" hymn, during which is done the transfer of the gifts from the vessel for *proskomidy* on the altar's table. With the kiss of the peace and the confession of the Symbol of faith (inserted in the *Liturgy* even since the fifth century, during the Monophysitism controversy), is introduced the Eucharistic anaphora or the bringing of the sacrifice, which comprises: the preface – "Let's have the hearts above" –, the prayer of thanksgiving, the "Trisagion" hymn, the instituting words, the anamnesis, the bringing forth, the invocation of the Holy Ghost (the *epiclesis*), the consecration or the sanctification of the gifts, the mediations or the diptychs (to the Virgin Mary, to the saints, and to all the dead and the living ones), the end of the Eucharistic canon. The Lord's Prayer, the adoration prayer, "The Holies of the Holies", "One Saint" (Philippians: 2: 10), the lifting up and the breaking of the Holy Lamb (symbolized by the special bread), the mixing of the warmth (*zeon*) – all of these are part from the rite of the preparation for impartation, first of the celebrants, and then of the believers. After the moving of the chalice and of the disk to vessel for *proskomidy*, is done the end of the *liturgy* through the prayer of the pulpit, the final blessing, the distribution of the blessed bread (*antidoron*) and the sending of the believers into the world, in the

name of the Lord: "Let`s go out in peace into the name of the Lord".

The Orthodox *liturgy* has a profound mystagogical and ecclesiastical character.

The *liturgy* is not a simple emotional and esthetic frame, and neither only the culminant ceremonial aspect of the Eucharist, but is the great restitution and symbolic representation of the oikonomia of the salvation. Itself prepares and affirms what happens into Eucharist, as a cultic expression of the content of the dogma. The *liturgy* is the Church itself in its act of common thanksgiving. The entire body – celebrants and believers – participate to the bringing of the gifts, to the invoking prayer, to the impartation with the Holy Mysteries. The Orthodoxy does not know "private liturgies", but instead knows the "cosmic *liturgy*", teaching developed by Saint Maximos the Confessor, about the state of celebration into which there is the transfigured and recapitulated cosmos into the resurrected Christ. The creation disfigured by sin becomes through the restitution of the resurrected Christ into Eucharist, a *liturgical* cosmos, which celebrates continuously.

"You Holy God, Who rest Yourself into saints, the One Who with threefold saint voice are praised by seraphim and glorified by cherubims and worshipped by all the heavenly power; the One Who from nothingness to existence have been brought everything; the One Who built the man in Your image and in Your likeness and with all Your grace have adorned

him; the One Who gives understanding and wisdom to the one who asks for it, and do not overlook the ones who mistakes, but You put the repentance towards salvation; Who have made us worthy, the humble and the unworthy servants of Yours, in this hour, to stay before the glory of Your saint sacrificial place and to bring to You the due worshipping and extolling; Yourself Master, accept also from our mouths, of the sinner ones, the threefold-holy song and visit us into Your goodness. Forgive us the whole willingly and unwillingly mistake; sanctify our souls and our bodies and give us to serve You with pioussness in all the days of our life. For the prayers of the Most Holy Birth Giver of God and of all the saints who from ever well pleased You" (The Liturgy, Prayer at the song "Holy God").

Bibliography:

Nicholas Cabasila, *Explication de la divine liturgie*, translation and notes by Sévérien Salaaville, second edition, Editions du Cerf, Paris, 1967; A. Hamman, *Prières the premiers Chrètiens*, Arthème Fayard, Paris, 1952; P. Vintilescu, *The Explained Liturgy Book*, Bucharest, 1972; Maxime Kovalevsky, *Retrouver la source oubliée*, Editions Presence Orthodoxe, Paris, 1984; D. Colotelo, *The Liturgical Movement in the Occidental Christendom*, in "Theological Studies" no. 1-2, and 3-4 / 1985; I. H. Dalmais, *Théologie de l'Eglise et mystère liturgique dans la Mystagogie de Sf. Maxime le Confessour*, in *Studia Patristica* XIII, 2(1975), p. 145-153; H. Urs von Balthasar, *Liturgie cosmique: Maxime le Confesseur*,

Paris, 1947; H. Dalmais, *The Eastern Liturgies*, New York, Haawthorn, 1960; R. Boprnaert, *Les commentaries byzantins de la divine liturgie du VII-e au XV-e siècle*, Archives de l'Orient Chrétien 9, Paris, Institute français d'etudes byzantines, 1966; Gheorghe Drăgulin, *The Ecclesiology of the Aeropagite's Treaties and Its Importance for the Contemporary Ecumenism* (doctoral thesis), in "Theological Studies", XXXI (1979), no. 1-4, the second part,: *The Liturgy – the Church from the Aeropagite's Writing*, p. 108-191; Grigore Băbuș, *The Liturgical Languages*, in "The Voice of the Church" XIV (1955), no. 5-6, p. 360-376; Idem, *The Agape and the Liturgy*, in "Theological Studies" VI (1954), no. 7-8, p. 458-472; *L'Eglise dans la liturgie* (conference Saint Serge – 1979), Editions Liturgique, Rome, 1980, editées rsv A. m. Triacca et A. Pistola.

LITURGY – Symbolism: "I have said before that the mystery of the oikonomia of Christ is symbolized by the sacrifice of the Holy Liturgy itself. But it is also symbolized by what is uttered and what is done both before and after Sacrifice. Namely, the Sacrifice announced the death, the resurrection and the ascent of the Lord, for the honored gifts are transformed in the godlike Body itself, with which He resurrected and ascended to heavens; the ones from before Sacrifice imagine what happened before the death of the Lord, namely the embodiment, the preaching and the perfect showing into the world; and the ones from after Sacrifice remind "the promise of the Father", like the Lord

Himself called it, namely the descent of the Holy Ghost upon the Apostles and the bringing of the nations to God and their partaking with Him.

Thus, the whole religious service is like a unitary course of history (a holy history) which preserves to the end the harmony and the wholeness, so that each thing committed or uttered bring its fulfillment part to the whole of the service. For instance, the antiphonic psalms, which are sung at the beginning of the Liturgy imagine the first step of the oikonomia of Christ; and the following ones, namely the readings from the Scripture and the others, imagine the second step.

It was said, of course, that other would be the meaning of the songs and of the readings from the Holy Scripture: namely they would be means for cleaning and preparation before receiving the Holy Mysteries. But nothing stays against of being able to do both things, namely on one hand to sanctify the believers, and on the other hand to symbolize the oikonomia of Christ. As the clothes fulfill in the first place the need for clothing, covering the body, but through the way in which they are tailored they show also the occupation, the kind of life and the rank of the ones who wear them, so is also here. One understands that, because the songs and the readings are, generally, godlike scriptures and words instilled by God, they sanctify the ones who read and sing them; but because they have been chosen and ordered in a certain manner, they have also the other meaning, namely they

imagine the coming and the living of Christ into the world.

The same thing is not only with the songs and with the readings, but also with the holy ceremonies: each of them is committed having in view certain need, but in the same time symbolizes something from the deeds, from the works or from the passions of Christ. Let's take for example, the entering with the Holy Gospel into the altar or the entering with the holy gifts. Each one of these is committed with a practical purpose: the first one for reading the Gospel, and the second one for being committed the sacrifice. But both of them imagine the exit or the showing into the world of Christ: one imagines the showing, still not full and unclear, from the beginning, and the other one, the full and consummated one.

Even more, among the ones committed during the Holy Liturgy there are even some things which do not correspond to any need, but they have only a symbolic purpose. So is the shape of a spear of the sacrificial knife, the stabbing of the wafer and the imprinting of the cross on it, as also the pouring of the warm water in the holy Gifts. Besides also in other holy religious services we find many of them. Thus, in the order of the Baptism, the ones who want to be baptized they must take their shoes off, to undress themselves and by facing westwise to stretch their hands and to blow. These ones and other like these do not correspond to any need in committing the mystery, but teach the baptized one the hatred and the disgust which he must feel towards the evil one and

how the one who wants to be a true Christian must banish him.

That's being the way things are, let's observe with the sight the entire Liturgy, part by part, to see how it comprises in itself the image of the *oikonomia* of Christ". (Nicholas Cabasila, *The Interpretation of the Godlike Liturgy*, chapter XVI, cited translation and edition, p. 53-54).

LOGOS [Greek: *logos*, Latin: *verbum* = word, rationality, verb]: *Logos* is the name of the Word of God. The second person of the Holy Trinity, Who embodied Himself in the man Jesus from Nazareth: "The Word (*Logos*) made Himself body" (John: 1: 14). It is a name used with predilection by Saint John (in Gospel, in the Epistle I and in the Apocalypse). Through the eternal *Logos*, One from the Trinity, everything has been created, through the embodied *Logos*, all of them have been redeemed. The first Christian theologians (Justin, 100-165) taught that traces of the *Logos* the divine rationality could be found also at the Hellenistic philosophers and at the Hebrew wise men -, the ones from outside the Church.

The notion of "*Logos*" is already known in the not-Christian Alexandrine philosophy, from where it has been taken by the biblical authors (Saint John), by apologists and churchly writers from later. According to the principle that "heresy receives its weapons from the secular philosophy" (Tertulian, *De praescriptione Haereticorum*, VII, 2), this linguistic loan, doesn't mean an assimilation of the philosophical

content. In the Christian theology, the word *Logos* has two major meanings:

a) The rationality of the divine sense which subsists in creatures as support of their existence and as personal, intelligible and dynamic principle; and

b) The hypostatical Word, the second Person of the Holy Trinity. The classic patristic theology (especially of the Saint Maximos the Confessor) speaks widely about *logoi*, namely the general rationalities of the world, which preexist in God, through which He communicate, since He creates the world with the sense of its existence. These images or divine patterns become sensitive and are manifested at the concrete level of the things and of the individual entities. They are the reflection of the rationality of God, which is manifested in words and events, and constitutes the rational support of the creation. Even more, they fortify the realities in their concrete existence, giving them a plenitude of the existence. They exercise a power of attraction and of movement towards God. Through "*logoi*" God preserves the memory and the rationality of the creation. In this sense, the world is not only sensitive, but also intelligible. The science is possible just because the world has its rationality in the virtue of these "*logoi*".

The *Logos* is incorporated both in creation – the natural revelation –, and in words, in the Holy Scripture, under the form of a great diversity of "rationalities". The *Logos* is more transparent in the Bible as written Revelation (words, images, and events), than into

creation. The order of the creation is highlighted more by the order of the biblical Revelation. Into creation, the rationalities combine themselves and ramify into a complex and continuous mode. The amplitude, the multiplicity and the differentiation of these combinations cannot be deciphered without God. The man himself is present in this complex universe of the rationalities and he develops himself in this "rational" dialogue in which God and the creation are. The man enters in this dialogue with the particularity of his answer, which is decisively in the development of the world, according to its general rationality. Combating the theory of Origen, who, by following the Platonism, proposes the most radical detaching from the world for in this way the man to return to the preexistent unity of the creation, Maximos the Confessor emphasizes the necessity and the importance of the creation in the spiritual "climbing" towards God. Thus, preserving his personal identity, with his specific gift and in his particular situation, the man is in a universal communion with the infinite forms of manifestation of the love of God. In this complexity, God asks from everyone an answer which to put in value the divine love in the concrete situation of man's life. The personal answer is decisive, for it shows also the direction in which the man will contribute to the development of the things which exist, on the basis of their rationalities. It is a unifying, a normative and a formative answer. All the parts of the creation converge, move, come close and communicate between

themselves, in a unique symphonic movement. This symphonic convergence is accomplished on the stage in which the man forms with God a unity of direction. Thus, the doctrine about “*logoi*” wants to say that nothing is impersonal and irrational in the existence of the beings, that everything is subsistent in God.

Of course that this “rational” structure of the creation cannot be understood without the hypostatical *Logos*, namely the Word of the life (John: 1: 1; 1: 14; I John: 1: 1), the Word of God (Apocalypse: 19: 3), Who reorganizes the world in a new personal communion with the Creator. In the conception of the first Christian apologists, Justin the Martyr, Tatian, Athenagoras, Clement the Alexandrine, the *Logos* is the One Who, in the introduction and the preparation of the humanity inside the *oikonomia* of the salvation, “fecundates”, partially and incomplete, the philosophy and the wisdom “the one from outside”. The Law and the prophets received the light from the revelation of the *Logos* from before the embodiment. To Justin (*The Apology* I: 46: 1-4; *The Apology* II: 7: 1-4; 10: 1-3; 13: 3-4) and Clement the Alexandrine (*Stromata* I: 19, 91, 94) this “fecundation” is universal, so that the “seeds of the *Logos*” are in the pre-Christian philosophies and in non-Christian religions.

“I see myself filled up by the holy light from heart through the gift of God, like an unquenched candlestick of the Ghost, is one might say so. And so I am introduced into the rationalities

(logoi) of the creatures and I see all the rationalities of all of them united into a sole mysterious Rationality and each thing of the Scripture I see it ending in that Rationality (Logos). And many mysteries are unveiled to me gathered into that unique Rationality and shown through It to the ones who see into Ghost; that Rationality is the great council of God (Isaiah: 6: 1) at which, watching, David sang: “The council of the Lord lasts forever, the thoughts of His heart from generation to generation” (Psalm: 32: 11). For the council of the Lord nobody will break it (Isaiah: 14: 26-27). Not out of the teaching knew him and gave him further this council, but out of the spiritual grace springing out from the hypostasis, grace which lightens the mind into truth and makes it able to see the ones from above world” (Kallistos the Patriarch, Heads about Prayer, 40, in The Romanian Philokalia, volume 8, p. 292-293.

Bibliography: N. Balca, *The Teaching about the Embodied Logos like Paradigm of the Life of the Christian in the Apostolic and Patristic Theology*, in “The Voice of the Church”, XXIX (1970), no. 3-4.

LORD’S DAY [Greek: *kiriaki himera*, Latin: *Dominica die* = Sunday] = the first day of the week, or the eight day, which the Christians celebrated instead of the Sabbath as liturgical day through excellence, for remembering the Resurrection of Christ, by committing the Eucharistic cult (I Corinthians: 11: 26 and 16: 2). As results from the Acts of the Apostles (20: 7; 2: 42 and 27: 35)

and from the first post-apostolic writings (Ignatius of Antioch, *The Epistle towards Magnesians*, IX, 1; *The Epistle of Barnabas*, XV, 9, *The Didache*, 14, 1), The Eucharist as Mystery wasn't committed into the day of its instituting, but on Sunday, in the day of the Resurrection of Jesus and of the descending of the Holy Ghost (Acts: 1: 1-5). "Gather yourselves together in the *day of the Lord* and break the bread and bring thanksgiving (Eucharist)" (*Didache*, 14, about the "dominical" cult). To Barnabas this is the "eight day", the day of the eternity, the beginning of a new world, which follows to the seventh day, the symbol of this "millennium" in which Jesus will reign over the righteous ones (*Ibid*). Besides, "*The day of the Lord*" indicates also the "day of judgment" (Matthew: 12: 36), the final moment of the tension between Jesus Christ the Emperor and the powers of the evil (Romans: 13; 12; I Thessalonians: 5: 2; Hebrews: 10: 25; Apocalypse: 1: 10).

The Lord's Day has therefore two aspects: a "dominical" or pastoral one, for into it is done the commemoration of the Easter of the New Testament and the celebration of the resurrection of Jesus Christ; and an eschatological one, because it anticipates the kingdom of God, which is and which will come (Colossians: 3; 1). In the same time, the liturgical day, the Sunday, re-actualizes the day of the Resurrection and anticipates the *Lord's Day*. Of course, this thing is possible only with the power of the Holy Ghost, for the Ghost restitutes the resurrected Christ in the memory and in the

life of the Church (I Corinthians: 2: 4). The *Lord's Day* is a day of joy and hope and it marked profoundly the life of the first Christians, to who all the life was a holiday.

The replacing of the Sabbath with Sunday constitutes, as matter of fact, one of the most important events of the New Testament (Saint Justin the Martyr, *The Apology I*, 67). Only after the edict from Milan (313), the Sunday becomes an official day of repose. Before that, the Christian met for celebrating the Eucharist either on Saturday evening, or on Sunday "early morning".

"And in so-called day of the sun (Sunday) it is done in a common place a gathering of the ones who live in the cities and in the country. And are read the memories of the Apostles (the Gospels) and the writings of the prophets, insomuch that the time allows. When the one who reads has finished, the selectman utters a sermon... After that we stand up all of us and utter prayers together, and at the end of the prayers there are brought wine and water. The selectman utters in the same way, according to his capacity, prayers and thanks, and the people confirm the said things through utterance of the "Amen". Then takes place the impartation: each one receives his share from the gifts over which was uttered the prayer, and to the absent ones their share is sent through deacons. But who has means and benevolence to help he gives what he wants, and what is gathered is given to the selectman; this one helps, with what has been gathered, the orphans, the widows and the ones who, because of illness of other motif, are needy, and then the

imprisoned ones and the foreigners who are guests into community; shortly, he is, to everybody in trouble, helper. We held these assemblies (Eucharistic) in the day of the sun (Sunday), for it is the first day (of the week), in which God, through bringing the matter out from darkness, he created the world and because Jesus Christ our savior in the same day resurrected from dead. For in the day before Saturday, he was crucified and in the day after Saturday, namely on Sunday (the day of the sun), He showed Himself to the apostles and to the disciples..." (Saint Justin the Martyr, Apology I, 67, 3-7, G.P., 6, 430-431).

Bibliography: Willy Rordorf, *Sabbat et dimanche dans l'Eglise ancienne*, Delachaux et Niestlé, Neuchâtel, 1972; Olivier Clément, *le dimanche et le Jour éternel*, in "Verbum Caro", XX, no. 79, p. 99-127; Anscar J. Chupungco, *The Place of Sunday in the Liturgical Year*, in "Ecclesia Orans", Pontificio Instituto Liturgico, Rome, I, 1984, p. 133-154.

LORD'S PRAYER:

Our Father, which art in heaven,

Hallowed be thy Name.

Thy Kingdom come.

Thy will be done in earth,

As it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

As we forgive them that trespass against us.

And lead us not into temptation,

But deliver us from evil.

For thine is the kingdom,
The power, and the glory,
For ever and ever.
Amen.

Bibliography: King James Bible.

M

MAN, the: The Holy Scripture speaks about the human being not like about a simple biological creature, but like an individualized person, Adam, icon of the unseen God. The man is created in the image and in the likeness of God, more precisely, in the image of the Holy Trinity (Genesis: 1: 26-27). Having a full of grace humanity, Adam is adorned with honor and wisdom (Psalm: 20: 3-4) and placed in the “friendship” with God, in Paradise, where was planted the tree of the life (Genesis: 2: 8-9).

The man appears into existence with a composed nature: the body, created out of the inanimate matter, and the body, created also by God (Saint Damascene, *the Dogmatic*, chapter XII), but by being animated, and not from the being of godhead itself (Genesis: 2: 7). The body and the soul appeared in the same time and are destined to remain together for eternity. “Some people say that the souls exist before the bodies, and others, on the opposite that the bodies exist before the souls. But let us go on the imperial middle way, with our Parents, who do not affirm either the preexistence, not the post-existence of the soul or of the body, but rather their coexistence (Saint Maximos the Confessor, *Ambigua*, 112, cited translation, p. 279). The soul has received existence into another existence, not in itself. But it can exist outside the one into which it received its existence (I Peter: 3: 19).

For emphasizing the fact that the rational soul is the glory and the center of the man, and not the unconscious or the instinctive impulse, Gregory of Nyssa sustains that the sexuality doesn't belong to the human nature in the way into which the human nature was conceived at origin by God. It would have been introduced due to the falling, for the human kind, losing the immortality through the sin, to not become extinct as species, but to be preserved through procreation.

This constitutes the *original state* into which the human being bears within itself a godlike image, from where the likeness with the model of the Creator. This is the intact humanity, in its ontological fullness, humanity which participates to the features of the godlike nature: “But we, the people, were once partakers to this Good, which exceeds any power of comprising. And this Good was in our nature so much above any understanding, that that human seemed to be another, since was formed according to the prototype (model) in our fullest likeness with Him” (Gregory of Nyssa, *About Blessings*, Speech III, in cited translation, p. 353).

The *image* (Genesis: 1: 26-27) of God into the man it means the total humanity from the beginning, the ontological and spiritual integrity of the human person. It presupposes several composing elements: the participation through grace to the communion with God. The grace, though uncreated, it takes part to the identity of Adam, created by God. Therefore there is no radical opposition between the human nature and the “added”

grace; the rationality, which can be observed not only in his vocation of being steward of the creation, but also in his capacity of noticing the ensemble to which he belongs and to give a name to the created creatures (Genesis: 2: 19); the liberty, namely the highest most craved for state of the human person, the own character itself.

The human nature wasn't though created unchangeable and impossible to be moved. The human nature was not able to preserve itself, by itself, in its true nature. If the *image* is the starting point of the humanity, its voluntary movement towards the "tree of the life" or "the kingdom of God", the *likeness* gave to it the possibility of its ontological fullness, namely the refused deification, through the symbiosis between grace and liberty. Adam willingly stopped this ontological movement of the *image* towards *likeness*. The initial ontological state was damaged through the Adam's exit from the communion of life with God. His destiny was not accomplished in the from the beginning paradise: "For You have not built the man towards perdition, but towards guarding the commandments and towards inheriting the eternal life" (The Religious Service of the Unction, edition from 1976, p. 126).

"Only to the man listens God and only to the man He shows Himself, being man loving wherever would be. And again, only the man is worthy worshipper of God. And only for the man God transfigures Himself" (Antony the Great, *About the Monastic Life*, chapter 132, in

The Romanian Philokalia, volume I, p. 28).

Bibliography: Paul Evdokimov, *L'Orthodoxie*, Delachaux et Niestlé, Neuchâtel, 1965, chapter Anthropology, p. 47-119; Lars Thunnerg, *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor*, Lund: Gleerup, 1965; Rus Remus, *The Conception about the Man in the Great Religions*, excerpt from "The Voice of the Church", XXXVII (1978), no. 7-8; Irineu Pop, *The New Man and the Humanity into Jesus Christ through the Word of the Holy Ghost*, in "Theological Studies", XLI (1989), no. 4, p. 20-27; Olivier Clement, *Quenstions sur l'homme*, Paris, Stock, 1972.

MAN-HUMAN

[Greek: anthropos, Latin: homo, humanitas = man, human nature]: the Christendom affirm not only the reality of God, but also the reality of the *human* nature as such, of the *humanity* and of the *human*. Ecumenical Synod VI proclaims the integrity of the *human* nature hypostatically united with the godhead in the person of Jesus Christ. The *human* exists as a perfect rational entity, into which subsist like a whole the body and the soul.

The biblical anthropology which differs from the mythical anthropology and also from the evolutionist-materialist one, without denying the data of the paleontology, of the biology and of the positive sciences in general, which explain the history and the physical constitution of the *man*, it is a theological anthropology,

namely puts in value the transcendence of the *man* in report with the creation. Created in the image of God, without to be a divine being, the *man* is an irreducible and incomparable being.

In the plan of God, the *man* has a unique superior role into the world and a supernatural destiny. The *man* is created by God for God. God created the world for the *man*, for the world to be offered to God as a gift. The vocation of the *man* is to master the world and to adore God (Genesis: 2: 6) in communion with Him. The tragic aspect of the *human* comes from the fact that the *man*, created as a free person, for communion, voluntarily submits his own nature to a singularizing process. Or, the *man* is not a solitary individual, and he remains person only in communion of love with another person. Nobody becomes person by himself.

“The godlike word, the One Who in any way alike us, except the sin, put on without change our nature and through this he made Himself a full man, he showed into Himself the first Adam through the features of the conceiving and of the birth. The man receiving the existence form God and beginning to exist just through the act of the birth, he was free of corruption and sin, for these ones were not created in the same time with him. But when he sinned by transgressing the commandment, he received the damnation of the birth, which is sustained through sufferance and sin, the sin having its source in the passionate characteristic emerged due to the sin, as in a law of the nature. On the ground of this law,

no man is without sin, each one being submitted through nature to the law of the birth,, which has been introduced after the genesis, due to the sin” (Saint Maximos the Confessor, Answers towards Thalassius, 21, in The Romanian Philokalia, volume 3, p. 62-63).

MARANA THA: Aramaic expression used either as proclamation, or as invocation addressed to Jesus Christ Who is to come the second time as Lord full of glory. It has two forms: *Maran atha* – “Our Lord is coming” (I Corinthians: 16: 22), and *Marana tha* – “Come, Lord Jesus” (Apocalypse: 22: 17, 20). At his time, the psalmist illustrates his messianic waiting like thus: “Wait for the Lord, and encourage yourself and be your heart strengthened and wait for the Lord” (Psalms: 26: 20). The early Christian community announces and invokes the coming of the future kingdom like thus: “Let the grace come and this world to pass! Hosanna to God of David. If there is somebody saint, let him come! If isn’t, let him repent. *Marana tha!* Amen” (*Didache* X, 5).

MARRIAGE – WEDDING
[Greek: *gamos* – *sinapheia*; Latin: *matrimonium*]: the physical union between man and woman, one of the essential laws of the human nature, established by God from the beginning of the man’s existence: “And the Lord God said: “It is not good to be the man alone: let’s make an appropriate help to him”... “And the rib taken out of Adam the Lord God made it woman and brought her to Adam”... “That’s why the man will leave his

father and his mother and he will stick with his woman, and they will be together one body" (Genesis: 2: 18-24; Matthew: 19: 5-6).

This union is based on the natural affinity of the persons, on the sexual instinct, on the vocation of the man and of the woman of being fruitful, to multiply themselves and to fill up the earth (Genesis: 1: 28). In time, the original form of this union has been deformed either through polygamy, or by reducing the *marriage* to a simple provisory contract, or by considering the body as an object of prostitution. The Old Testament gives witness about this degradation of the *marriage*.

In the New Testament the union between man and woman in the act of the *marriage* it has another dimension. To the Apostle Paul "This Mystery is great", for it has as principle and model the communion between Christ and the Church: "Men, love your wives like Christ loved the Church and gave Himself for it" (Ephesians: 5: 25). The constituting of the family through marriage is an event which affects not only the destiny of two persons forever, but also the institution of the Church, namely the "body of Christ". The grooms are crowned with the "crowns", the sign of the martyrs, and are welcomed with the hymn of the martyrs, what it means that they are called to surpass the human egotism and individualism, through a life of communion and solidarity. Through the grace of the Mystery of the *wedding*, the two grooms are incorporated like family (through the grace of the Baptism and of the

anointment they have been integrated like distinct persons) into the body of the Church. In the old days, the Mystery of the *wedding* was celebrated as integrant part of the liturgy, at the end of which the grooms were invited to receive in common the Holy Impartation (symbolized in the present rite by the "cup of the salvation").

The Christian *marriage* is distinct through few particular elements:

a) Its monogamist nature, for it implies an inseparable union, bodily and of the soul, of two persons. Combating the interpretation of the marriage as a temporary act, Jesus Christ defends its unique character, and that's why the disciples said to Him: "If so is the affair of man with the woman, it is not useful to marry" (Matthew: 19: 10).

b) The holiness of the body, for the body is the "temple of the Holy Ghost" (I Corinthians: 6: 19) and limb of the body of Christ. The body, for it was redeemed by Christ (I Corinthians: 6: 20) it is not for delectation, but for the Lord: "Run away from fornication. Any sin which the man will commit is outside the body. But who gives himself to the fornication he commits sin in his body itself" (I Corinthians: 6: 18).

c) The acceptance and the reciprocal consecration to a life of communion, love and cleanness: "For the unfaithful man is sanctified through the faithful woman and the unfaithful woman is sanctified through the faithful man" (I Corinthians: 7: 14). The content of the *marriage* stays in

this total *communion* into which nothing is solitary, egotistic or impersonal. The distinction between man and woman is of personal nature and of responsibility, but does not justify neither the superiority of one upon another, nor the separation or their contradiction.

d). The fecundity and the transmission of the life through giving birth to children. The woman will be saved through giving birth to sons (I Timothy: 2: 15), but giving birth to children it is not the only purpose of the *marriage*: "The woman is not master upon her body, but the man is; likewise, the man is not master upon his body, but the woman is, Do not come close to each other but with good agreement for a while, to occupy yourselves with the fasting and with the prayer, and to be together again, to not be tempted by satan, because of your fornication" (I Corinthians: 7: 4-5).

The Orthodox Church has admitted through "oikonomia", namely through the application of the divine condescendence towards the human weakness, the undue of the *marriage* (see DIVORCE), because of the fornication (Matthew: 19: 19), and so the re-marriage of the divorcee, as also of the one widow through decease (I Corinthians: 7: 39). Although, the rite of the second and of the third *marriages* admitted by the Church it has an obvious penitential character. While the Church encourages the union through *marriage* as divine commandment, it also recommends the monastic life and the abstention from *marriage* as an exceptional way (I Corinthians: 7: 6-7).

The *marriage* of the priest is unique, and that's why he cannot *marry* again. The bishop must abstain from *marriage*, though at the beginning they were *married* (I Timothy: 3: 2).

Bibliography: Theodore Stylianopoulos, *Towards a Theology of Marriage in the Orthodox Church*, in "The Greek Orthodox Theological Review", 22 (1977), no. 3, p. 249-284; Spephanos Caralambidis, *Le marriage dans l'Eglise Orthodoxe*, in "Contacts" 29 (1978), no. 1-2, p. 52-76; A. M. Stavropoulos, *The understanding of Marriage in the Orthodox Church*, in "One in Christ", 15 (1979), no. 1, p. 57-74; Philip Sherrard, *Christianity and Eros*, London, SPCK, 1976, p. 75-93; Victor Iliescu, *The Spiritual Horizon of the Koinonia between Man and Woman*, in "The Metropolitan of Ardeal", XXIV (1979), no. 7-9, p. 626-636.

MESSIANISM, the (of Jesus):

For understanding the *messianism* of Jesus one must take in consideration the elements through which He wants that His work to be present and actualized after His ascent to heavens. Thus:

From Pentecost, the Apostles see and understand (Acts: 2: 17; 2: 37; Joel: 1: 8) that Jesus is full of Holy Ghost, Whom He pours over "all the body", like some kind of earnest of the eternal life (John: 3: 36). Thus, He is not only the "Anointed of God" – *Christ* (Psalm: 88: 37), the One waited for by the Jewish people, but the One Who at His turn anoints as well. By receiving the Holy Ghost, the Apostles understood the

connection between embodiment and resurrection, between resurrection and Eucharist, and they saw the end of the time.

Jesus lets His word to the group of Apostles and disciples, to whom He gives the power of the Holy Ghost to preach and to baptize to the edge of the world. The Gospel is not lost, but remembered and actualized into history by the Apostles, who become His witnesses. Here is not about the extension of an institution. The Ghost blew upon everybody, and that's why nobody can be excluded. Peter baptizes the pagans (goim) for he could not impede the work of the Holy Ghost (Acts: 11: 15-17).

The Apostles believed into the coming back of Christ on earth immediately after the ascent, and that's why they lose their patience. To their question about when will He establish on earth the kingdom of Israel, Jesus answers that His kingdom is already present amid them and through the coming of the Holy Ghost. Everybody will have access to this Kingdom, for the Ghost flows over everybody. Though, the eschatological hope will be fulfilled after a period of trials, before the end of time.

Jesus, though He turns back to His Father, though He entrusts the transmission of the Gospel to the Apostles, He does not leave His people. Jesus remains in permanent connection His disciples, and He also continues to be always present and active, in time and space, through Eucharist. On one hand, the Eucharist reminds about the redeemer sacrifice of Jesus (I Corinthians:

11: 26), and on the other hand, it anticipates the Kingdom of God. Instead immediate restoration, a seen one, of the kingdom, Jesus gives the Eucharist like anticipation and actualization of the Kingdom: "Every time you will eat this bread and you will drink this cup, you announce the death of the Lord until he will come" (I Corinthians: 11: 26). Celebrating the Eucharist, the first Christians understand that the resurrection starts here, that the Kingdom of God which means absolution of sins and the state of grace, it is already present. With the Eucharist, the future, the world to come, the eschatological kingdom, all of them are present there (Romans: 3: 25; Hebrews: 9: 15).

The most important aspect of the already present kingdom is the changing of the way of life, the personal and communitarian ones, as one can see in the exercise of the apostolic community.

"And the heart and the soul of the multitude of the ones who believed were one and no one said that it is his something from his wealth, but everything was in common to them.

And with great power the Apostles confessed about the resurrection of the Lord Jesus Christ and great grace was upon them all.

And nobody was deprived among them, for all of them who had fields or houses they were selling them and were bringing the price of the sold things, and put it at the feet of the Apostles. And it was shared to everyone according to his need" (Acts: 4: 32-35).

Part of the discipline of the community in Christ is therefore

the visible unity of the Christian community, through consenting to the same spirit and purpose:

"... Faithful is God; through Him you have been called to the impartation of His Son Jesus Christ, our Lord.

... I urge you, brothers, for the name of our Lord Jesus Christ, that all of you to speak the same and to not be divisions in your bosom; but to be totally united in the same thought and in the same understanding" (I Corinthians: 1: 9-10).

Thus, the life of Christ, through institutions, through sacraments, through visible unity and way of life, is always actualized. The messianism of the Gospel of Christ consists in this: the reminding of His death and resurrection and the anticipation of His Kingdom, the preaching of the Gospel, through the Mystery of the Eucharist and of the community which celebrates it. Let the resurrected Jesus be among us through Word, through Eucharist and through Church.

MILLENNIUM (see
PROTESTANTISM II) (may be
withing the missing texts) (E. l. t.'s
n.)

MISSION: [Latin: mittere = to send]: the apostolic vocation of the Church for preaching the Gospel of Christ to all the nations, calling them to the reconciliation in the name of Christ through repentance and baptism (Matthew: 28: 19). The *mission* is an act of sending: "Like the Father has sent Me, so I am sending you" (John: 20: 21), of witness of the Resurrection of Christ (Luke: 24: 48) and of

evocation of the events which constitute the history of the salvation (Acts: 14: 27).

The *mission* is a fundamental criterion of the Church, not only in the sense that the Church is the instrument of the *mission*, but also the Church is the purpose or the accomplishment of the *mission*. From the beginning of the Christendom, the spreading of the Gospel was inseparable from forming Christian communities, through personal conversion, the confession of the faith and the baptism into the Holy Trinity (Acts: 2: 9-10; 37-38). The *missionary* calling of the Church is due to its apostolic nature. The *mission* is a fidelity act towards the twelve foundation stones and towards the twelve apostles of the Lamb (Apocalypse: 21: 14). This fact highlights the universal message of the Gospel (Acts: 14: 27; I Timothy: 3: 6). Just for that the Church is opened to all nations and cultures (acts: 1: 8; I Timothy: 3: 16), as it is shown by the presence of so many nations to the Pentecost (acts: 2: 9-12), the symbol of human unity's restoration through the reconciliation into Christ (Acts: 10: 34-36). The image of the Church at Pentecost is the reverse of the Babel tower, and that's why its apostolic project is the "building" of the Body of Christ (Ephesians: 4: 12). Moreover, the duty of preaching the Gospel (Acts: 11: 17) comes from that that the true must be embodied in fact (John: 3: 21). The purpose of the *mission* is the penetration of the Ghost of God into a personal situation and in a social environment.

But beyond the subjective conversion, the preaching of the

Gospel it means also announcing the liberation of the poor ones and of the oppressed ones (Galileans: 2: 10). The history of the *mission* is often the history of the cultural, social and political liberation. Finally, mustn't be eluded the prophetic sense of the *mission*, for through its witness, the Church announced the judgment of Christ both in history and at the end of it.

The *missionary* practice, both in the internal plan and in the external one, of the Orthodox Church, depended on the historical conditions, sometimes unfavorable in which the Church developed. In these conditions, the Orthodoxy did not neglect the *mission in earthly space* namely the Church in movement, preoccupied with its geographical catholicity, with its extension and presence "outside", but the Church preferred the *mission in time* namely the Church under construction, preoccupied with its ecclesial dynamism, internal and historic, through the succession of the generations of Christian.

"The word which starts through uttering from teaching is diverse and is composed in many ways, from four kinds: the word of teaching, the ones of reading, other one from deed and another from grace. Then, like the water is one by nature, but is transformed and changed, according to the diverse feature of the earth from which springs out, into a quality or another, than is sensed by tasting once bitter, another time sweet, and other time as smelly, so also the uttered word, being changed according to the moral state of

everyone, it is known by its work and by the use it provides" (Gregory of Sinai, Heads in Acrostic, p. 93-94, in *The Romanian Philokalia*, volume 7, p. 123-124).

Bibliography: John Meyendorff, *The Orthodox Church and Mission – Past and Present Perspectives*, in the volume *Mission Trends* NO. 1 edited by H. H. Anderson and T. F. Stranskyi Paulist Press, New York and Won. B. Eerdmans, Grand Rapids, 1974, p. 59-71; Ion Bria, editor, *Martyria – Mission, The Witness of the Orthodox Church Today*, Ecumenical Council of the Churches, Geneva, 1980; Idem, *The Ministration of the World*, in "The Voice of the Church", XXXI (1972), no. 1-2, p. 50-58.

MONASTICISM [Greek: monahos-monastikos = solitary, the one who lives alone]: evangelical style of life, consecrated to the prayer, to the contemplation and to the ascetics, in total withdrawal from the world, wherefrom the conscience "pilgrim" of the *monk*, and in full obedience of a spiritual father. The *monastic* life is consecrated to a personal experience of the Holy Ghost through obedience, willing poverty and virginity, the three "votes" which the *monk* vows to his spiritual guide. The *monastic* spirituality though it seems to be a "strange" way of life it is not different from the piety of the believers but through an intense effort of actualization of the grace of the Baptism through continuous repentance.

The *monastic* vocation existed, as potentiality, in the life of the

Church ever since the beginning of the Church. Its present forms have, thought, historical origins rooted in some cultures and traditions. In report with its possibilities and needs, each Church has elaborated diverse forms of *monastic* life, which they integrated into their own pastoral missionary and spiritual work. The three modes of *monastic* life correspond, generally, to the three spiritual ages: the start, the climbing, and the resting. Being given the fact that in the center of the *monastic* discipline stays the feeling of the heart through ceaseless prayers (I Thessalonians: 5: 17; Romans: 12: 12; Ephesians: 8: 18; Luke: 18: 1, 6-7) or the prayer of Jesus: "Lord, Jesus Christ, the Son of God, have mercy on me the sinner"- these ways correspond to the three forms of prayer or of community of prayer: "To everybody is possible to pray together with the community, but to many is easier with only one person spiritually related. But only for few ones is easy the prayer by themselves" (*The Ladder*, word XVII, 5).

These three monastic ways of life are:

a) The *coenobitic* way of life, or the living in a large community, that is practiced in the congregational monasteries. The congregational life has its advantages and privileges, especially for the beginners, among which is the joy of living together into the Lord, in unity and brotherhood, it has, though, also some disadvantages, especially for the experienced ascetics. The unifier element of the congregational unity is the humbleness of the monks and of

the nuns. This is the mortar which bonds the monks to be together at a common prayer, at a common work, at a common refectory.

b) The *congregational life in small community*, namely the living together of two or three monks or nuns, cohabitation based on their spiritual kinship, usually between a beginner monk (novice, brother, sister) and an experienced monk, "old in thought", or an adviser mother. On this stage of spirituality, the role of the ones who have the gift of discernment, confessor or abbot, is decisive. The difficulty of the individual effort is shared with the spiritual father or with the spiritual mother.

c) The *hermitage* named therefore also anchoritism, namely the life recluse out from the world and out from congregation, lonely, hesychia – the tranquility constitute the ascetic environment into which the hermits, called as hesychasts, concentrate themselves upon the prayer of the heart. It is the asceticism of the most experienced ones, who reach at a total mastery of the self, to the center of the heart's pulse. Of course, the wilderness of the place and the living by one's self do not represent, per se, a guaranty or the monastic righteousness. The greatest temptation of the hermits is the one of returning into the world, under the pretext of serving to the ones from the world. On the other hand, the ones who have reached at this stage, they cannot be defeated by such a temptation. They are conscious that only by not belonging to the world they can pray for the world.

Among the fathers of the Eastern *monasticism* are:

Anthony the Great (250-356) is the founder of the *monasticism* of hesychastic manner. He was a hermit in Thebaid, in Upper Egypt, and, through his personal example there were formed numerous colonies of hermits, among which also the one from Scete, close to Alexandria. Saint Athanasius, (295-373), who knew fathers Anthony and Pachomius, wrote around the year 360 "The Life of Saint Pachomius".

Pachomius (290-340), is the founder of the *monasticism* of congregational manner. Around the year 325, he founds a monastery of familial type, in which the abbot is the spiritual parent, at Tabenese, the desert of the Upper Nile. The rules of Saint Pachomius were translated in Coptic language by Saint Hieronymus (347-420). They stood at the basis of the "Regulii" of Saint Benedict of Nursia (480-547) who founded in 529 the famous monastery of Mont Cassin.

Basil the Great (329-379), Bishop of Caesarea of Cappadocia, is the author of the "Small and Big Rules", rules which stood at the basis of the main centers of the Byzantine monasticism, among which the famous monastery Studios of Constantinople. Here distinguishes himself Theodor the Studites († 826), a reformer of the monastic life and a defender of the Orthodoxy in the fight against the iconoclasts.

John Cassian (365-435), who wrote the "Coenobitic Institutions" under the influence of Saint Pachomius. He transferred to Marseille (ca. 416) the monastic tradition from Scete and the influence of his teacher, John

Chrysostom. John Cassian was profoundly influenced by the writing about the spirituality and the monastic prayer of Evagrius from Pont (346-399).

In the X century begins the Athonite *monasticism*, the charismatic *monasticism* of contemplative hesychastic type, which practices the continuous invocation of the "prayer of Jesus": "Lord Jesus Christ, Son of God, have mercy on me, the sinner".

"For this you have understood that the nobility that you have received it into Baptism through the grace, but you have rejected it willingly through passions into the world, you must regain it to yourself through the good will. That's why you stepped at work, entering in the holy monastery and putting on the honored vestments of the repentance and promising from your soul to remain within it to death.

Thus you have made the second covenant with God: the first one by entering in the life from here, and the second one hurrying up towards the end of the life from here. Then you attached yourself to Christ through faith, now you have attached yourself to Christ through repentance. There you have found grace; here you have taken to yourself a duty. Then being a child, you did not feel the worthiness that was given to you, though by growing up later, you have known the greatness of the gift and that you wear bridle on your mouth. Now living in a consummated thought you know the power of the duty that you have taken to yourself. Take heed, lest disregarding this promise, to be

thrown as a totally broken vessel, in the outer darkness, where the crying is and the gnashing of teeth. Because besides the way of the repentance, there is no other way which leads to salvation (Theoliptos of Philadelphia, About the Monastic Life, in The Romanian Philokalia, volume 7, p. 45-46).

Bibliography: P. Nellas, *La vocation monastique*, in "Contacts", XVII, no. 52, 1965, p. 272-289; Françoise E. Morard, *Monachos, moine. Histoire du terme grec jusqu'au IV-e siècle*, excerpt from *Freiburger Zeitschrift für Philosophie und Theologie*, 20 (1973), p. 329-425; Basile Gondikakis, *L'expérience monastique*, in "Contacts", XXVII (1975), no. 89, p. 100-116; Ioasaf Popa, *1600 years from the death of Saint Athanasius the Great (251-356)*, in "Theological Studies", VIII (1956), no. 9-10, p. 641-671; Constantin Galeriu, *The Signification of the Monastic Tonsure and Votes, According to the Orthodox Ritual*, in "The Orthodoxy", XLI (1989), no. 4, p. 61-83.

MOTHER OF THE LORD, Virgin Mary, Birth Giver of God. The canonical Gospels do not give to o much details about the life of *Virgin Mary*. She is the unique daughter of Joachim and Anna (the apostolic Gospel of Jacob), who consecrate Her to the religious service at the temple. Of origin from Nazareth, in Galilee (Luke: 1: 26-27), she is engaged with Joseph, name which is mentioned in the Gospel according to Matthew (1: 16), with the purpose to show that Jesus belongs according to His

physical birth to the Jewish people, being in the lineage of David. Due to this betrothal, Jesus was considered of being the son of Joseph and of *Mary* (Luke: 3: 23; 4: 24; John: 6: 24), though Joseph has only a legal paternity over Him, not a physical one (Matthew: 1: 20-25). Here She receives the annunciation from Gabriel the angel (Luke: 1: 26-38), being them saluted by Elisabeth, the mother of John the Baptist (Luke: 1: 42-45). After the birth of Jesus in Bethlehem (Luke: 2: 4-16) She is along with Him in all the great moments of His life and activity: the circumcision, the flight to Egypt, the sermon in the temple, the wonder from Cana (John: 2: 1), during the passions, after which *Virgin Mary* is entrusted to the apostle John (John: 19: 25). After the ascent of Jesus (Acts: 1: 14), the *Virgin* together with the brothers of Jesus and with the women who have been following Christ, they are part of the apostolic circle. Until the century IV there lacks an own literature about *Virgin Mary*, although that all the apocryphal writings refers often to scenes from Her life. For instance, the book *Accompanying the Most Holy Virgin Mary of the Last Road* attributed to the Bishop Melito of Sardis, it mentions that the Apostles, who surrounded *Virgin Mary* in Her last moments of life, they brought Her body to be buried in Jehoshaphat Valley, but here, in the front of the tomb, She was taken to heavens.

In the Western Church, starting with Bishop Epiphanius of Salamina, the cult of *Virgin Mary* takes great amplitude. Among others, the holyday of the

Dormition is already mentioned by Gregory of Tours († 594) in "Treaty about Wonders". Under Pope Gregory (590-504) this holyday was commemorated at Rome at 15th of August (in the old martyrologies at 18th of January). Pope Serge I (687-701) prescribes certain prayers for the holydays celebrating Virgin Mary (The Birth, the Annunciation, the Cleansing at the Temple, and the Dormition). A series of fathers and writers from East consecrated to the *Mother of the Lord* numerous treaties, studies and especially homilies and hymns, as for instance: John Damascene, Gherman of Constantinople, Modest of Jerusalem, Andrew of Crete, Theodore of Studios. The cultic literature is full with prayers and doxologies referring to the person and to the role of the *Mother of the Lord* in the oikonomia of the embodiment of the Son of God.

The teaching about *Virgin Mary* can be summarized in a few main names and titles:

- "*Bride, forever Virgin*". The term *aiparthenia* – the always-virginity – appears for the first time at Ignatius of Antioch (*Epistle towards Ephesians*: XIX, 1), who considers the virginal birth of Jesus one of the great mysteries of the salvation, from where it will be taken by the entire patristic tradition, for designating the birth without blemish of Jesus from the bosom of the *Virgin*, without the intervention of the man. The Word Himself, through the power of the Holy Ghost, is the One Who assumes a true human body from the body of the *Virgin*: "The wisdom built house to itself" (Parables: 9:

1). IN the vision of the pyre which did not consume itself (Exodus: 3: 2-3), the commentators distinguish the flame of fire, the symbol of maternity, and the branches, the symbol of the virginity. In the liturgical books She is called "the gate of the life", "*undefiled virgin*", "the not-walked door of the Lord, through which the Most High alone passed and He guarded yourself sealed ". She "conceived without seed and gave birth in an unspoken way to God Word", "being sealed with the cleanness and guarded with the *virginity*", thus than before birth She was virgin and virgin in birth and after birth She remained again virgin (*parthénos*).

- *Birth Giver of God, the Mother of the Lord*. The proper name of *Virgin Mary*, written on icons with the initials MR-THU, is Mitir Theou – *Mother Domini* (Luke: 1: 43). The title of theotokos has been adopted by the III Ecumenical Synod (Ephesus 431), against the heresy of Nestor, as a development of the teaching about the two natures of Jesus Christ, but the Church did not introduced it into the Creed.

The *Virgin* "has given birth with body to One from the Trinity, Christ God", and that's why She is "Birth Giver of God". She is not the mother of the godhead, but of a Son Who is God, "the conceiver in an unspeakable way of the body of Christ". Through Her, the unseen One makes Himself seen. The Son Himself has taken from *Mary* His human nature, body and soul, through the process of the maternity and of the conceiving without sin, from the Holy Ghost.

Nestor, who was separating the embodied Son of God in two persons, the godlike one and the human one, sustained that Jesus is a simple man in whom came and lived the Son, and with whom He forms a very tight unity. Against this heresy, the Synod of Ephesus will proclaim that the *Virgin* did not give birth to a man, or to a unique man, but to the Son of God Himself, Who took from Her the consummated human nature. Thus, Her godlike maternity has been recognized, together with Her *virginity*.

- "*The One full of grace*" (Luke: 1: 28), the "*Most High*" (panagia), *Empress*. The Old Testament speaks already about glorifying the *Mother of the Lord* (Psalm: 44). She is identified with the ladder between heavens and earth, from the dream of James (Genesis: 28: 12), through Whom God took our human nature; on this ladder the angels climb up and descend. In the patristic tradition, *Mary* is compared to Eva, being the image of a new humanity. Like Eva took part to the falling and to the death of Adam, likewise *Mary* participated to "return" of the defiled image, back to the first pure one. On one hand, She gained this state through Her humbleness (Luke: 1: 47-48); on the other hand, She was sanctified through the dwelling of the Word, becoming spring of cleanness and incorruptibility. John Damascene, in "*Homily to Dormition*", he calls Her "*the temple of the Word*". Holy above all the saints, "*more honored than the cherubims and the seraphims*", She is the coverer, the defender, the mediator and the helper of the believers. Great

messenger of the Christians, She raises the prayers of these ones at the throne of God and of Her Son. In this role She is invoked in the liturgy, sung in Hymnology and represented on icons.

The Orthodox theology hasn't accepted the two Roman-Catholic dogmas about *Virgin Mary*: the immaculate conception of the *Virgin* (1854) and the ascension to heavens with the body (1950). The two dogmas break the report between man and the Embodiment of God, but also between Jesus Christ and the oikonomia of the salvation. According to the grace "*the Birth Giver of God*", *Virgin Mary* is according to the grace the daughter of Adam, and only in this way She represents the humanity which waits for the salvation: "*Behold the servant of God. Let it be to me according to your word*" (Luke: 1: 38). That's why also Her deification is the fruit of the Embodiment of the Word, Who is the unique source of the incorruptibility. The ascension with the body could have the meaning of glorification of the human nature, but it doesn't annul the role of unique mediator and redeemer of Jesus Christ for Christ is the One Who elevates Her body to heavens. Of course, the image of the pure *Virgin* and always mediator is deep imprinted in the Orthodox piety.

Our Most Kind Empress, our hope, the Birth Giver of God, the friend of the poor, the useful One of the helplessness ones and the care taker of the afflicted ones, see our needs and troubles. Help us because we are helpless; feed us like on some strangers. You know our oppression; ease us of it like You wish, because we do not have

other helper besides You, nor other good comfort, but only You, oh, Mother of God, to guard us and to cover us forever. Amen.

Bibliography: Saint Ignatius, *The Epistle towards Ephesians*, XVIII, 2, XIX, 1, cited translation, p. 73-74; Saint Gregory of Nazianzus, *Theological Letters* I, 16-18 (collection Sources Chrétiennes), p. 43-45; St. Jean Damascène, *Homélies sur la Nativité et la Dormition*, translation by Pierre Voulet, Editions du Cerf, Paris, 1961 (collection Sources Chrétiennes); The articles by V. Lossky and G. Florovsky, in the volume: *The Mother of God; A. Symposium*, edited by E. L. Mascall, London, Dacre Press, 1949; P. L'Huillier, *Le culte de la Mère de Dieu dans l'Eglise Orthodoxe*, in MEPREO, no. 20, 1954; E. Kovalevsky, *Quelques réflexions sur l'immaculée conception*, in "Cahiers St. Irénée", no. 47, 1984, p. 1-17 (inclines towards recognizing the dogma on the tradition from before 1854); G. A. Maloney, *Mary and the Church as Seen by the Early Fathers*, in "Diakonia", IX, (1974), p. 6-19; Joseph Ledit, *Marie dans la liturgie de Byzance*, Paaris, Beauchesne, 1976; R. S. Pitman, *The Marian Homilies of Hesychios of Jerusalem*, Ann Arbor (Mich.), Univ. Microfilms, 1974; C. Scouteris, *Theotokos-Panaghia*, in "Ekk. Pharo", 60 (1978), no. 1-2, p. 265-377; René Laurentin, *La question mariale*, Editions du Seuil, Paris, 1963; Priest Professor PhD Academician Dumitru Stăniloae, *The Mother of the Lord like Mediator*, in "The Orthodoxy", IV

(1952), no. 1, p. 79-129; Alexis Kniazeff, *La place de Marie dans la piété orthodoxe*, in the review "Unité Chrétienne" (Lyon), no. 13, 1969, p. 17-36; Idem, *La Mère de Dieu dans l'Eglise Orthodoxe*, Cerf, Paris, 1990; N. C. Buzescu, *Teotokos and Christology in the Canon, the Songs, the Dogmatic and the Troparions of the Great Octoechos*, in "The Orthodoxy", XXIX (1977), no. 1, p. 85-111; Ilie Moldovan, *The Teaching of the Holy Scripture about Virgin Mary*, in "The Orthodoxy", 3/1980, p. 469-492; Elisabeth Behr-Siegel, *Marie, Mère de Dieu. Mariology traditionnelle et questions nouvelles*, in "Irénikon", no. 4/1985, p. 451-470 and no. 1/1986.

MYSTERY (may be within the missign taxts) (E. l. t. `s n.)

N

**NOT-SACRAMENTAL
RELIGIOUS SERVICES** (may be within the missign texts) (E. l. t.'s n.)

NOUS [Greek: mind, intelligence, spirit]: this term is taken by the Christian theology from the neo-Platonic philosophy, where it designated the cognitive element, specific to the human being, through which the man tends towards divinity. According to Philon from Alexandria, Origen will say that the Logos is the godlike *nous*. The Logos is present through His armprint in the human soul's *nous*, the organ through which the man sees the image of God. The man knows God through the *nous* due to the resemblance of this *nous* to the Logos. In the patristic theology, the *nous* is the spiritual by excellence sense, the faculty of mystical knowledge and of "theological" experience. One cannot though retain an explicit teaching, for the *nous* has diverse functions and roles in report with the adopted anthropological conception. Thus, the *nous* is the organ for realizing the intelligible realities, namely the divine "rationalities" or senses of the creation, which stay beyond its material tissue. The *nous* gives to the man the capacity for penetrating to divine the rationalities, words and works, and in the actions produced by these ones. Unlike the "logisnoi", namely the "judgments" or reasoning which dissociate the integrity of the spiritual life and multiply it, the

nous is the faculty of integration of the world as a whole, of discovering its common and superior meaning, namely to find out the unitary cause of all existence, Who is God. Also, the *nous* is the location of the "image" and it is even identified with the image of God into the man. In any case, the *nous* is part of "kat'eikona" – a active and unitary principle. It is not a separate faculty, but the soul contains the *nous*, or better said, the soul reflects the light of the *nous*. The image is the mirror of the soul or the soul's *nous*. Thus, the *nous* is the organ of the knowledge and of the contemplation, the intelligible principle of the soul. The *nous* is not the sensitive experience but the place where the noetic experience of God is produced: the ecstasy. We receive the grace into the soul through *nous*, being the entrance gate or the most intimate place of God within us. The knowledge is a natural and rational knowing, while the faith is a noetic knowledge (see CONTEMPLATION, KNOWLEDGE).

O

OIKONOMIA

[(Greek:

oikonomia, Latin: dispensation – plan, providence, administration]: etymologically it means the restoration of the order (*nomos*) into creation (*oikos*). The notion circulates nowadays with many senses:

a) The plan of God regarding the destiny of the creation and of the man, especially the preparation of the salvation in the Old Testament and the realization of the salvation in the New Testament: “Being made know the mystery of His will, according to His good will, as he decides in Himself before, towards the *oikonomia* of the fullness of the time, for everything to be again comprised in Christ, the ones from heavens and the ones from earth – everything into Him” (Ephesians: 1: 9-10; Ephesians: 3: 2-3, 9; Colossians: 1: 24-25). This plan was kept secret until it was revealed through Jesus (Romans: 16: 25). To Apostle Paul the divine *oikonomia* is a work of the love of God, “Who wants that all the people to be saved and to come to the knowledge of the truth” (I Timothy: 2: 4). *Oikonomia* it is often identified with the “providence, but the mystery of the *oikonomia* is unveiled in the embodiment of the Son of God (Ephesians: 1: 10). The *oikonomia* supposes the personal and dynamic character of the godhead, a movement in the divine will, which is based on His love for man. Nicholas the Mystic summarizes the *oikonomia* thus: the plan of

God for the man’s salvation, realized by Jesus Christ. Everybody who cooperates to this plan, firstly the apostles, are called “stewards” (*oikonomos*) of God (I Corinthians: 4: 1; Titus: 1: 7; the bishop is called “steward of God”.

b) The holy fathers make a difference between theology, which comprises the doctrine about the being, the revelation and the life of the three divine hypostases in the bosom of the Trinity, and *oikonomia*, namely the doctrine about the manifestation and the work of the love of God into the world, more precisely the history of the embodiment and of the redemption in and through Jesus Christ, through Whom the order has been restored (*nomos*) within the creation of God (*oikos*). There is a fundamental coincidence between theology and *oikonomia*, because God has organized the salvation plan according to His eternal counsel: “This mystery was firstly known before all ages by the Father, the Son and the Holy Spirit. By the Father like the One Who deigned it, by the Son, like the One Who fulfilled it, and by the Holy Ghost, like the One Who collaborated to it” (Saint Maximos, *Answers towards Thalassius*, 60, in *The Romanian Philokalia*, volume 3, p. 330).

c) *Oikonomia* is one of the main modalities (see EXACTNESS) which the Church uses for applying the canonical norms, which consists in a pastoral attitude, of condescendence and compassion. Patriarch Photius (820-891) considers *oikonomia* consistent with the spirit of the Orthodoxy, especially for reasons of

circumstance and in concrete and personal cases, in which is at stake not only the general good of the Church, but also the salvation of the individual. In the group of the ones who separated themselves from the Church, Saint Basil the Great discerns between "heresy", "schism" and "illegal assemblies", and that's why also the way to receive them back in the Church is different. To heretics, to be exactly followed the provisions of the canons – re-baptizing; to the others there can be made "concessions" at receiving the baptism (*Epistle* 184, 11, Romanian translation, p. 376). There are extreme cases which admit indulgence: the heretics who repent themselves before passing away from this life they must be received if they show a true repentance (*Idem*).

In the modern époque the *oikonomia* was studied in the frame of the canonic law and was put in connection with the validity of the mysteries committed by the unorthodox confessions. These Mysteries would not have sacramental value in themselves, but recognized, "through *oikonomia*", by the Orthodox Church, they are filled up with sacramental substance. By applying the *oikonomia* the Orthodox Church recognizes for instance the validity of the Baptism to the unorthodox confessions, not taking in account anymore the juridical and disciplinary aspects in effect, which would impede such recognition. The Church, in applying its means of salvation, has the right to establish in which cases and in which conditions used the *oikonomia*. Of course, the Church cannot though apply the

principle of the *oikonomia* in what regards the teaching of faith. In a letter towards Amphilochius, Saint Basil, speaking about the practice of accepting the baptism of the heretics, he refers himself to churchly "customs" and not to exceptions from the norms established by the churchly authority. Consequently, the *oikonomia* is not an exception, a dispensation, as in the Roman canonical law, which would imply the abandonment, the suspension of the canons but an imitation of the love of God in a concrete case. *Oikonomia* has at its basis the Pauline principle, according to which the godlike commandments offer the possibility and the liberty of the pastoral advice. The divine plan not only allows a great space to the human liberty, but also asks for the total collaboration of this one.

The fourth Pan-Orthodox¹⁹ Conference (Chambésy, 1968) established among the themes for the future Orthodox Synod the "*oikonomia* in the Orthodox Church", but the proposal was abandoned by the first pre-conciliar conference (1976).

"The One Who gave existence to the whole seen and unseen creation only with the power of His will, he had before all ages, so before the creation of the world, a most good and unspoken plan regarding the world. At this one it was to unite Himself, without change, with the nature of the men, through the true union in a hypostasis and to unite with Himself in an unchanged way the human nature. And this was for Him to become a man, like only He

¹⁹ O all the Orthodox Churches (E. I. t.'s n.).

knew it, and to make the man god through union with Himself. With this purpose He divided the centuries with wisdom, ordering some of them for the work through which He made Himself man, and others for the work through which He makes the man god. The end of the time before decided for the work through which he made Himself man has reached at us, the counsel of God regarding the embodiment being fulfilled through its accomplishing. By thinking at this thing the godlike Apostle and seeing that the counsel regarding the centuries decided by God to make Himself man has been fulfilled through the embodiment of the God Word, he says that "to us has reached the end of the time". Therefore it is not simply about all the ages though by us, but about the ones ordered for accomplishing the mystery of the embodiment, which has reached at their end through the decision of God" (Saint Maximos, Answers towards Thalassius, 22, in *The Romanian Philokalia*, volume 3, p. 69).

Bibliography: Isidor Todoran, *The Principle of the Oikonomia from Dogmatic Point of View*, in "Theological Studies", VII (1955), no. 3-4, p. 140-149; J. Kotsonis, *Problèmes de l'économie ecclésiastique*, Gembloux, Duculot, 1971; *L'économie dans l'Eglise Orthodoxe*, in "Istina", XVIII (1973), no. 3, p. 377-378; Liviu Stan, *Iconomy and Intercommunion*, in "The Orthodoxy", XXII (1970), no. 1, p. 5-19; Chesarie Gheorghescu, *The Orthodox Teaching about the Divine Oikonomia and the Churchly Oikonomia*, in "Theological

Studies", XXXII (1980), no. 3-4, p. 334-373.

OIKOUMENE (see ECUMENICAL MOVEMENT) (may be within the missing texts) (E. 1. t.'s n.)

OLD-TESTAMENT: Bible (*Biblia Hagia*) of the first Christians is formed by the holy books of the people Israel, namely the *Old Testament*. This one was written in the Hebrew language, from right to the left, with an alphabet from the Near East. At the origin of the written *Old Testament* stays the oral tradition, which presents under the form of psalms, prayers, holidays, legal prescriptions and religious norms, the alliance which God concluded it with this people. There were transcribed the most important chapters from the history of this alliance: the history of the patriarchs: Abraham, from Ur, Chaldea (Genesis: 11: 31), Isaac, James, the elders of the people; the liberation from slavery and the Exodus from Egypt, under the leadership of Moses; the traversing of the desert and the *Law* given on the Sinai Mountain; the conquering of the promised land. The most important part of this tradition is constituted by the witness of the prophets about a living God Who leads the history. The name attributed to the one who for the first time reunited in written the oral traditions is *Iahvist*.

After the falling of the Jerusalem, the setting in fire of the Temple (the year 70 after Christ) and the disappearance of the Jew state, there emerged lists with

books in which the religion of Israel was recognized. A synod assembled at Jamnia (Palestine), around the year 100 A. D., fixed the list (canon) of the official books written in the Hebrew language, used by the Jews remained in Palestine.

The *Hebrew Bible* or the Hebrew canon comprises 39 books in the following order: *Torah* of the Pentateuch: genesis, Exodus, Leviticus, Deuteronomy and the Numbers; historical books: Joshua Nun, Judges, Rut, Kings I, II, III, IV, I Chronicles, II Chronicles, I Ezra, Nehemiah (II Ezra), Esther; poetical and of wisdom books: Job, Psalms, Proverbs, Ecclesiastes, Song of Songs; prophetic books: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Micah, Obadiah, Jonas, Naum, Habakkuk, Sophrony, Haggai, Zachariah, and Malachi.

The oldest manuscripts are fragments of papyrus. The copyists wrote the text of the *Old Testament* in Hebrew language. The official text is called *Masoretic*, established between the centuries 5 and 10, by the Masoretes, scholars who were in charge with the sacred texts.

For the Hebrew communities formed outside Palestine, in diaspora, especially in Alexandria, the *Old Testament* was translated in Greek language. This translation is made in Alexandria, around the half of the second century B. C., by a group of 70 scholars in 70 days; that's why it is called *Septuagint* (LXX in brief). The Orthodox Church uses the *Septuagint*, because all the quotes from the Old Testament, present in the New Testament, are taken from this translation. The *Septuagint* rarely translates a text which cannot be

found in the Hebrew Bible, or introduces variants in the original text. In exchange, it preserves texts which have been lost in the Hebrew Bible. Unlike the Hebrew canon, the *Septuagint* adds "good to be read books" (*anaginoscomena*), some of them written directly in the Greek language: Tobit, Judith, The Epistle of Jeremiah, The Song of the Three Young Men, III Ezra, The Wisdom of Solomon, The Ecclesiastes (Siracid), The History of Suzanna, The History of the Dragon and of Bell, I, II, and III Maccabees, and The Prayer of Manasseh. The Jews from Palestine did accept these books, which were included only in the Alexandrine canon. Until today, the Bible used by the Protestant Churches retains only the canonical books from the Hebrew canon, the other texts and books translated in the *Septuagint* being reckoned as "apocrypha" (doubtful). The Catholic Bible follows the Alexandrine canon, but separates the "Deuteronomy" books from the canonical ones.

OLD-CATHOLICS.

On international plan, the Church of the *Old-Catholics* is formed in 1889 from the union of the Jansenist Church from Utrecht with a group of Roman-Catholic Churches and bishops from Germany, Switzerland and Austria, led by the theologian Ignace von Döellinger († 1890), as reaction against the dogma about the primacy and the authority of the pope, dogma pronounced at the Vatican I Synod. The origin of the *old-Catholics* must be put in connection with the movements of reform from within the bosom of the Catholicism from the fifth century. For instance, the

synods from Constanza (1414-1418) and Basel (1431-1449) reaffirmed the principle of the *Conciliarity*, namely the supreme organ within the Church is the synod to which obeys even the pope. The Council from Lateran (1512-1517) adopts an opposite position, by saying that the pope has full authority.

Another movement – the *Gallicism* – is formed in France, where a local synod from 1682 formulates the “Gallican articles”, which provide that the authority of the pope isn’t infallible, being limited by the laws and the traditions of the king and of the Church of France. Thus it is requested to be observed the autonomy of the national Churches and the right of the bishops to decide into council.

In the same time, Cornelius Jansen, a bishop of Ypres († 1683), was sustaining that only the elective grace can save the man. The center of the Jansenism is established at the Port-Royal Monastery, near to Versailles, having Saint Gyran (†1643) and Antoine Arnold (1694) as leaders. The center, which was frequented by Blaise Pascal (†1662), was destroyed in 1709. The movement enters in conflict with the Jesuits, being condemned by the pope in 1713. Due to this cause its followers sought refuge Utrecht, which has Willibrod as first-bishop in 1695. Several bishops were suspended being accused of Jansenism. The rupture between Utrecht and Rome was consumed through the election at 17th of April 1723 of the bishop Cornelius Steenhoven († 1725).

Meanwhile, Pius the Ninth (1846-1870) proclaims as dogma, without the accord of a synod, the doctrine about the “Immaculate Conceiving” of the Mother of the Lord, a doctrine sustained by the Franciscan school, and in 1864 publishes the *Syllabus*, a catalogue with the modern heresies and mistakes.

The one who resisted with all his force against the Synod Vatican I (convoked at 8th of December 1869) was the canonical of the cathedral of Munich, Ignace von Döllinger († 1890), a theologian from the “historical” school. This one asks for the “turning back to the sources”, to the Conciliarity from the Old church, to the liberty of conscience. In the moment of the acceptance of the dogma, according to which the pope is infallible *ex catedra*, and not *ex consensus ecclesiae*, 55 bishops left the synod, and 88 rejected it. Around Döllinger, who was excommunicated, rally the independent Catholics, known since 1870 under the name of the “*Old-Catholic*” Church. When the *Old-Catholic* Churches emerged in Germany, Switzerland and Austria, these ones united themselves with the Convention from Utrecht, having as supreme organ the International Conference of the *Old-Catholics* Bishops.

The *Old Catholics* – who asked for using the local language into the cult, the suppression of the obligation of the confession and of the celibate – contacted the Orthodox since the forming of their church. The result of the theological dialogue from the last years is very positive, than the act

of reciprocal recognition is imminent.

Bibliography: B. W. Verhey, *L'Eglise d'Utrecht*, 1984; Nrs. Kury, *Précis d'histoire de l'Eglise*, Editions catholique-chrétiennes, 4123 Allschwil/Suisse, 1968; Richard Stauffer, *le premier concile du Vatican*, *Eglise Reformée de France* Paris, 1963; Konrad Algermissen, *Konfessionskunde*, Verlag Bonifacius-Druckerei Paderborn, 1966, p. 470-613; Eugène Haemerle, *la dialogue entre vieux-catholiques et orthodoxes*, in "Episkepsis", no. 420, 1.6.1989, p. 8-13.

ORDINATION [(Greek: heirotonia, Latin: ordination) = the action of stretching forth the hand, of choosing by vote, of laying on of hands]: the Mystery within which, through the prayer invoking the Holy Ghost and through laying on of hands by a bishop (or two or three bishops), are consecrated the sacerdotal ministrants in the respective rank – deaconship, presbyterate, or episcopate –, for the vacant parish or bishopric. The *ordination* is the moment in which a member of the Church is introduced and instituted in the sacramental priesthood (distinct from the universal one received in the Mystery of the Baptism), being recognized to this member his personal authority and his permanent status in the ministration of a community. All of these are gifts of the Holy Ghost, Whom upon the candidate the bishop invokes through a special prayer. The priesthood, in all its stages, being associated by his nature with the Mystery of the

Eucharist, the *ordination* takes place during the liturgy. The bishop, in his quality of leader of the local Church, being surrounded by priests, in the presence of the community (or eparchy), vacant or newly founded, it is the one who lays his hands on the candidate and transmits to him the authority of exercising the priesthood, confirming him in the ministration of deacon, priest (or bishop, case when there must be present at least 2 bishops).

The practice of *ordination*, as consecration ritual of the churchly ministrants, it is attested by the New testament, especially by the Pastoral Epistles (Acts: 6: 6; I Timothy: 4: 14; II Timothy: 1: 6-7; Titus: 1: 5-9). The characteristics of the *ordination* can be summarized thus:

1. The *Ordination* is not a problem of simple personal vocation, or of social contract or of pastoral necessity, but a situation of the grace, of sending and of Church's calling (Acts: 14: 23; 20: 28). The *ordination* has sense if corresponds to a ministration which the apostles believed it as necessary within the Church. On one hand, it is about the sending the ministrants by a bishop (Mark: 3: 14; John: 20: 21-23). Any *ordination* is made on the account of a vacant parish or bishopric. Their mentioning in the act if the *ordination* is mandatory (canon 15 of the Synod from Nicaea and Canon 6 of the Synod from Chalcedon – 451). The independent *ordination*, "in absolute", introduced in the IX century in the monasteries from occident, it is forbidden. On the other hand, according to the Canon 5 of the

Synod from Laodicea (364), the election and the designation through vote of the candidate, as also his acceptance by the community are mandatory. The *ordination* is just the ritual of introducing of the ministrants in a local Church, which associates itself to epiclesis of *ordination* uttered by the bishop, through the acclamation and the prayer "Let him be worthy" (Axios). The *Didache* (chapter 15) indicates very clearly the participation of the community to the election of the bishops and of the deacons.

2. To Clement the Roman and Irenaeus of Lyon, the *ordination* is indispensable to identify and to verify not only the apostolic succession, but also the continuity with the faith from the beginning. And the function of continuity is a function of representation: the *bishop* represents Christ, because one of His actions towards the apostles was to entrust to them the preservation and the transmission of His Gospel, in words and in Mysteries. Without the college of the apostles there is no access to the Gospel of Christ. That's why only the bishop has the right to *ordain* (Saint John Chrysostom, *Commentary at Timothy*, 11, G.P. 62, 553). The most proper representation of Christ is in the Mystery of the Eucharist, like president of the liturgical assembly. The bishop who *ordains* is the bishop who celebrates the liturgy. That's why, between *ordination* and Eucharist is an indissoluble tie (*Didache*: 14-15).

3. The bishop is *ordained* by two or three bishops from the neighbor Churches (apostolic

Canon 1). The apostolic tradition attests this practice: Peter, James and John *ordain* James, the "brother of the Lord (Acts: 15: 4-34; 21: 18-19; Galileans: 1: 19; 2: 1-13), to be the leader of the early Church from Jerusalem. There are two main motifs which explain this ritual: first it is about the emergence of a local Church, which cannot *ordain* by itself its bishop, being given its integration in the apostolic succession through the presence of the bishops, representatives of the congregational Church; then, to show the equality of authority and of power of the new *ordained* with the whole episcopate. Whether in the case of the priest there is applied the hierarchic principle: "the smaller one takes blessing from the greater one" (Hebrews: 7: 7), in the bishop's case, the highest rank of the churchly hierarchy, it is manifested the parity and the collegiality of the episcopate. The independent, the absolute *ordinations* are abnormal also in the bishop's case, because the eparchy must be indicated in the act of the *ordination*, and the priests and the deacons and the believers must be present at that liturgy within which their new shepherd is *ordained*.

4. Some dignities and functions of the Church appeared during the history, for organizing the pastoral jurisdiction; they do not annul the principle and the basic ranks of the hierarchy: the deaconship, the presbyterate and the episcopate. The patriarch of a local autocephalous Church it is first of all the bishop of an eparchy. Only through *oikonomia* can be

admitted a ministration of regional or national dimension (metropolitan, exarch, primate, patriarch), with the consent of the other eparchial bishops. In the Orthodoxy there is not bishop or patriarch of the universal Church.

5. The second *ordination* is forbidden (apostolic Canon 68), because the bishop and the priest are associates to the eternal priesthood of Christ, “priest forever” (Hebrews: 7: 17-21). The indelible character of *ordination* has at its basis the permanent faithfulness of Christ towards the ones whom he chosen to be disciples and servants.

6. The term of “*ordination*” is used for the sacramental consecration and instituting of three sacerdotal ministrations: the deaconship, the presbyterate and the episcopate, while for the not-sacerdotal ministrations, which do not request a sacramental consecration, it is used the term of “χειροτονήθηκε”²⁰.

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume III, p. 143-171; Cyrille Argenti, *Sacerdoce du peuple chrétienner et sacerdoce ministerial*, in “Présence Orthodoxe” 25 (1974), p. 3-8; Sever Buzan, *Ordination and Χειροτονήθηκε*²¹, in “The Orthodoxy”, no. 4, 1957, p. 586-613.

ORTHODOX CHURCHES: (see also ORTHODOXY): ensemble of local churches which, from

dogmatic point of view, confess the same teaching of faith, formulated by the ecumenical synods and developed by the neo-patristic tradition: from the liturgical point of view all of them use the Byzantine rite, in the language of the people of which there are part; from the organizing point of view, some of them are autocephalous, namely they have their own leadership, and other or autonomous, namely they are canonically attached to a patriarchy or to a autocephalous Church. The new “Gregorian” calendar was adopted in 1924 by the majority of the Orthodox Churches, except by: Jerusalem, Russia, Serbia, Mount Athos and the Old Calendarists.

The creation of the autocephalous Churches in East, it is an historical process, which begun with the constitution of the four old patriarchates: Alexandria, which comprised Libya, Egypt, Pentapole; Jerusalem which included Palestine; Antioch, on which depended Arabia, Phoenicia and Syria; and Constantinople, which comprised Asia Minor, Pont, Balkan Peninsula, and the Romanian Principates. Today we have the followings:

The Ecumenical Patriarchy of Constantinople. Byzantium was at the beginning a suffragan bishopric of the chair from Heraclea, in Thrace; but after it became the capital of the empire, the “second Rome”, the “new Rome”, in 324, due to Emperor Constantine (306-331), it gained a great churchly and political importance. On the patriarchal throne stood personalities like John Chrysostom (407), Nestor (428-451), Photius

²⁰ We give here the Greek term because we haven't found yet an English equivalent for it. In Romanian language is “hirotisie” (E. l. t.'s n.).

²¹ Idem to the previous footnote.

(899). The jurisdiction of the patriarch of Constantinople has been established by the ecumenical synods. The one from Constantinople (381), through the canon no. 3, distributes to it a primate of honor, after Rome; the one from Chalcedon (431), through the canon no. 28, it attributes to it the eparchies of Thrace, Asia Minor and Pont. In the XI century, under its jurisdiction enter not only the Greeks from the Byzantine Empire, but also the Christians from the North of Africa, from South Italy and Sicily, from Asia Minor, from Balkan Peninsula, from Russia, and from the Romanian Principates. During this period, the Ecumenical Patriarchy comprised 600 Episcopal chairs. The conquest of the Constantinople by the Latin crusaders, in 1204 (after this the Patriarch moves his residence at Nicaea, where it remains in exile until the year 1272) and then the falling under the Turks, in 1453, considerably reduced the importance of the Patriarchy of Constantinople, although the Turks recognized to the Patriarch the quality of civilian ruler (etnarh) of the Orthodox Christians. Also, since the formation of the autocephalous local churches, at the end of the XIX century, its jurisdiction shrinks. In 1928, 48 bishoprics were given back to the Church of Greece. In its present jurisdiction enter Greek believers from Istanbul, the eparchies from Turkey, a few from the Dodecanese Islands, as also the Mount Athos. On the basis of a canon of the Synod from Chalcedon, the Patriarch from Constantinople pretends as jurisdiction upon the

whole Orthodox "diaspora". In fact he exercises this right only upon the Greek communities from North and South of America (which form an autonomous bishopric), from Western Europe and from Australia. The present ecumenical Patriarch, Bartholomew I, has been enthroned at 2 November 1991. He has his residence in the Phanar neighborhood from Istanbul.

The Greek Orthodox Patriarchy of Alexandria. It is the oldest patriarchal chair, being mentioned by the first ecumenical synod. The patriarch, who considers himself as being the successor of Apostle Mark, and wears the title "pope and patriarch of Alexandria and of Africa, occupied at the beginning the second place after the bishop of Rome. Because of the Monophysite controversy, in 475, the Church of Alexandria cleaved in two groups: one, which accepted the Christological doctrine of Chalcedon (451) and the authority of the Byzantine Emperor (the "melkites"), and another which rejected the Chalcedon and constitutes itself as the Coptic Egyptian Church. At the beginning it used the Coptic or the Alexandrian rite, but from the XI-XIII centuries it has passed to the Byzantine rite, for both the believers and the hierarchy are of Greek origin. The present jurisdiction of the patriarchy of Alexandria extends in Egypt, Sudan, Tunisia, Congo, Kenya, Cameroon and South Africa, regions for which have been ordained African bishops and priests. The patriarchy has its center in Alexandria (Egypt) and it

is led by patriarch Parthenios, enthroned at 8th of March 1987.

The Patriarchy of Antioch. In the year 34, Peter is in Antioch, where the disciples of Christ are called Christians ca. 43). Saul of Tars converts on the road of Damascus (c. 36). Antioch and Damascus will fall under Persians in 610. In 1268 Antioch is destroyed, and in 1400 the Mongols invade Syria and Damascus. It is mentioned by the canon 2 of the Second Ecumenical Synod (381). In the V century, because of the Monophysite heresy, takes place the same schism as in Alexandria. The patriarchy of Antioch from today comes from the Chalcedonians Syrians (or "melkites"). It used the Antiochian or Syrian rite until XIII century, when has taken from Constantinople the Byzantine rite. In 1215 the Maronites – an autochthonous group – are recognized from Rome as the "Church of Antioch". In 1366, the residence of the Patriarch is moved from Antioch (today in Turkey), at Damascus, in Syria. From 1899 the patriarch is Arab, like also the majority of the believers and of the clergy, and the liturgical language is Arad. The patriarchy, with the center at Damascus, comprises eparchies in Syria, Lebanon, Iraq, the United States, Australia, New Zealand, Brazil and Argentine. The present patriarch, Ignatius the Fourth, has been enthroned in July 1979.

The Greek Orthodox Patriarchy of Jerusalem. In the year 70 Jerusalem is taken over by Romans. In the year 135 takes place the temple the defilement of the Temple and of the Holy Sepulchre. At the synod of the

Chalcedon (451), the bishop Juvenal obtains the recognition of Jerusalem as autonomous patriarchy, occupying the fifth place in the hierarchy of the Pentarchy, and having jurisdiction upon Palestine and Sinai Peninsula. Because of the invasion of the Persians and of the Arabs, in the VII century, and especially due to the establishment of the Latin states in the XII-XIII centuries, Jerusalem lost from his churchly importance. (The Islam occupies Jerusalem in the year 638, when the patriarch Heraclius becomes Monothelite. The Crusaders conquer Jerusalem in 1099). Later it entered under the influence of the Patriarchy of Constantinople, and only in the XIX century has regains the old autonomy. The majority of the believers are of Arad origin, settled in Israel and Jordan. The present patriarch, Diodoros, enthroned at 16th of February 1981, has his residence in Jerusalem.

The Patriarchy of Moscow and of the Whole Russia. It comprises the Orthodox from Russia and Ukraine, without the ones from Georgia, who keep the old, unfixed calendar, and use in cult the old Slavonic language. In the year 988, Prince Vladimir of Kiev imposes the mass Baptism, and so the Orthodox Christendom becomes the official religion of his state. Prince Yaroslav (1019-1054) places the Church under the jurisdiction of the patriarch of Constantinople, who nominated the Metropolitan of Kiev. In the year 1240, Kiev is occupied by Mongols and, despite that in the year 1380 the Prince of Moscow, Dmitri, rebels against the Tatars, only Ivan the Third of

Moscow (1440-1505), immediately after the fall of Constantinople (1453), puts an end to the Mongol domination. Ivan considers Moscow as "the third Rome".

In the year 1589, the Patriarch Jeremiah of Constantinople grants to the Metropolitan Job the title of Patriarch of Russia, but the patriarch was suppressed in the year 1721 by the tsar Peter the Great (1692-1725) and replaced with the Holy Synod. He was restored only in 1917, through the election of the Patriarch Tikhon († 1925). After an interregnum, in the year 1943 was elected as patriarch the Metropolitan Serge, and after followed the patriarch Alexei (1945-1971). The history of the Russian Church knows great churchly and spiritual leaders, like for instance Sergius of Radonezh (1314-1291, Dmitri of Rostov (1651-1709), Tikhon of Zadonsk (1724-1783), Seraphim of Sarov (1759-1833), but also big schismatic changes, as the one of the "raskolniks" - initiated by patriarch Nikon (1651-1658). The present patriarch Alexei has been enthroned at 10th of June 1990.

The Patriarchy of Serbia. The founder of the Serbian Church was Saint Sava, the son of the Prince Stephan Nemanja (ca. 1167-1196). Monk at Mount Athos, Saint Sava returns into country in 1024, and is ordained archbishop of Serbia in 1219, at Nicaea, by the ecumenical patriarch, Manuel I. Are know three patriarchates: 1) proclaimed by the tsar Dusan the Great in the year 1346, but abolished by the Turks in 1458; 2) between 1557 and 1766 (with the center at Peci), which is abolished by

Constantinople; 3) establish in 1920, after the foundation of the Yugoslavia state, with the headquarter in Belgrade, despite the fact that Yugoslavia gained an autonomous statute ever since 1830. During the Second World War, the Serbian Church and its patriarch, Gabriel (1937-1950), endured great losses and sufferings from the part of the foreign forces. Patriarch Paul, Archbishop of Peci and Metropolitan of Belgrade, was enthroned at second of December 1990 (in the year 1959 detached from the autonomous Church of Macedonia detached out from the Serbian Patriarchy. Its metropolitan has the residence at Skopje and wears the title of Bishop of Ohrida. The canonical position of this church hasn't been recognized by the other Orthodox Churches).

The Romanian Patriarchy. The Christendom penetrate into Dacia ever since the beginning of the second century, during the conquest of this region by Romans and so since the formation of the Romanian people²². Already in the year 325 "a bishop of the Goths", attends to the synod of Nicaea. The Arian priests Wulfila (ca. 310-381) translates the Bible into the Gothic language. In the XV century, are organize two great metropolitans, in Wallachia and Moldavia, under the jurisdiction of the patriarch of Constantinople. There was also a metropolitan for the Romanian Orthodox from Transylvania, included into the Austrian -

²² The translator of this book has a different opinion: the Apostle Andrew came and Christianized the Dacian since the year 48.

Hungarian Empire. After the union of the Romanian Principates is done in 1859, and in 1877 Romanian gains the state independency, in the year 1885 the Romanian Church obtains the autonomy. In the year 1925 is established the Romanian Patriarchy, by raising the bishop of Bucharest at the rank of patriarch. The first patriarch was Miron Cristea (1925-1939), after whom followed Nicodemus (1939-1948), Justinian (1948-1977), Justin (1977-1986), and *Teoctist* (1986-2007). **The present patriarch was enthroned in 30th of September 2007**²³. The Liturgy and the Sermon are done in the Romanian Language.

The Bulgarian Patriarchy. The Bulgarians, the southern branch of the Slavs, have been Christianized by the Byzantine missionaries send by Photius in the year 865. The tsar Boris (853-889) received the Christendom under the form of the Byzantine rite. The Bulgarian patriarchy was founded in the year 1017, under the tsar Simeon, but was abolished in the year 1019 by the Byzantine Emperor Basil the Second (the Bulgaroctone). In the year 1186 the second patriarchate is restored with the center at Trnovo, but it was again abolished by the Ottoman Turks (1393). During the Ottoman occupation, the Church was under the Patriarchy of Constantinople, which tried to suppress the liturgy in the Slavonic language. In the year 1879, the Bulgarians obtain from the sultan Abdul Aziz the right of having an independent

patriarchy. Constantinople did not accept this, that's why in the year 1872 it declares the Bulgaria Church as "schismatic". This rupture ceases in the year 1945, when Constantinople recognizes the autocephaly of the Bulgarian Church, by recognizing Metropolitan Stephen as exarch. Only in the year 1953, after 560 years, the patriarchy has been reestablished by electing patriarch Cyril († 1971). Maximos, the present patriarch, with the chair at Sophia, has been elected in July 1971. Since 1975 the Bulgarian Patriarchy has passed to the new calendar, but preserves into the cult the old Slavonic language.

The Church of Cyprus (an autocephalous archbishopric) was declared independent by the synod of Ephesus (431), on the motif of being founded by the saints Paul and Barnabas. The island has been successively occupied by Arabs, Byzantines, the Latin crusaders (1191-1571), by the ottoman Turks (1571-1878), and by English Empire (1878-1960). Under the archbishop Makarios (1950-1977), who was in the same time also the president of the country (etnarh), the Church was engaged in the movement of union with Greece (*Enosis*). The archbishopric has the headquarters to Nicosia. With the title of "archbishop of Nova Justiniana and of the whole Cyprus", the present archbishop, Hrysostomos, has been enthroned at 13th November 1977.

The Church of Greece (with the rank of archbishopric). Greece is the only country where the Orthodox Church is church of state. Since the IV century, Greek provinces have been under the

²³ The highlighted excerpt has been modified by the English language translator.

jurisdiction of the Constantinople, but they were also under the Bulgarian domination (X-XI centuries) and under the Ottoman one (XV-XIX centuries). Immediately after the national independence of Greece (1933), the Greek Church declares itself autocephalous, but the patriarchy from Constantinople didn't recognize this autocephaly until 1950. In 1928 receives under jurisdiction some metropolitans which belonged before to Constantinople. The Metropolitan Seraphim was enthroned at 16 January 1974, as archbishop of Athens and of all Greece.

The Orthodox Church from Poland. It was founded after the First World War, for the old Slavonic population, the Byelorussians and the Ukrainians from the Polish territory. O part of the Orthodox bishops accepted the union (Brest, 1596). In 1924, the Ecumenical Patriarchy grants it the statute of Autocephalous Church. After the Second World War, in 1948, Patriarch Alexei renews this statute. The Church uses in cult the Slavonic language. The present primate, Basil, metropolitan of Warsaw and primate of Poland, was enthroned at 24th of January 1970.

The Patriarchy of the (Catholicos) Georgia. The Christendom entered into Georgia since the V century, through Saint Nina. Until 1053, when becomes autocephalous, the Church of Georgia was in close connection with the Patriarchy of Antioch. Between 1817 and 1917 depended on the Patriarchy of Moscow. In 1918 becomes again autonomous, but the Russian

Church did not recognize its statute of autocephalous patriarchy until 1944. The patriarchy is led by a Catholicos-Patriarch, Ilia, enthroned at 25 December 1977, with the residence at Tbilisi. The church uses in cult the Georgian language. The autocephaly of the Georgian Church was recognized by the Ecumenical Patriarchy in 1990.

The Orthodox Church of Czechoslovakia was formed out of diverse groups of Orthodox believers. A small Orthodox group existed in Prague since 1870. In 1923 the ecumenical patriarch appoints as bishop Sabbatios as bishop of Prague. Another group is the one which separated itself from Rome and passed to orthodoxy in 1925, under the leadership of the Bishop Gorazd Pavlik, ordained by the Serbian Patriarch. In 1930 a group of Carpathian-Russian Uniates turns back to Orthodoxy and form the Mukaceva eparchy. Another group is formed by Greek-Catholic Rusins, from Presov eparchy, which came back to Orthodoxy in 1950. The autocephaly was granted by Patriarch of Moscow in 1951. The Metropolitan Dorotheos was enthroned at 24th of September 1964 and has its residence in Prague.

The Orthodox Church of Finland comprises the believers from Karelia, who in 1918 constitute themselves into a church independent from the Patriarchy of Moscow. In 1923, the Patriarch Meletios the Fourth of Constantinople granted to it the rank of autonomous archbishopric, under his jurisdiction. The

Patriarch of Moscow did not accept this but in 1958. The Church has its administrative center in Kuopio, where is also the residence of the Bishop of Karelia and of the whole Finland, John, enthroned at 24th of January 1988.

The Archbishopric of Sinai comprises in fact only one monastery, Saint Catherine, founded by the Emperor Justinian the First (VI century), at the foot of the Moses' Mountain. At the beginning the monastery was dependent of the Patriarch of Jerusalem, but in 1575 was recognized as autocephalous by a synod from Constantinople and in 1872 was also recognized by a synod from the four old eastern patriarchies. The abbot of the Saint Catherine Monastery – Demianos – is in the same time Archbishop of Sinai, since 1973.

In the last years a few churches succeeded to obtain a statute of autonomy or autocephaly, according to a procedure unknown in the history of organizing of the local churches. The "autocephaly" of these churches is considered by the other Orthodox churches, except by the Mother-Church which granted it to them, as having a provisory and relative character. It is about the followings:

The Orthodox Church in America. The majority of the Orthodox believers from America, of diverse ethnic origins and of diverse liturgical languages, is comprised in eparchies which are under the jurisdiction of the respective local Churches. The rulers of these eparchies form the "Permanent Conference of the Canonical Orthodox Bishops in America", of which president is

Bishop Iakovos – of the Greek Orthodox Archbishopric. In 1970 the Patriarch Alexei of Moscow grants autocephaly to the "Russian Orthodox Congregational Metropolitan in America" (the Metropolitan) around which gathered some eparchies and parishes of other national identities, with canonical situation still unknown. The primate of this Church is the Metropolitan Theodosius, Archbishop of New York.

The Japanese Orthodox Church. The Orthodoxy was introduced in Japan in 1860. At the beginning, the native priests were ordained by the Russian bishops. After the WWII, the Japanese Church depended on the Russian Autocephalous Metropolitan from New York, until 1970, when received the autonomy from the Patriarch of Moscow. The Archbishop of Tokyo, Theodosius, was installed at 28th of March 1972.

The Orthodox believers who are outside the borders of the traditional local Churches, either as result of their missions or as result of the recent migration (the so-called Orthodox "diaspora") for more categories: eparchies and parishes with canonical status, which directly depend on the mother churches and which are in communion with all the Orthodox Churches; autonomous groups, some of them not being known as having a canonical position; isolated groups of migrants which do not have communion with any Orthodox autonomous or autocephalous church (for instance the Russian Church from exile).

Bibliography: Articles by Zachary C. Xintaras, Milan Šesan, Iorgu Ivan, Pierre Kovalevsky, in the volume *Les Eglises Orthodoxes*, collection "Le monde religieux", G. Pairault, Lezay, 1969; F. Dvornik, *The Legend of the Apostle Andrew and the Idea of Apostolicity in Byzantium*, Cambridge Harvard University Press, 1958; O. Clement, *l'Eglise Orthodoxe*, Presses Universitaires de France, Paris, 1961; George P. Fedotov, *The Russians religious Mind*, 2 volumes, Cambridge, 1966; George Ostrogorsky, *Studien zur Geschichte des byzantinischen Bliderstreites*, Hakkert, Amsterdam, 1964; Dimitri Obolensky, *Sts. Cyril and Methodius, Apostles of Slavs*, in "St. Vladimir's Seminary Quarterly", 7 (1963), p. 3-13; Idem, *The Byzantine Commonwealth. Easter Europe, 500-1453*, Weidenfeld and Nicolson, London, 1971; Alexander Vasiliev, *History of the Byzantine Empire, 324-1453*, two volumes, Madison, Wis., 1958; F. Dvornik, *Byzantine Mission among the Slavs*, Rutgers, University Press, New Brunswick, 1970; Vasil T. Istavridis, *Bibliography of the Church History (1453 to the present)*, in "The Theology", 48 (1977), no. 2, p. 400-418; Donal Attwater, *The Christian churches of the East*, two volumes, Milwaukee, 1947-1948; T. E. Bird, *A Survey of Orthodoxy*, 1974, in "Diakonia", 10 (1975), no. 2, p. 131-167; S. Bolshakoll, *Orthodox Missions Today*, in "International Review of Missions", 42 (1953), p. 275-284.

CHURCHES²⁴: (Believers' statistic)

The Ecumenical Patriarchy of Constantinople (Istanbul): 20,000 in Turkey, 450,000 in the Greek islands, 1,500 in Mount Athos.

The Patriarchy of Alexandria (Alexandria, Egypt): 10,000 in Egypt, 60.000 in other countries.

The Patriarchy of Antioch (Damascus, Syrian): 800,000 of which 500,000 in the Middle East.

The Patriarchy of Jerusalem (Jerusalem): 60,000 (including the autonomous Archbishopric of Mount Sinai – Saint Catherine Monastery).

The Patriarchy of Russia (Moscow, founded in 1589): 50-70 millions.

The Patriarchy of Serbia (Belgrade, Serbia, founded in 1925): 9 millions, of which 1 million in diaspora.

The Romanian Patriarchy (Bucharest, founded in 1925): 17 millions.

The Patriarchy of Bulgaria (Sophia, founded in 1961): 6 millions.

The Patriarchy of Georgia (Tbilisi, recognized in 1990): 1 million.

The Church of Greece (Athens): 8 millions.

The Church of Cyprus (Nicosia): 500,000.

The Church of Poland (Warsaw): 400,000.

The Church of Czechoslovakia (Prague): 150,000.

The Church of Albania (Tirana): 250,000 in 1967.

²⁴ We warn again the reader that these data can be now obsolete (E.I.t.'s n.).

The Church of Finland
(Kuopio): 60,000.

The Church of China: 60,000
in 1962.

The Orthodox Church from America: (New York, recognized as autocephalous by the Patriarchy of Moscow, in 1970).

Diaspora (dependent on the churches of origin):

North America: 5 millions.

South America: 600,000.

Europe: 700,000.

Australia: 250,000.

ORTHODOX ORIENTAL CHURCHES (or pre-Chalcedonians): communities of Monophysite tendency, which organized themselves separately, rejecting the Synod of Chalcedon (451). In the atmosphere of the beginning of the V century, when the Christological dogma was submitted to some unorthodox interpretations and formulations, the Orthodox Church summons two ecumenical synods: in 431 when condemns the Nestorianism and so is born the Syrian Church, and in 451, when condemns the Monophysitism. Thus, the Churches from: Armenia, Syria (the Jacobite one), Egypt (Coptic), Ethiopia and India, namely from the counties from the edge of the Byzantine Empire, separated themselves from the one who accepted the dogma from Chalcedon, considered to be "Emperor's partisans". A series of characteristics are common to these Churches: their opposition against the domination of the Byzantine Empire, the desire of churchly autonomy, the symbiotic with the native culture and

language, the indigenization of the cult.

The Coptic Church (Coptic it means *Old Egyptian*) it has at origin the group of Egyptian Orthodox believers led by the Patriarch of Alexandria, Dioscoros the First, who sustained the Monophysitism at Chalcedon (451) and who separated himself from the Melkite group ("*Melkite*" it means partisan of the Emperor) composed by Orthodox Greeks who accepted the dogma from Chalcedon. Albeit there was attempted a reunification of them, in 520, around the moderate Monophysitism formulated by Sever of Antioch (512-538), starting with the year 542 the Coptic believers reorganize themselves autonomously as a anti-Chalcedonians group, for the influence of Jacob Baradaï, bishop of Edessa (541-578). In time, the Coptic Church definitively detached itself both from Rome and from Byzantium, and the Arab conquest from 642 favored this autonomy. In the life of this Church the monasticism played a great role, Saint Anthony, in 285, and Saint Pachomius, in 317, inaugurated the coenobitic monarchism in Egypt. The Coptic calendar begins in the year AD 284. For the origin of this Church is put in connection with the staying the Mark the Evangelist in Alexandria, the leader of the Church wears the title: "pope of Alexandria and patriarch of the chair of Saint Mark". The center of the Church is in Cairo. Pope Shenuda III was enthroned in November 1971.

The Syrian Church comes from the old patriarchy of Antioch, from

which separates itself after 451. It has at its origins a Monophysite minority from Syria, which groups itself independently under the Patriarch of Antioch, Peter, in 455. It is known under the name of "Syrian-Jacobite", after the bishop Jaqob Baradeus of Edessa, who played an important role in its organizing, around the year 540. After its expulsion from Antioch (conquered by Arabs in 638), the Church moves its centre at Mardin (Turkey), and then at Homs (Syria), and since 1959 at Damascus (Syria). The non-Chalcedonian Syrians celebrate the liturgy of Saint Jacob, in Syrian language. The present patriarch is Mar Ignatius Jacob the III, with the residence at Damascus.

The Syrian Church (of Malabar) from India, it has a common history with the Syrian-Jacobite Church, but it is an autonomous and autocephalous church, since 1912, when the Patriarch Abdul Massiah of Antioch established in India an independent Patriarchate. The ruler of this Church is the Catholicos Baselius Marthoma Mathews, with the center at Kottayam (Kerala, India).

The Apostolic Armenia Church. The Christendom penetrated in Armenia since the time of the Apostles and becomes official religion at the beginning of the IV century, due to Gregory the Lightener, who converts King Tiridat (288 or 301). During the period 392-405, monk Mesrop creates the Armenian alphabet and translates the Bible into it. In 520, the Armenian Church accepts the Christology of Severus of Antioch to become autonomous from

Caesarea Cappadocia and Antioch, which were under the Byzantine influence. Since the early stage, the Armenian Church has its own culture, language and alphabet (invented by Mesrop Mashtotz). The historical national and spiritual of all Armenians is Etchmiadzin (Armenia). During history other centers have been organized for the Armenian from diaspora: in 622 the Patriarchate of Jerusalem, for the Armenian from Jordan and Palestine; in 1925 is established the Catholicos of Sis in Cilicia, for the ones from Lebanon; in 1461, the Patriarchate of Constantinople, for the ones from Turkey.

In the time present there are two "Catholicos": of Etchmiadzin, in Armenia, led by the Patriarch-Catholicos Vasken I "of all Armenians"; and of Cilicia, in Antelias, Beirut, led by the Catholicos Karekin II, for the Armenians from Lebanon, Syria, Cyprus, and a part of Diaspora.

The Ethiopian Church. Ethiopia has been Christianized by Syrians at the beginning of the IV century, through the mission of Frumentios, the first Ethiopian Bishop, consecrated by the Patriarch Athanasius of Alexandria, for its old capital, Axum. In XIII century isolates itself definitively from the Byzantine Empire, and accepts the pre-Chalcedonian Christology. Entire centuries, until 1951, the bishops and the priests were ordained and sent by the Coptic patriarch of Alexandria. In 1958 becomes an autocephalous patriarchy. After the revolution from 1974 and the deposition of the formal patriarch, Theophilus, by the Synod in February 1976, in

August the same year was enthroned, as the third Patriarch of the Ethiopian Church, Abuna Tekle Haimanot, who has the residence at Addis Ababa. After a short shepherding, the patriarch Mercurios was suspended and replaced with the patriarch Paul in June 1992.

The Assyrian Church of the Orient (Chaldean or Nestorian). The Church wears the name of the region (the Persian Empire, at East of Euphrates) where the Nestorians Christian found refuge, after being persecuted in the Roman Empire. The Church declares its independence from Antioch, in 424, having its centre at Seleucia-Ctesiphon, and in 486 adheres to the doctrine of Nestor. In the VI-VIII centuries, the Assyrian Church undertakes one of the vastest missionary activities known in history, in India and China. In 632 Mohammed dies, and in 636 his followers conquer Mesopotamia. The original Church of Mesopotamia was destroyed by Tamerlane, in 1360. The followers of this Church are spread in Lebanon, Iraq, Syria and Iran, use liturgies of Nestorian inspiration, composed before 431, in the old Syrian language. The Catholicos-Patriarch from Iran is Mar Dinkha IV.

The name of *Greek Melkite Church* is used today for the catholic community of Byzantine rite (united), which accepted in 1724 the union with Rome (after 451 and even after 1054, all the Orthodox Christians from East and West were called "Melkites", in the sense of adepts of the Synod of Chalcedon). The most part of the Melkites are today Arabs, under

the leadership of patriarch Maxim V. Hakim (Lebanon). Also, the Maronite Catholic Church is the group founded by a monk, Maron (V century), who impropriated the Monotheletic doctrine, rejecting the synod of Constantinople (681) and who, under the pressure of Latin crusaders, united itself with the Western Church, in 1445. The Maronites are Catholics of Antiochian rite (Lebanon).

The Orthodox Oriental Churches, or pre-Chalcedonian, have been engaged in the last decades in a movement of getting closer to each other, and also between them and the Eastern Orthodox Churches. The first pan-Oriental meeting was at Addis Ababa (8th of January 1965), where was decided to form a permanent commission for coordination, which held meetings in the following years. Out of the initiative of the Ecumenical Council of the Churches, a series of unofficial consultations between the Orthodox and the Oriental theologians were organized at: Aarhus, 1964; Bristol, 1967; Geneva, 1970; Addis Ababa, 1971. During these discussions, the theologians rediscovered the great common Christological fund, on which can be rebuild the union between the two communions of Eastern churches. At 10th of May 1973, Pope Paul the Sixth and Pope Shenuda the III (of the Coptic Church) signed a common declaration in which they affirm that their churches have in common the same traditional fund of faith. At 19th of November, an accord signed by the churchly leaders from the Middle East speaks about the profound

“communion” among the Oriental churches.

Bibliography: Aziz Atiya, *A History of Eastern Christianity*, Mowbrays, London, 1978; I. M. Hornus, *Introduction aux Eglises Orientales*, in “Foi et Vie”, 1 (1974), p. 1-93. N. A. Horner, *Rediscovering Christianity where it Begun*, Heildeber Press, Beirut, 1974; Iris Habib el Masri, *The Story of the Copts*, Middle East Council of Churches, Dar El Alam Al Arabi, Cairo, 1978; Wilhelm de Vries, “*Die Getrennfan Kirchen des Ostens*”, in A. Algermissen, *Konfessionstunde*, Verlag Bonifacius-Druckerei, Paderborn, 1966, p. 79-147; Ene Braniște, *The Cult of the Old Christian Churches from Orient*, “The Orthodoxy”, XVII (1965), no. 1, p. 83-131; Nicolae Necula, *The Doctrine and the Religious Life of the Coptic Church Reflected in Its Liturgical Texts* (doctoral thesis), in “The Orthodoxy”, XXVIII (1976), no. 3-4, p. 473-606; Zareh Baronian, *The Liturgy of the Armenian Church in the Frame of the Liturgies of the Other Eastern Liturgical Rites* (doctoral thesis), excerpt from “The Orthodoxy”, XXVII (1975), no. 1; Vasile Costin, *The Coptic Cult in Report with the Cult of the Orthodox Church* (in Greek), Athens, 1972; Timotei Sevcicu, *Contact Points between the Chalcedonian Christology and the non-Chalcedonian one, from the Perspective of the Cyril of Alexandria*, in “The Orthodoxy”, XLI (1989), no. 4, p. 7-19).

ORTHODOX THEOLOGY:

Missing text

1907) and *The Symbolic* (Athens: 1930); Constantin Diovouniotis, *The Critic of the Dogmatic of Andrutsos* (Athens, 1907); Dimitrios Balanos, *Introduction in the Knowledge of the Theology* (1906) and *The Mysteries of the Orthodox church* (Athens, 1913). At the Congress of the faculties of Theology from Athens (1936), the Greek theology is represented by a series of illustrious professors of theology, headed by Hamilcar Alivisatos, the president of the Congress, which ascertains though the existence of a Greek literature received from “second hand” sources, namely from sources foreign to Orthodoxy.

The last representatives of this generation are P. N. Trembelas, who publishes *The Dogmatic of the Orthodox Church* (3 volumes, 1959-1961, translated by O. Dumont in Editions de Chevetogne, 1969) and Ioannes N. Karmiris, who besides the studies about *The Confessions of Faith* from the XVII century, about *Orthodoxy and Protestantism* (1938), *Orthodoxy and Catholicism* (1964-1965), *Orthodoxy and the Old-Catholics* (1966), publishes in two volumes *The Dogmatic and Symbolic Monuments of the Orthodox Church* (Athens, 1952-1953, and Graz, 1960 and 1968).

The present generation of Greek theologians is led by Nikos Nissiotis (in Greek: *The Existentialism and the Christian Faith* – 1956; *Prolegomena to the Theological Gnosiology* – Athens, 1965; *The Philosophy of the Religion and the Theology of the Philosophy* – 1965), who introduced the ecumenical thematic in the

Orthodox theology (*Die Theologie der Ostkirche in Oekumenischen Dialog. Kirche und Welt in Orthodoxer Sicht*, 1968; *Types and Problems of Ecumenical Dialogue*, 1977). Beside the studies of the specialist professors: Sava Agourides (The New Testament), G. Mantzarides (ethics), E. Theodoru (liturgics), V. Istavridis (ecumenism), V. Phidas (canonical law), Anastasios Yaannoulatos (mission), I. Fontoulis (liturgics), P. Vassiliadis (biblical theology), Cyrile Argentis (ecumenism), here can be added the theologians from the Greek diaspora: Stanley Honakas (ethics), Theodor Stylianopoulos (biblical theology), Calivas (liturgics). In addition to editing the patristic texts which received a new impulse due to P. Christou and P. Nellas, new contributions in theology brought: John Romanidis (*About the Ancestral Sin*, Greek, 1956); John Zizioulas, (*About the Unity of the Church in Eucharist and the Bishop in the First Three Centuries*, Athens, Greek, 1965; *Apostolic Continuity and The Orthodox Church*, 1975; *Ecclesial Being*, 1979; *The Local Church in an Eucharistic Perspective*, 1977; *Verité et communion dans la perspective de la pensée patristique grecque*, 1977); Christos Yannaras (*De l'absence et de l'inconnaissance de Dieu*, Paris, 1971; *The Ontological Content of the Theological Concept of Personality*, Greek, 1970; *The Metaphysic of the Body According to Saint John Climacus*, Greek, 1971). Also here must be mentioned the names of some authors who treated about ecumenical problems: Emilianos Timiadis (*Lebendige Orthodoxie*, 1960; *La*

place de l'Orthodoxie dans le Mouvement oecuménique, 1969; *Pneumatologia ortodossa, The centrality of the Holy Spirit in Orthodox Worship*, 1978); Methodios Fouyas (*The Person fo Jesus Christ in the Decisions of the Ecumenical Councils*, 1976); Damaskinos Papandreu (articles about the pan-Orthodox synod); Kallistos Ware (*The Orthodox Church*, 1967); Eustratios Argenti (*The Orthodox Way*, 1979); Philip Sherrard (*The Greek East and the Latin West*, 1959; *Constantinople - Iconography of a Sacred City*, Oxford, 1965; *Church, Papacy and Schism*, 1978).

ORTHODOXY [Greek: orthos + doxa = the right faith and the true congregational worshipping]: the teaching which comes in direct and uninterrupted continuity with the apostolic tradition, through the patristic and neo-patristic theology, and which forms the common faith of the undivided Church, from the first millennium. In fact, the Didache or the rule of apostolic faith has been the basic criterion of the *orthodoxy* of each tradition. That's why, any rupture in the continuity with the apostolic tradition was considered as a corruption or as abandoning the *Orthodoxy* which can take the shape of a heresy, either the form of a separate confession. Whilst the *Orthodoxy* justifies its dogmas through this apostolic and patristic continuity, the other Churches or confessions are, in a way or another, come out from a separation act, act into which they have formed their own confessional tradition. Thus, the Oriental Churches or the non-Chalcedonian

ones appeared in the V century, in the period of the Christological controversies. The Roman-Catholic Church is constituted as churchly entity during the period 1054-1204; from a confessional point of view, the Catholicism is defined as own theological tradition, in report with the Protestantism, at the Council of Trident (1563). The Churches come out from the Protestant Reform from the XVI century: Lutheran, Anglican, Reformed, Presbyterian, each one has a different confessional tradition. In the bosom of the Protestantism have been produced a series of confessional dissidences: the Congregationalists and the Baptists, in the XVII century; the Methodists, in the XVIII century; and movements and groups with Christian character without a definite confessional identity, appeared during the XIX century, as would be the Disciples (Quakers) and the Salvation Army.

As dogmatic tradition, the Orthodoxy has its roots in East and in a historical sense is identified with the great patristic synthesis, namely with the articulation of the theological, liturgical and canonical edifice, on the basis of the apostolic rule of faith, during the period of the ecumenical synods. Of course, neither the patristic theology, nor the *Orthodoxy* can be limited to this period, for the Tradition is in a continuous process of interpretation and actualization. This period is used only as a term of comparison, to establish few of the main moments in the historical evolution of the *Orthodoxy*, among which we retain:

- The Constituting of the "Byzantine" rite (centuries VI-VIII), into which the main place is occupied by the Byzantine liturgies, rite which played a capital role in maintaining the cultic and spiritual unity of the *Orthodoxy*.

- The dogmatic synthesis made by John Damascene (century VIII) and especially his theological answer to the iconoclastic crisis.

- The theological contribution of the Patriarch Photius (820-895) and especially his encyclical from 867, into which he accuses Pope Nicholas I of heresy (858-867).

- The Synod from 879-880, which restores Photius and the reconciliation with the Roman Church (Pope John the VIII – 872-889).

- The missionary activity in Central Europe of the brothers Cyril († 869) and Methodius († 884) – "the apostles of the Slavs", sent by Byzantine Emperor Michael the III, at the request of the prince Rastislav (ca. 860) of Moravia. Cyril preaches in Moravia and Methodius in Pannonia; they translate texts in Slavonic, inventing the Glagolitic alphabet, the old form of the Cyrillic alphabet. After the invasion of the Hungarians in Moravia, their disciples were banished by Catholics in Bulgaria, where they introduced the books in Slavonic language.

- The resistance against the unionist synods (Lyon 1274, Ferrara-Florence – 1438-1439), which has an anti-Orthodox character. The themes debated at Florence were: "the proceeding of the Holy Ghost also from the Son";

the use of azyme at Eucharist; the doctrine about *purgatory*; the primacy of the Pope upon the Church. Besides, the synod from Constantinople from 1459, held under Ghenadios Scholariu – the first patriarch after the falling of the Constantinople (1453) –, rejected the union from Florence, though this one was recognized by the Emperor John the VIII Paleologus. The Patriarch Ghenadios wrote a confession of faith for opening the dialogue with the Muslims.

- The hesychastic renewal from the XIV century, which led to forming of the Byzantine theology, from which took part the great theologians and mystics: Maximos the Confessor (VII century), Simeon the New Theologian (XI century), Gregory the Sinaite and Nicholas Cabasila († 1363) (XIV century). Gregory Palamas († 1359), the archbishop of Thessaloniki, crystallized the doctrine about the distinction between God as such, ineffable and inaccessible to the created spirit, and the divine uncreated energies, through which the man is directly imparted from the life of the godhead – doctrine approved by the synods from Constantinople, from 1341, 1347 and 1351.

- Under the influence of the neo-patristic *Orthodoxy* from the XIV century, which it has a defensive character, facing the scholastic Latin theology, it is tried also some dissociation of the Church from the Empire, because the terms of the “symphony” established by Emperor Justinian (527-565) became too rigid.

The synod from Constantinople, from 1484, establishes the unction

as modality of receiving the Catholics to *Orthodoxy*.

- The doctrine about the Holy Mysteries receives a definitive form, especially due to Simeon of Thessaloniki (XV century).

- Facing the Counter-Reform which indirectly attacks the Orient with the intention of detaching the *Orthodoxy* from the Eastern provinces, the *Orthodox* theology takes a pronounced defensive and polemical character, into which are enrolled works as: The Critic Commentary upon the Protestantism, made by the Patriarch Jeremiah II in the answer given to the Lutheran theologians from Tübingen (Melanchton had sent to the patriarch, in 1573-1574, the “Confession from Augsburg” in Greek language); a representation of the *Orthodoxy*, made by later Patriarch of Alexandria, Metrophanis Hristopoulos (1630-1639) in a “Confession of Faith” (1625) addressed to the protestant colleagues from Helmstädt.

- In 1629, Patriarch Cyril Lucaris of Alexandria publishes, at Geneva, a Confession of faith, into which he impropriates the main doctrines of the Calvinism. A series of local synods condemn this confession: Constantinople (1638), Kiev (1640), Iasi (1642), Jerusalem (1672) and Constantinople (1691).

- The *Orthodox* confession of Petru Movilă, metropolitan of Kiev (1633-1646), discussed and corrected by the Synod of Iasi (1642), is translated in Greek language by the theologian Meletios Sirigul, and approved by the Synod from Constantinople in 1643.

- The confession of faith of Patriarch Dositheos and the documents of the Synod from Jerusalem (1672) reject the Calvinist ideas of the theologians from Tübingen. The same patriarch publishes in Romanian Country a collection of Byzantine texts.

- The local synods of the XVII century (Iasi – 1642, Moscow – 1666-1667 and Jerusalem – 1762) brought an important contribution to the rediscovery of the sacramental nature of the Church and to putting in value the dynamic character of the tradition, which was not always and everywhere correctly understood. (The synod from Moscow condemns the “Old Believers” who reduced the Orthodoxy to a ritualistic religion). The synod from 1691 against the logothet²⁵ John Karyophilos preached the Calvinist doctrine about Eucharist.

- The forming of the United Churches (or Greek-Catholic) is realized through the pressure of the Catholic Empire from Austria and Poland, in Orthodox regions (Brest – 1596, Uzhgorod – 1646, Mukachevo – 1664, Transylvania – 1700). The resistance of the Orthodox believers showed not only that the Orient cannot be considered as a simple Roman diocese, but also that there is a fundamental contradiction between the system of the local Churches from Orient and the papal system from West. A synod of the Oriental patriarchs, from 1755, declares invalid the baptism of the Latins and of the Armenians, and that's

why these ones will be accepted to *Orthodoxy* through re-baptizing.

- The *Philokalia*, the great collection of texts of spirituality, appears at Venice, written by Nicodemus the Hagiorite (1748-1808, canonized in 1955) together with Makarios from Corinth. The abbot of the Neamț Monastery, Paisie Velicikovski (1722-1794) translates *Philokalia* in Slavonic language (*Dobrotoliubie*), and this translation appears at Petersburg in 1793 and saved the Russian Orthodoxy from Latinizing.

Besides, during the centuries XVIII-XIX, the Russian theology suffers a Latinizing influence, that appears not only in Kiev, under the influence of the Catholic schools from Poland, but also in other orthodox centers from the Baltic countries.

In 1848 the Eastern patriarchs publish an encyclical into which they condemn the “pope-ism” as heresy, as answer to the appeal of Pope Pius IX. In the same sense, patriarch Antim, in the answer given in 1894 to the Pope's Leon XIII encyclical, “*Preclara Gratulationi*”, condemns the Catholic dogma about the “immaculate conception” and the one about “pontifical infallibility”.

- The apparition of some *Catechisms* in the Russian literature, written by the Metropolitans Philaret Drosclov († 1867) and Platon Levskin († 1812).

- Alexei Homiakov publishes: *L'Eglise latine et le protestantisme au point de vue de l'Eglise d'Orient*, Lausanne, 1872.

- Appeals to unity. The encyclicals of the Ecumenical Patriarchy from 1902 and 1920.

²⁵ Finances' administrator in the Byzantine Empire. (E. l. t. s n).

- The congresses of the Faculties of theology held at Athens in 1936 and 1976.

- Appears *Théologie mystique de L'Eglise d'Orient* (1944), by Vladimir Lossky. Renowned Orthodox theologians become known: Georges Florovsky, Nicholas Zernov, Serge Bulgakov, Paul Evdokimov, John Meyendorff, A. Schmemmann and Olivier Clément.

- The publishing of some dogmatic syntheses: Panagiotis Tremblas (1967) and Priest Professor PhD Academician Dumitru Stăniloae (1978).

The main problem that preoccupies today the *Orthodox* theology is the preparation and the holding of the "Saint and Great Synod of the Eastern Orthodox Church"²⁶. The idea of convoking a pan-*Orthodox* synod has been put in circulation in 1930 by the pan-*Orthodox* commission, which assembled itself to Vatopedi Monastery (Mount Athos). At the initiative of the Ecumenical Patriarch Athenagoras, a series of pan-*Orthodox* conferences were organized with the purpose of establishing and preparing the themes for the synod: Rhodes – 1961, Rhodes – 1964. The fourth pan-*Orthodox* conference (Chambésy – Geneva, 8-15 of June 1968) decided to retain only 6 themes from the catalogue proposed by the first conference of Rhodes (1961) and to prepare the synod not through a "pre-council", but through a series of pre-conciliar conferences. The first

pan-*Orthodox* pre-conciliar conference (Chambésy, 21-28th of November 1976) occupied itself with last revising of the catalogue of themes, approved by the first conference from Rhodes (1961) and reduced by the fourth conference from Chambésy (1969), by recommending for the agenda of the future synod the following ten subjects: the *Orthodox* diaspora, the autocephaly and the mode in which is proclaimed; the autonomy and the mode in which is proclaimed; the diptychs; the problem of a common calendar; the impediments for marriage; the adaptation of the churchly norms regarding the fasting; the relations of the *Orthodox* Churches with the Christian world; the *Orthodoxy* and the Ecumenical Movement; the contribution of the local *Orthodox* Churches to the accomplishment of the Christian ideals of peace, liberty, brotherhood, and love among peoples, and to the removal of the racial discriminations.

According to an arbitrary scheme, used by the Russian theologian converted to Catholicism, Vladimir Soloviev (1853-1900), the spirit of the *Orthodoxy* is influenced by John the Baptist's theology, while the Catholicism reproduces Peter's influence, and the Protestantism bears the Pauline character. In general, though, the *Orthodoxy* refuses to consider itself one of the Christian confessions and to identify its doctrine with some historical confessional text. From Ignatius of Antioch, the *Orthodoxy* has preserved the idea that the congregationalism or the universality of the Church is given by the *Orthodox* character of the

²⁶ This affirmation must be considered in a historical perspective, for this dictionary was published in the year 1994. (E. I. t.'s n.)

norm of faith. The Church is "catholic" only if confesses the *Orthodox* faith, the true one, namely in conformity with the apostolic rule. The *Orthodoxy* implies the theological sense of the Catholicity. In what regards the theological method, The *Orthodoxy* has established that the doctrine has only internal criteria or evidences, namely the experience of the Church, for the truth itself is the communion with the Holy Ghost. The *Orthodoxy* of a teaching cannot be determined on the basis of some external criteria. Of course, the *Orthodoxy* has content and this one can be identified in the Holy Scripture, in Tradition, in the dogmatic texts. The Church has its internal evidence, and that's why the experience of the Church anticipates any formulation of the doctrine.

The *Orthodoxy* did not know the drama which imposed the Reform (XVI century), namely the controversy about the authority into Church. The *Orthodoxy* had not the problem "the pope, or the synod", for the conciliar principle has been accepted as an ecclesial principle. The ecumenical synod represents in a collegial manner the respective local Churches, and that's why the authority of the ecumenical synod stays and falls with the consent of these Churches. From this ecclesiology of the communion of the local Churches comes also the respect towards the local churchly jurisdiction: there is no bishop who to have universal jurisdiction, the principle of autonomy and autocephaly being respected in administrating the local Church,

either bishopric, or metropolitan. Also, the *Orthodoxy* did not try a "hierarchy of the truths", namely a separation in fundamental doctrines and secondary articles, because to it the dogmatics forms, in fact, an inseparable whole of liturgical and spiritual life, as also the canonical organization and also of the pastoral life.

The *Orthodoxy* was always preoccupied to maintain this integrity between the pastoral responsibility and the theological one, between dogmatics and spirituality, between faith and ethics. The *Orthodox* theologians of Russian influence and of Slavonic language, they prefer to translate the word *Orthodoxy* through "pravoslavie" (true cult), from where their tendency towards liturgy, piety and iconography, and less towards systematizing the doctrine, which is observed in Greek and Romanian theology.

Bibliography: I. N. Karmiris, *Ta dogmatika kai symbolika mnemeia tes orthodoxou katholikes ekklesia*, volume 2, Athens, 1953; A. Khomiakoff, *L'Eglise latine et le protestantisme du point de vue de l'Eglise d'Orient*, Lausanne, B. Benda, 1872; S. Bulgakov, *L'Orthodoxie*, Paris, Alcan, 1932 (Romanian translation by N. Grosu, Sibiu, 1939); S. Bolghakoff, *The Doctrine of the Unity of the Church in the Works of Khomiakov and Möehler*, London, S.P.C.K., 1946; Stephan Zakov, *Die Orthodoxed Kirche des Ostens in Okumenischer Sicht*, Zwingli-Verlag, Zurich, 1946; N. Zernov, *Eastern Christendom*, Weidenfeld and Nicolson, London, 1961; Idem, *The*

Church of the Eastern Christian, London, 1942; P. Bratsiotis (editor), *Die Orthodoxe Kirche in griechischer Sicht*, Evangelisches Verlagswerk, Stuttgart, 1959; A. Schmemmann, *The Historical Road of Eastern Orthodoxy*, New York, 1963; I. Mihălcescu, *La théologie symbolique du point de vue de l'Eglise Orthodoxe Orientale*, Paris-Bucharest, 1932; N. Chițescu, *The Confessions of faith and the Catechisms of the Orthodox Church*, in "The Dogmatic and Symbolic Theology", volume I, 1858, p. 202-246; *The Confession of Faith of the Orthodox Church* – 1962, translation by A. Elian, Publishing House of the Biblical Institute, Bucharest, 1981; A. Malvi and Marcel Viller, *La confession Orthodoxe de Pierre Moghila* (Latin text), excerpt from "Orientalia Christiana", volume X (1927), no. 39; Martin Jugie, *la Confession orthodoxe de Pierre Moghila à propos d'une publication récente*, in "Echos d'Orient", 28 (1930), p. 414-430; I. N. Karmiris, *The Confession of the Orthodox Faith of the Patriarch Dositheos of Jerusalem* (in Greek language), Athens, 1949 (excerpt from the review "The Theology"); Bernard Schultze, *Die Lehre der Orthodoxen Kirche*, in Konrad Altermann, *Konfessionskunde*, Verlag, Bonifacius – Oracheferi Paderborn, 1966, p. 203-280; I. Ică, *The Confession of Faith of the Patriarch Scholarios*, in "The Orthodoxy", 4/1984, p. 462-491; J. Tixeront, *Histoire des dogmes*, tome 1-3, Paris, 1924-1928; Phil. Schoff, *The Creeds of Christendom with a History and Critical Notes*, three volumes, New York, 1889; E. Schlink, *La signification de la*

tradition orientale pour le monde chrétien, in "Contacts" 12 (1960), p. 10-21; R. Slenka, *Ostkirche und Ökumene, Die Einheit der Kirche als dogmatisches Problem in der neueren Ostkirchlichen Theologie*, vandenhoek und Ruprecht, Göttingen, 1962; E. benz, *The Eastern Orthodox Church, It's Thought and Life*, Chicago, Aldine, 1963; M. A. Costa de Beauregard, *Théologie de Foucauld and I. Bria, L'Orthodoxie*, Buchet Chastel, Paris, 1979; Timothy Ware, *L'Orthodoxie; L'Eglise des sept conciles*. Traduit par Charité Saint-Servais, Paris, Declée de Bouwer, 1963; Maxime Kovalevski, *Orthodoxie et Occident. Renaissance d'une Eglise locale*, Editions Carboneil, Paris, 1990; *Première Conférence Panorthodoxe Préconciliaire* (Chambésy, 21-23 November, 1976) – text edited by the Orthodox Center of the Ecumenical Patriarchy, Chambésy, Geneva, 1977; Milan Šesani, *The Orthodoxy. The History of the Notion*, in "The Metropolitan of Ardeal", I (1956), no. 1-2, p. 63-73; Idem, *The Circulation of the Orthodox Word after 1054*, Ibid, I (1956), no. 3-4, p. 240-253; John N. Karmiris, *Short Exposition of the Dogmatic Teaching of the Catholic Church* (translation by O. N. Căciulă), in "The Voice of the Church", XXI (1962), no. 5-6, p. 458-467; I. Mastrogiannopoulos, *The Nostalgia of the Orthodoxy* (translation by O. N. Căciulă), in "The Metropolitan of Banat", XXIV (1974), no. 10-12, p. 627-643; XXV (1975), no. 4-6, p. 159-176; V. Anania, *Orthodox Presences in the Occidental Theology*, in "The Voice of the Church", XVII (1958), no. 1-2, p. 64-77; Olivier Clement,

L'Eglise Orthodoxe, Paris, PUUF, 1961; Paul Evdokimov, *L'Orthodoxie*, Neuchâtel, Paaris, Delachaux-Niestlé, 1959; Vladimir Lossky, *Essai sur la théologie mystique de l'Eglise d'Orient*, Paris, Aubier, 1944; *Vocabulaire théologique Orthodoxe*, Paris, Cerf, 1985; *2000 ans du Christianisme*. Encyclopédie éditée par l'équipe de "Aujourd'hui, la Bible", Tome II, dossier 4: "Connaissance de l'Orthodoxie"; Ignace Dick, *Qu'est-ce que L'orient chrétien?*, Casterman, 1965; E.K.P. Martin, *Toward Reunion: The Orthodox and Roman catholic Churches*, New York, 1979; Thomas Agapis, *Vatican-Phanar (1958-1970)*, edited by the Metropolitan Damaskinos, Papandreou and others, Rome-Istanbul, 1971.

ORTHOPRAXY (the deaconry, the ministration of the "liturgy of the brother"). The Christians are supposed to effectively transmit to the world the kingdom of love gifted by the Holy Ghost. This mediation presupposes not only the passing from a disordered and sinful life to a disciplined and holy life, but also the passing from *Orthodoxy*, namely the right confessing and extolling of God, to *orthopraxy*, namely to the ministration of the neighbor and of the world. The profound liturgy of the heart, the Eucharistic liturgy and the liturgy of the brother or "the liturgy after Liturgy", like it is called nowadays, all of these are the joints which assure the unity and the integrity of the Christian spiritual life. Of course, through the term *orthopraxy* it is not understood "a system of social ethic which the

Church should prescribe it to its members, but we rather must think at a service of healing centered not only on individuals, but in the same time on the social-economical and political life of the world. The mercy which the Church feels it upon the entire creation it is expressed in the fight against the "masters" of this world, against darkness, against injustice and oppression, against the refusal to grant to everybody the liberty and the dignity, against torture and detention without judgment, against eliminating the minorities, and against violation of the human rights. Also, it offers for instance in the domains of the education and of the health, to work in the favor of the healthy and balanced human communities, with a just economical and social development, of a powerful and stable family, to strive for making possible to everyone to life a dignified life as a human being.

The real form and content of this philanthropy and of this deaconry will vary from a country to another and from a generation to another. But always and everywhere the Church must prove discernment, sensitiveness and creative imagination for adapting the deaconry to the congregational needs". (*The Orthodox Document: Jesus Christ – the Life of the World*, cited translation, p. 17-18).

The passing from the personal spirituality to deaconry, to the social ministration is not at all easy. Here a great role it has the guidance which the Church gives it to Its believers for discerning the evangelical values. Jesus Christ calls Himself *diakonos*, a servant

who serves (Matthew: 20: 25) and asks to His disciple to be “the servant of everybody” (Mark: 9: 35). Apostle Paul speaks about “diverse ministrations”, about the diversity of the ministrants (I Corinthians: 12: 5). Often, according to the model of Martha and Mary (Luke: 10: 38-42), there is made an improper difference between the “active” Christian and the “contemplative” one. There are even movements which make this separation between the religious-spiritual order, and the secular-temporal one; between the theocentric orientation of the Church and the sociological orientation of the world; between sacred and profane. Others, with the purpose of avoiding a so-called pure sociological interpretation of the life and of the man, they insist upon the confession of faith or upon the personal spiritual experience, as these ones would not have anything common with the work, or with the decision with political character of the believers. Some people speak about the “salvation of the soul” in an abstract of personalist manner, without explaining that the “soul” it means in biblical vocabulary the human being in all its personal and collective manifestations. The moral-religious life would be therefore detached from the social life and vice-versa. Finally, others limit the ministration of the Church to the sphere of the Christian ethics, leaving aside the presence of the Church into the world. The Church would be, according to these ones, a community of ministration, of participation to perfecting and redressing the human relations,

but it must not engage Itself in changing the structure of this world.

The newer theology tries to remove ethics out from this spiritual-social dilemma, by showing the inseparable connection which exists between the personal spirituality and the deaconry or social confession. An Orthodox document emphasizes this element like so: “The moment has come to defeat the real temptation of deeming as absolute the difference between the spiritual life and the profane life. The whole human existence is sacred and remains in the range of the sight of God. In the frame of that existence it follows to be instituted the sovereignty of Christ, so that no domain or aspect of the human life to be ceded to the forces of evil. Thus, the Christians live into their own body and blood the inevitable tension between the existence into the world and of not belonging to the world. Just because the heavenly citizenship of the Christian (Hebrews: 13: 14) the believers can fully enter in the integral life of the human society and they can bring the light of Christ into it, for influencing it” (*Go Forth in Peace*. A pastoral and Missionary Guidebook (editor Ion Bria), the Ecumenical council of the Churches, Geneva, 1982, p. 32-33).

“But it is thrown in our face also other blame: it is said to us, that we aren’t useful to the society. How it is possible that one says something like this about us who are living together with you, having the same food, the same clothing, the same kind of life and the same needs? Because, we aren’t Brahmins or

gymnosophists from India, inhabitants of the forests and living withdrawn from the world. We do not forget that we owe gratefulness to God, our master and creator. We don't reject anything of what He has created; we only force ourselves to not exceed the nature or to not commit evil deeds. Consequently, in the present time we are together with you in forum, in market places, by the public baths, through the stores, workshops, inns, through your fairs and the other merchant needs. We also travel on the sea together with you and wear together with you the soldierly weapons; we work the land; we occupy ourselves with the commerce; therefore, we strive ourselves with the same craftsmanship and our work is useful also to you. How then could us be reckoned as useless to your public needs, since we live together with you and among you: I do not know that" (Tertullian, The Apologetic, XLII, 1-3, p. 97).

P

PALAMAS-ISM [After the name of Gregory *Palamas* (1296-1359), celebrated in the second Sunday of the Easter's fasting]: the theology of the divine uncreated energies. *Palamas* formulates his theological synthesis against the Latin scholastic theologians, supporting himself preponderantly on the experience of the holy hesychasts (see HESYCHASM), quoting especially from Pseudo-Makarios, from Maximos the Confessor and John Damascene. The *Palamas-ism* (see the wider exposition in the chapter ENERGIES) can be summarized like thus:

a) Unlike his adversaries who sustained the fact that the light from Mount Tabor is only a "symbol" of the godhead of Christ, Gregory *Palamas* shows that this light is an energy which irradiates from the divine essence, like a overflowing of the Holy Ghost, being enhypostatized and uncreated, and not having an own hypostasis. The grace is a "gushing" out of God from Himself, the brightness towards outside of His unseen and personal image.

b) Against Barlaam, who was reducing the deification to a simple imitation of God, *Palamas*, considers the deification as being a real participation, a personal communication with God, without confusion of natures. The deifying grace is a transfer from the deified humanity of Christ in our life; that's why the salvation is a mysterious changing of the man in god.

c) Despite the presence of God into His uncreated energies, the mystery of His essence remains unknown. The knowledge it means the unmediated union with God, the penetration inside God, as much as is allowed to man, without him to exhaust the divine being.

The *Palamas`* theory doesn't imply a separation within godhead between essence and energies, neither an absorption of the man into the being of God, as some Catholic interpretation of the *Palamas-ism* insinuates; this interpretation hesitates to make a direct connection between the doctrine about the grace and the one about godhead (see GODHEAD).

"We confess that this energy is a substantial and existential movement of God and we affirm that it proceeds and gushes out from the divine essence like from an always springing source. This energy is never being contemplated without this essence, but it remains always not-separated from it. From ever the energy exists together and united with the godlike essence, impossible to be dissociated from it, by eternity or by the distance of the time or of the space" ("The Confession" of the synod from Constantinople - 1351 -, in G.P. 151, 736).

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Life and the Teaching of Saint Gregory Palamas*, Sibiu, 1938; G. Florovsky, *Grégoire Palamas et la patristique*, in "Istina", 8 (1961), p. 115-125; John Romanides, *Notes on the Palamite Controversy and Related Topics*, in

"Greek Orthodox Theological Review", 6 (1960-1961), p. 186-205 and 9 (1963-1964), p. 225-270; Leonidas Contos, *The Concept of Theosis in Saint Gregory Palamas. With Critical Texts on the "Contra Akyndinum"*, 2 volumes, Los Angeles, 1963; John Meyendorff, *Trinitarian Theology East and West. Saint Thomas Aquino – Saint Gregory Palamas*, Holy Cross Press, Brookline, Mass., 1977; Idem, *Saint Gregory Palamas and Orthodox Spirituality*, St. Vladimir's Press, New York, 1974; Konstantin Bonis, *Gregory Palamas, the Last One from the Great Byzantine Theologians (1296-1359)*, in "The Theology", 50 (1979), no. 1, p. 7-21; *Défense des saints hesychasts*, text edited and translated by J. Meyendorff, Spicilegium Sacrum Lovaniense, Louvain, 1959; Saint Gregory Palamas, *About prayer, About the Holy Light, the Hagiorite Tome*, in The Romanian Philokalia, volume VII; C. Bărbulescu, *About the Tabor Light*, in "The Voice of the Church", XVI (1957), no. 8-9, p. 526-533.

PALL (may be withing the missing texts)(E. l. t.`s n.)

PANTOCRATOR (see CREATOR): is a Greek name, meaning "All-Keeper", used in the text of the Creed from Nicaea (325). The Old Testament in Greek (the Septuagint) translated with this term the Hebrew word: *Adonai Sabaoth*, which it means the Lord Almighty, which sustains the entire creation.

PAPAL PRIMATE (PRIMACY): Dogma of faith formulated by the

Vatican Council I in the constitution "Pastor Aeternus" (from 18th of July, 1870), renewed by the Vatican Council II (in the constitution "Lumen Gentium", chapter 18) according to which the bishop of Rome detains the function of supreme shepherd and guarantor of the unity of the universal Church, as "vicar" of Christ on earth and "unique successor" of Apostle Peter. A few fundamental elements stay at the origin of this dogma:

a) The instituting of the Apostle Peter in the exceptional role of "rock" of the Church, namely in the quality of head and visible principle of the Church on earth, to who was promised the special assistance of the Holy Ghost (the invoked texts are: Matthew: 16: 18-19; Luke: 22; 32; John: 21: 15-16). Although there is a sole apostolic college, Jesus would have set aside Simon-Peter as chief of the apostles. The report between Peter and the other apostles would be analogue to the report between pope and the other bishops. Jesus would have concentrated His entire succession in the person of Peter. Saint Ambrosias of Milan affirms that "ubi Petrus, ibi Ecclesia" (Saint Ambrosias, *In Psalmos* XL, 30; L.P. 14, 1082).

b) The Peter's successor is only the bishop of Rome, the capital of the Roman Empire, for here Peter exercised his ministration of "vicar" of Christ, dies as victim of Nero's persecution around 67, and was buried on the Vatican hill. Only one bishop would be the successor of Peter, and that's why only the bishops appointed by him are the successors of the apostolic college.

Irenaeus (in *Adversus Haereses*, III, 3, 1-2) establishes a list of Roman bishops, successors of Apostle Peter, starting with Lin and Anicetus, unknown into history.

c) The Catholic ecclesiology from nowadays prefers to call the papal *primate* as a special ministration necessary to the universal unity of the Church, concentrated into the person of Bishop of Rome.

There is an entire theological literature concerning the place of Apostle Peter within the assembly of the apostles and regarding the rank and the role of the Roman Church compared to the other Christian Churches.

In the first place the analogy between: Peter and the other apostles – the pope and the bishops, not only that doesn't correspond to the data of the New Testament, but was also exaggerated from theological point of view. It can be only a hypothesis for work, and not an ecclesiological doctrine. The common tradition has always confessed that Peter is the "coryphée" of the apostles, or one of their "coryphées, but out of this fact hasn't drawn out conclusions about the *primate* of the successors. Besides, a double succession – one Petrine and another Pauline – is in full accord with the idea itself of apostolicity of the Church. The Church is "apostolic" for Christ has placed at its origin, as its first fruit and as its model, the apostolic college gathered together at Pentecost.

Then, the pope is bishop of Rome, and not the bishop of another diocese of another city, as also Pius the IX affirms in January 1875. He has his own jurisdiction,

regional and limited, and he is not "bishop of the universal Church", as Pope Paul VI signs the documents of the Vatican Council II. Even though sometimes the popes intervene in the pastoral problems of the Orient, the popes did not exercise the right of jurisdiction upon the Eastern metropolitans. That's why to the Eastern Church the dogma of the papal *primate* denies the concept of local Church itself and the autonomy of the local Churches, including the right of the patriarchs. What the local bishops are, compared to a universal bishop"? It is true that after the second council from Vatican has been put in circulation the idea of "collegiality" but it doesn't change the basis report between bishops and pope, who has an episcopate of Petrine type, and not of apostolic type, as the other bishops, subordinated to the pope, have.

The Orthodox answer comprises three elements: 1) the "rock" on which Jesus builds His Church is the confession of faith of Peter, and not the person of the Apostle; 2) Peter presided the Eucharistic gathering in Jerusalem in the place of Jesus. Any bishop in his quality of celebrant of the Eucharist and of the chief of the local Church has this Petrine function; 3) Peter was the coryphée of the Apostles' college. The practice of the Church recognized to the bishop of Rome the role of "primus inter pares" among the other bishops, but not as bishop over bishops, because there cannot be two bishops in the same place.

Thus, according to Origen, the words of Christ, from Matthew: 16: 18 and Luke: 22: 23, don't have an

institutional signification, but a soteriological one. Apostle Peter confessed the faith in Christ, Who stays at the foundation of the Church. Any local Church is built on this "rock", namely on the confession of the faith, and that's why the succession of Peter as also the apostolicity of each local Church are ensured through the succession itself in the tradition of this faith.

According to Saint Cyprian of Carthage the "Peter's chair" belongs to the existing bishop in each local Church. The image of Peter is resumed in each local bishop. Through this, any local Church is in the same succession as the one of Peter and it has its catholicity. Therefore the Petrine succession is not reserved to a sole Church, as would be the Rome's one. Consistently, Saint Cyprian speaks about the consensus of the bishops and about a united episcopate, excluding the supreme authority of some bishop upon the others. Also him reminds that the bishop of Rome was being elected by the bishops of the region (III century) as *primate* of this region, and not as bishop of the universal Church. The doctrine of the papal *primate* falls therefore in contradiction with this position of the local bishop, who receives, through his ordination itself, the authority of Peter.

Of course the idea of *primate* exists in the history of the Church, but it belongs to the churchly legislation (see PRIMUS INTER PARES). The *primate* is not a function given by Christ to a local Church. The apostolicity or the founding by the Apostles of the

Churches constitute a criterion for establishing the hierarchal *primate* between the local chairs, but the apostolic Churches haven't deduced out of this jurisdictional pretensions. For instance, in the IV century, the bishop of Jerusalem stays under the jurisdiction of the metropolitan of Caesarea, this one being the civilian capital of Palestine. The Rome's privilege cannot be explain only by the criterion of the apostolicity, because the canons of the apostolicity (63/ Ecumenical Synod II, and 28/ Ecumenical Synod IV) take in consideration the fact that Rome is the "imperial city". The Rome's Church "in the virtue on its apostolic origin" has been reckoned as having primacy in the frame of the Pentarchy, the order of the five patriarchates of the Old Church, the Rome's bishop being metropolitan of Italy and Occident's patriarch. But this is not only for Apostle Paul founded and led the Roma's Church, - although the penetration of the Christendom in West through the Judaic colonies is due to the Apostle Paul, a converted Jew, born at Pars and that's why Roman citizen, who preaches at Rome, in southern Italy and in Spain, and who dies as martyr around the year 67 -, but also in the virtue of the fact that Rome is the capital of the empire. Besides, Rome hasn't in the first centuries the importance of the great Christian centers: Antioch, Alexandria, Edessa, Caesarea, and Carthage. And Rome becomes center of the occidental Christendom only after the falling of Jerusalem (the year 70). All the

ecumenical synods were held in Orient, and in Occident the popes did not play an important role. Also, the patriarch of Constantinople was considered equal to the patriarch of Rome, on the ground of the same argument: Constantinople is the second Rome.

Consequently, the institution of the pontifical *primacy*, as also of the patriarch, doesn't have a dogmatic character, not being possible to deduce it from the essence of the Church and neither is founded on a explicit commandment of the Savior. It is not of divine right. There are structures which are complementary to the essence of the Church, in a determined historical situation. The Roman *primacy* was necessary in a given historical situation for the manifestation of the Western Church, which of course has its place of primacy in the order of the Old Churches, an order of churchly right and not divine (see PENTARCHY). Rome becomes the center of the universal Church in determinant historical conditions, including "its apostolic origin", but in the époque when Rome obtains this primacy the Roman Christendom cannot be compared to the Oriental Christendom (see PRIMUS INTER PARES). In this sense, a future ecumenical synod could pronounce about the authority of Rome's bishop.

Bibliography: Articles by John Meyendorff, N. Afanassieff, A. Schmemmann, N. Koulomzine, in the volume *La Primauté de Pierre dans L'Eglise Orthodoxe*, Dalachaux Niestlé, Neuchâtel, 1960;

Metropolitan Emilianos Timiadis, *Saint Pierre dans l'exégèse orthodoxe*, in "Istina", 23 (1978), no. 1, p. 56-74; G. Kolemene, *Le Saint Apôtre Pierre. Etude ecclésiologique*, in "Cahiers Saint-Irénée", no. 41 (1963), p. 1-35; no. 42 (1963), p. 1-17; no. 43 (1963), p. 8-26; Emmanuel Laanne, *la conception post-tridentine de la Primauté et l'origine des Eglises unies*, in "Irénikon", 52 (1979), no. 1, p. 5-33; *Papal Primacy and the Universal Church*, edited by Paul C. Temple and T. Austin Murphy, collection Lutherans and Catholics in Dialogue, V, Augsburg Publishing House, Minneapolis, Minnesota, 1974; Jean-Jacques von Alimen, *La primauté de l'Eglise de Pierre et Paul*, Cerf, Paris, 1977; J. M. R. Tillard, *L'èveque de Rome*, Cerf, Paris, 1928.

"PRIMUS INTER PARES" [+ the first one, the first among equals]: expression which determines the position of the Rome's bishop (and of the respective Church) in the frame of the Pentarchy, namely of the system of the five old patriarchates (**Rome, Constantinople**, which comprised Asia Minor, **Alexandria**, which includes Egypt, Chaldea and Persia, **Antioch**, which shepherds Syria and Mesopotamia, and **Jerusalem**, which includes Palestine) from the period of the ecumenical synods (see PENTARCHY).

In the history of the Church there were different criteria for naming a local bishop as chief or primate of a region, for instance the apostolicity of the chair, the age of the bishop, the authority of that local tradition, and the

cultural importance of the city of residence. Thus, primate could be: the bishop of an apostolic Chair (Rome, Alexandria), the oldest bishop (Spain), and the bishop of a city with a solid apostolic tradition (Antioch). If the bishop of Rome “presides in love”, according to the expression of Ignatius of Antioch, the bishop of Constantinople enjoys primacy due to the political and cultural importance of the respective city. These elements stood at the basis of the Pentarchy, which is an order of churchly law, within which, each bishop, keeping the unity with the other ones, he has a full independence. On the other hand, there existed the possibility of changing the situation of the “*first*”, of *primate*, of a bishop, because this situation is not of divine right. According to the apostolic canon 34, Apostle Peter is “*protos*” among the Twelve, namely the icon of their unity, and not “*archê*”, namely their origin or principle. *Protos* or *primus* it means the first one out of a series, the *first* one in the respective order. Likewise, the bishop of Rome is not *primus* as chief, in a sense of superiority, but as the first one from a series, in sense of equality, *primus inter pares*. In this sense, the Orient doesn’t deny the “primate” of the Rome’s bishop among the patriarchs of the local Churches, but this rank is not of divine right, neither offers to him a canonical position of bishop with universal jurisdiction. Besides, as the ecumenical synods indicate (Canon 3 / Ecumenical Synod II, and Canon 28 / Ecumenical Synod IV), the primate of a local Church is not of divine right, but of

historical right. The Apostolic Canon 34 confirms the ecclesiology according to which the primate within the church it has at its basis the idea that the bishops are equals among them, and among them there is a hierarchy of churchly right. The primate is not something else but *the first one from the equal bishops* of some local Churches.

It is true that the local synod of Sardica (343) gives to the bishops the possibility to address themselves, in exceptional cases, to the council of Rome, presided by the pope. To the Church of Rome this privilege was contested. But Emperor Justin (518-527) makes difference between the chair of Rome and the occupant of this chair, because the pope cannot be deposed like any other bishop. Then, the concept of primate of the Rome’s bishop (see PAPAL PRIMATE) hasn’t annulled the authority of the synods. Until the XI century, the synod is recognized as supreme authority in the whole Church and all the bishops obey to it, including Rome’s one.

Bibliography:

Maximos, Metropolitan of Sardes, *The Ecumenical patriarchate in the Orthodox Church. A study in the History and Canons of the Church*, Patriarchal Institute for Patristic Studies, Thessaloniki, 1956; Ioan Floca, *The Honorific Primacy, The Jurisdictional Primacy and the Primate of Universal Jurisdiction*, in “Theological Studies”, XLI (1989), no. 5-6, p. 6-16; Antoine Wenger, *Les trios Rome*, Desclée de Brouwer, Paris.

PARADISE [Greek: paradeisos, Latin: paradisus, Slavonic: rai]: in biblical sense, “the place” where God lives (Genesis: 3: 8) and where the first man is introduced: “Lord God planted *paradise* in Eden, eastwards, and He placed there the man, whom He built” (Genesis: 2: 8). *Paradise* it means not only the sphere and the communion with God in which the man was at the beginning of the creation, but also the participation to the divine life, to the end of the creation, namely to the eternal glory of the kingdom of God. According to this eschatological meaning, the *paradise* is equivalent to “parousia”, namely to the presence in person of the extolled Lord (Matthew: 24: 30; 26: 64; Apocalypse: 1: 7). The notion of *paradise* comprises the two terms of the tension in which the Church is in history: the foretasting of the kingdom (“For he was kidnapped into *paradise* and he heard unspoken words, which are not due to the man to utter” – II Corinthians: 12: 40 and the waiting for the promises (“today you will be with Me in *paradise*” – Luke: 23: 43). The *paradise* is a state of victory. “To the one who will overcome I will give him to eat, from the tree of the life, which is in the *paradise* of God” (Apocalypse: 2: 7). Besides, the Church prays that all its member to become “citizens of the *paradise*”.

Bibliography: Basil of Caesarea, *About the Origin of the Man*, I, 6-7, cited translation, p. 239-247; John Damascene, *The Orthodox Faith*, II, 11, cited translation, p. 65-67; John Chrysostom, *About Paradise*

(translation by Antipas and Evagrius), in “The Romanian Orthodox Church”, XXIV (1900), no. 7, p. 642-649 and no. 8, p. 756-766; A. Plămădeală, *The Orthodox Teaching about Paradise and Hell*, in the volume “For all to be one”, Bucharest, 1979, p. 372-394.

PATRISTIC – PATROLOGY: the history and the content of the doctrine of the *Fathers of the Church*, doctrine crystallized as tradition, accepted in common by the entire Church in a period of the churchly history, during which was transmitted and assimilated the apostolic teaching in a authentic and normative form. Conventionally, the classical period of the Eastern *patristic* ends with John Damascene (753), but this doesn't mean that the *patristic* spirit does not continue. Ever more theologians speak about *neo-patristic*, in which they include especially the Byzantine theologians from the XIII-XV centuries, who developed and synthesized some of the traditional doctrines. The *patristic* tradition has the character of a dogmatic synthesis to which contributed: apostolic men, apologists, confessors, churchly writers, and Father of the Church. We remember here few representative names from the Eastern Church:

Ignatius (98-117), bishop of Antioch, Syria, condemned to death by Emperor Trajan, sent under escort to Rome, stopping on the way at Smyrna, from where he addresses letters to the communities from Ephesus, Magnesia, Tralles and Rome, and

then to Troa, from where he writes to the Churches from Philadelphia and Smyrna and to Polycarp of Smyrna. He introduces in circulation basic notions of the theological vocabulary: "Embodied God" (*Towards Ephesians*: 7: 2), "God-Christ" (*Towards the Inhabitants of Smyrna*: 8: 2), "the medicine of the immortality" (= Eucharist) (*Towards Ephesians*: 20: 2). Ignatius made a complete description of the hierarchical structure of the Church: without bishop – who represents the Father, without presbyters – who represent the group of the apostles, and without deacons – who are the image of Christ, there cannot exist Church (*Towards Trallians*: 3). "Like Lord Jesus Christ did nothing without the Father, likewise de must not do anything without bishop and priests" (*Towards Magnesians*: 7: 1). Ignatius emphasizes the discontinuity between Judaism and Christendom (*Towards Magnesians*: 8: 1), though he recognizes that the prophets anticipated the Gospel in their sermon (*Towards Philadelphians*: 5: 2). Against Gnosticism, he affirms the authenticity of the humanity of Jesus (*Towards Trallians*: 9-10) and of His sufferance (*Towards the Inhabitants of Smyrna*: 2-4). Ignatius is the martyr-bishop by excellence. The Christian is "bearer of God" ("Theophilus"), a disciple ready to become "the dough of God" (*Towards Romans*: 2: 2; 4: 1), through the extreme sufferance.

Didache, or "The Teaching of the Twelve Apostles", written probably in Syria, around the year

100, a kind of summary of the apostolic Tradition; it comprises the doctrine of the two ways, of the life and of death, rules regarding the cult and the false prophets.

Hermas, converted slave, the author of the writing "The Shepherd", which Irenaeus (in *Against Heresies*) considers as having the authority of the biblical books, though others denied this authority to it. Saint Athanasius, in the *Easter Letter* (373), in which he establishes the canon of the New Testament, he enumerates it among the books accepted by the Church. In the end, the *Hermas` Shepherd* was not accepted in canon.

Justin († ca. 165), pagan from Palestine, a converted philosopher, he taught at Rome, where he was also executed before prefect Rusticus. Author of the two "Apologies" and of the "Dialogue with Trypho the Jew" (written between the years 110-117), Justin makes the first personal presentation of the Christian theology, on the basis of the message received from the apostles. For sustaining the continuity between the Old Testament and the New Testament, he uses the theology of the Logos: Christ is the divine eternal Logos, of Whose "seeds" are in the pre-Christian philosophies, in the prophecies and in the Law of the Old Testament. The centrality of the Logos into creation, and into history, in religion and in human rationality, is the argument for sustaining the universality of the Christendom. Saint Justin offers

the first proofs about the Christian Mysteries and rite. The Baptism is committed in the name of the Holy Trinity (I *Apology*, chapter 6). The Eucharist is “the body and the blood of embodied Jesus (*Idem*, chapter 66), the bread consecrated through prayer (epiclesis)”. The churchly institution, the Eucharist and the physical elements form an indissoluble unity, for they represent the relation between Embodiment and the body and the blood of Jesus Christ.

Clement of Alexandria, Athenian or origin, is the successor of Pantem, after 180, at the leading of the catechetical school from Alexandria. From the need of introducing the Christian faith in the intellectual circles of the time, he composes the first systematic theological presentations, using the terms of the pagan philosophy: “The Protreptic”, “The Stromatas” (Miscellanies), “The Pedagogue”. In this system, the Holy Scripture has a central role. The theology draws all its sap, life and respiration from the Scripture (*Stromatas*: 7: 1, 1). Although, the Christendom must be understood as the true “gnosis”. Unlike Tertullian, who puts the Gospel in antithesis with philosophy, “the mother of all heresies”, *Clement* has a positive attitude towards the philosophical speculation. The philosophy is a possible preparation for Gospel.

The history of the Christian literature knows another *Clement*, bishop of Rome, who wrote the oldest Christian writing after the New Testament, “Epistle towards Corinthians” (written around the year 95). Around the year 170, Dionysus, bishop of Corinth,

announces Soter, the bishop of Rome, that the letter of *Clement* has arrived and is publically read in churches.

Eusebius of Caesarea – Palestine (260/265-339/340), the first Christian historian, erudite, apologist, philologist, who collected all the documents regarding the events and the churchly institutions, authors, writers and martyrs of the early Church. In “The Churchly History” he gathered together not only the most important historical material about the early Christendom, but he also transcribed fragments of texts, commentaries and documents of a great value for reconstituting the post-apostolic tradition. In “The Chronicle” or “The Chronological Canons” he presents a synthetic table with dates from the sacred and profane history. He formulated his own conception about the history of the world and of the Church, using as argument the “pedagogy” of God in the process of history, Who always sustains the “triumphant Church”. In this process of the triumphant Church is inscribed also the victory of Emperor Constantine, to whom he writes the biography in “The Life of Constantine”. The imperial person and institution are not anything else but the terrestrial reflection of the divine sovereignty. Collaborator of Pamphylia, the librarian from Caesarea, disciple of Origen, he sustains Arie at the beginning, but he becomes after the partisan of the Orthodox believers. In “preparation for Gospel” he reveals the patrimony of the non-Christian religions.

Athanasius of Alexandria († 373), the most tenacious defender of the Christology in the controversy provoked by the Aryan heresy. In the context of the first ecumenical Synod, where he played a great role, he highlights the one-being-ness (consubstantiality) of the Son with the Father and sustains also that the Logos constitutes the unity of the person of Jesus. He is the first theologian who highlights the soteriological signification of the Embodiment. In "About the Embodiment of the Word" (written ca. 316-318), he affirms that not only the salvation implies an authentic Embodiment, but also that the Embodiment it means salvation. The salvation is the work of the embodied Word, Who made Himself man from "condescendence", namely for showing His love (*About Embodiment*, chapter 8). Of course, the Embodiment, the Crucifixion and the Resurrection form a whole in the entire process of the salvation, which is conceived as an act of restoration. In "Against Pagans", Saint Athanasius combats the idolatry and the demiurgic theory about the origin of the things, as being made from a preexistent matter. God created the world from nothing, through Word (Jews: 11: 3). In the year 367 he establishes the list of the books of the New Testament (the oldest list of the books of the New Testament has been preserved in a fragment of an old manuscript – around the year 170 -, called "Muratori Canon", discovered by the Italian Scholar Ludovico Muratori, in the year 1740).

Cyril of Jerusalem is not only a Church leader, between the years 341-387, but also the author of the "Catecheses", a unique model in the history of the Christian theology and instruction, which he held starting with the year 349. It is believed that the Creed of the Church of Jerusalem, which he explains in his catecheses using a vast biblical material, stays at the basis of the Symbol of faith promulgated by the Second Ecumenical Synod (Constantinople, 381). Besides, Saint *Cyril* especially emphasizes the role of the Church in the knowledge and in identifying the canon of the Scriptures, namely of the inspired books publicly read into the Church. Not only the doctrines of faith but also the Mysteries of the Church form the object of the catechetical instruction. The five "Mystagogical Catecheses", in which he explains the symbolism of the Baptism, of the Anointment and of the Eucharist, they form a compendium of sacramental theology. He gives a great importance to the Mystery of the Anointment: "When your body is anointed with the seen oil, your soul is sanctified by the Holy Ghost" (*The Mystagogical Catecheses*: 3: 3).

The Cappadocian fathers – Basil the Great, Gregory the Theologian and Gregory of Nyssa – they have played a decisive role in the post-Nicaea period, especially in the Trinitarian theology. They clarify the notion of "hypostasis" as personal mode of

existence of the common godhead, and not like a mode of relation.

Basil of Caesarea († 379), theologian, ascetic, preacher, bishop, author of the liturgy, he studies at Caesarea of Cappadocia, Constantinople and Athens, where he meets Gregory of Nazianzus, assimilating a vast historical and philosophical culture. Great admirer of the classical culture, he will write "Speech towards Young People, about Using the Greek Literature". Inclined towards asceticism, he practices the monastic life, which he conceives as a communitarian life (coenobitic). Later on, he will write "The Monastic Rules", and together with Gregory of Nazianzus he will compose "The Philokalia", a collection of texts about the "divine beauty", from the Origen's writings. Ordained priest in 364, he consecrates himself to the pastoral and social problems. He creates at Caesarea, in the benefit of the poor people, institution of benefaction and social assistance: refuges, asylums, hospitals, and popular canteens, known under the name of Basiliada. Meanwhile he writes the "Hexaemeron", nine sermons, in which he comments, according to the literary method, the biblical reference about creation. At the death of Eusebius (370), Saint *Basil* is chosen bishop of Caesarea. Besides his social activity, he will become the main defender of the Orthodoxy at Nicaea, assuming thus the role of Saint Athanasius. He will oppose himself not only to the ones who refused to accept the divinity of the Holy Ghost, purpose in which he writes the "Treaty about the Holy

Ghost", but also to Emperor Valens. In all the theological disputes, he makes appeal to the Bible and to the Tradition accepted in common, which has been transmitted both under the form of the dogmas, but also under the form of preaching. But where the Bible keeps its silence, the theology must also be silent. The Mystery of the Trinity is unfathomable. God is unknown in His essence, due to the transcendence of this essence; that's why he must be adored. This will be the object of the "Three Books Against Eunomius", the disciple of Arie, who affirmed that the man knows God like he knows himself. To Saint *Basil*, a positive definition, a cataphatic one, of God, it would mean a limitation of His being. Saint *Basil* left a collection of letters in which he treats theological, pastoral and social subjects.

Gregory of Nazianzus or the Theologian († 390), a great Christian orator and poet, he studies at Caesarea, at Alexandria and at Athens, where he makes friendship with Saint Basil. He is baptized and ordained priest by his father, Gregory, who dies in the year 374. Ordained bishop in 371 by Saint Basil for the eparchy of Sasima, he does not accommodate to this ministration; that's why he remains at Nazianzus where he helps his father. Meanwhile he is called at Constantinople by Emperor Theodosius, for leading the "Hagia Sophia", which has been taken in mastery by heretics. In these circumstances, the emperor convokes the Second Ecumenical Synod (May-June 381), at which he also attends. In the same period,

Saint *Gregory* writes "The Five Theological Speeches". After the Synod he passé through Nazianzus, and then he retires himself to Arianz, from where he writes "Theological Letters" against the Appollinarian heresy (The Word, assuming the human nature, would play the role of the soul and of the body). He cultivated the epistolary genre, and in theology – which he considered as a meditation upon the mystery of God, starting from his personal experience – he introduced the poetical vocabulary.

Gregory of Nyssa († 394), the brother of Saint Basil the Great, professor of rhetoric, is ordained in 371 as bishop of Nyssa, in Cappadocia, Asia Minor. He attends the Ecumenical Synod from 381, where he is one of the greatest preachers. In the year 388 he writes "The Catechetical Word", a pedagogical presentation of the Orthodox doctrine accepted by the Synod, work which had a great influence upon the ulterior whole catechetical literature. His work contains polemical treatises: Counter Eunomius, and Counter Apollinaire (*Antitherreticos*); biographical ones: The Life of His sister, Macrina, consecrated to the monastic life; theological ones: "About the Creation of the Man" and "The Life of Moses"; exegetical ones: About Blessings and the Lord's Prayer. His theological contribution is important, especially in the chapters about "deification" (Theosis), about "epektasis", namely the advancing in the knowledge of God, about the "Eucharistic body", which is given

as food, as new substance which creates the new man.

John Chrysostom († 407), the most eminent preacher from the history of the Church, great ascetic and reformer, born in Antioch, where he studies theology in the biblical exegesis school led by Diodorus from Tarsus. He is ordained deacon and priest, also at Antioch, in 385. As deacon he writes "About Priesthood", a work unequaled to this day; as priest, he consecrates himself to the preaching activity. He preaches on a daily basis, upon all the subjects, but especially upon the personal and social ethics, defending the poor and the exploited ones, condemning the rich ones who have the power. In "Homilies about Statues", he sustains the ones who rebelled against the imperial family. He composed exegetical homilies upon all the books of the Old and of the New Testament. He is attracted especially by the Pauline epistles. Due to his reputation of preacher, he is elected bishop of Constantinople, where he enters very soon in conflict with Eutropius, a minister at the court of Emperor Arcadius and with the Empress Eudoxia, because he was proposing a total reform of the way of life, both in Church and at the imperial court. With the complicity of Patriarch Theophilus of Alexandria, Saint John is deposed by a local synod in 402. He turns back from the first exile, but in the end, Eudoxia exiles him to Cucuz, where he dies in 407. From here he writes the most part of the letters, especially

the 17 “Letters towards Olympiada”.

John Chrysostom had a great respect towards the Holy Scripture and the Holy Liturgy. The Holy Ghost has inspired the Scripture and the Ghost interprets it also through personal illumination, and that's why reading the Bible is a way for receiving the grace. The entire theology of him is dominated by the idea of synergy: the reading of the Bible and the illumination from the Ghost, the ritual of the Mysteries and the work of the Ghost, the faith as gift and the man's deeds for answering of. The faith is not sufficient for salvation, for God does not force anybody. He attracts, instead, them who want to be attracted. Also, in committing the Mysteries, the ritual and the matter aren't sufficient, but it is necessary the invocation of the Holy Ghost. In his social ethics, he emphasized that the love for the neighbor, for the poor one, it is a true mystery.

Cyril of Alexandria († 444), the nephew and the successor of Patriarch Theophilus of Alexandria (412) who deposed John Chrysostom and eliminated him from the liturgical diptychs. Profound exegete and theologian, *Cyril* prefers the polemical style, unmasking the errors of his adversaries with tenacity and intransigence. He participated to the rejection of the Nestor's heresy, condemned by the synod from Ephesus, because he refused to attribute to Virgin Mary the title of Birth Giver of God (*Theotokos*). In 430, in the name of the Synod of the Church from Egypt, against Nestor, he makes a summary of the

Orthodox faith, to which he adds the “Anathemas”, namely twelve theological opinions of Nestor which he condemns. In the third dogmatic letter sent to Nestor he sustains that in Christ, the Word and the body are not associated or conjugated, but united in a hypostasis. The hypostatical union is authentic and true. He sees the unity not only between the sacrifice on the cross and Eucharist, through which we become partaker to the Body and the Blood of Christ, but also between Christology and soteriology, for death of the cross has a savior sense only if there is the Son of God Himself into the body. His Christological formula: “A unique nature of the embodied Word”, through which he wants to explain the unity of the person of Christ, it was retained by Monophysites, but it wasn't accepted by the Synod from Chalcedon (451) as being fully Orthodox. This doesn't mean that *Cyril's* Christology deviates from the Orthodox tradition in general, for in *Cyril's* conception, the notion of “nature” (*physis*) totally corresponds to the one of “person”, which later has found its place in Christology. So, the *Cyril's* formula doesn't imply the Monophysitism of Eutychios, and the Synod from the year 553 condemns the writing of Theodoret from Cyr, in which he attacks the “Anathemas” of *Cyril*. Also, Emperor Zeno, in “Henoticon” (482, proclaims the “Anethemas” as norm of the Orthodox doctrine.

Corpus areopagiticum or the Areopagitic Writings are four treatises of mystique, written by an author called Dionysus, of whose identity is unknown; these writing

appeared in Syria, during the centuries V-VI under the title: "The Divine Names", "The Mystical Theology", "The Heavenly Hierarchy", and "The Churchly Hierarchy". The *writings* had a great influence upon the spirituality and the symbolism of the Mysteries, not only in East, but also in West where they were translated by John Scot Erigen. In "The Divine Names", the author develops the apophatic theology using the language of the neo-platonic philosophy. God is "supra-essence", Trinity and Monad, beyond any knowledge, and transcendence. He is the absolute transcendence, but is the same time, the cause, the omnipresent and omni-working reality. *Dionysus* speaks about two distinctions or manifestations in God: a descendent movement, namely the "comings out" from His essence, the "ad extra" processions (or the "names") through which He let Himself to be imparted; and an ascendant movement, through "ec-staz", namely the personal encounter with God, for reaching the analogy (or the state of imitation). In "The Mystical Theology", he will show how the knowledge of God isn't a natural process, but a process which implies an initiation through symbols. The mysteries themselves are symbols and rites of initiation.

Dionysus left the description of the heavenly hierarchy, under the form of nine angelic groups in three triads; and the one of the churchly hierarchy, in two triads (hierarchs, priests, and deacons), monks, and the people (and the catechumens).

Leontius from Byzantium († 542), the author of the "Treaty" (in three parts) against Nestorians and Eutychians, in which he develops the notion of en-hypostatizing ("enhypostasis"), according to which the human nature of Christ doesn't have its own autonomous subject, but is en-hypostatized, namely centered in the person of the Word; the hypostatical union doesn't mean the fusion of the natures (dissymmetry) and neither a relation of will. The preexistent hypostasis of the Word possesses the both nature since the embodiment; these nature coexist *in hypostasis* but they preserve, each one, its own features.

Maximos the Confessor (581-662), monk and martyr, the author of a theological system of great amplitude, who synthesized everything that theology produced from Origen to the Areopagitic Writings. He wrote "Centurias about Love", "Ambigua" – commentaries upon the difficult biblical and patristic texts (Gregory of Nyssa and Dionysus), the "Mystagogy" (628-630), "Answers towards Thalassius", "Dialogue with Pyrrhus". He dominated the Christological controversy provoked by Monothelitism (sustained by Emperor Heraclius) and mono-energy-ism, heretical doctrines which sustained that because of the will ("thelima") and the power ("energeia") depend on hypostasis, in Christ there is only one will and only one energy. *Maximos* combats this heresy, by teaching that though the hypostasis is unique, the two natures preserve their energies and wills, so Christ has

two will and two energies. He clarifies the Trinitarian vocabulary: essence, power, energy, by saying that the energy is the essential and concrete manifestation of the essence. In the hypostatical union each nature preserves its characteristics ("idiomata"). He also discerns between the natural will ("thelima") and the deliberative will of choosing ("gnomi"), the last one appearing as a consequence of the sin. Jesus had the natural will of the human nature, but He was free of the moment of deliberation. Because the sin emerges at the level of the gnostic will, Jesus has no sin. Although the image of God into man is the freedom, the man is confronted with this duality of choosing and deliberation. The salvation is a personal action, namely it depends on everyone's will.

Maximos the Confessor rejected the Origen-ism, which sustains the eternal immobility of God, making difference between the absolute transcendence of the divine essence and the creation's reality in time, between genesis and movement. The Creator Logos contains in Him the diversity of the creation, a multitude of "logoi". He plays the role of principle, center and target (telos), and that's why the creation is not autonomous, but it has a natural movement determined by logoi which come out from the Creator Logos. In process, the man - microcosm - has a cosmic role, making the connection between the elements of the creation - inclined towards disintegration and corruption through sin - for reuniting them through his will, with their

principle and with their end or purpose (telos), God.

John Damascene (650-753), the last "father" of the Church from this period of the Eastern patristic, the first one who attempted a ample synthesis of the Orthodox traditional doctrine: "The Exposition of the Orthodox Faith", the third part of his theological sum, "The Spring of the Knowledge". He is known for the fight for defending the cult of the icons, during the iconoclastic persecution, due to which he suffers. He wrote theological works, speeches, odes and Mariological hymns: "Speeches about Icons", "Sacred Parallels" (biblical and patristic quotes). For his liturgical poetry he was called "David of the New Testament". In what regards the Christology, *John Damascene* resumes the Christological doctrine from Chalcedon, including the formula of Cyril of Alexandria, assimilating the later clarifications, due to Leontius of Byzantium and to Maximos the Confessor. The hypostasis of Christ isn't the result of the union of the two natures, but is the hypostasis of the Word preexisting to the Embodiment. The Word becomes the hypostasis of the body, and that's why the Virgin gave birth to the Son of God showed in two natures. The human nature is reality which appear into hypostasis ("enhypostaton"). Although it doesn't have a human hypostasis, the human nature preserves its properties or characteristics ("idiomata"), its natural and incorruptible passions. *Damascene* emphasizes the reciprocity between the two natures ("communication

idiomatum”), a consequence of the hypostatical union, in both senses, though asymmetrically: on one hand, Christ assumed to Himself the suffering body; on the other hand, the body receives the state of deification, being sinless.

*

This list is not exhaustive. Other names can be included, as for instance: *Polycarp of Smyrna* († 155); *Theophilus of Antioch* (II century) who writes “Three Books towards Autholycus”; *Athenagoras* (II century), Christian philosopher from Athens, who wrote “Apology for Christians” and “About the Resurrection of Death”; *Melito of Sardis* († 190) – “Paschal Homily”; *Tatian the Assyrian* († 180) – “Discourse towards Greeks”, “Diatessaron”; *Didymus the Blind* (310-398) – “The Treaty about Trinity”; *Evagrius of Pontus* (346-399), disciple of Makarios the Great († 390), the author of a collection of monastic and ascetic texts; *Epiphanius of Salamina* (315-403) – “Ancoratus” and “Panahion”; *Ephraem the Syrian* (306-373); *Theodoret of Cyr* (393-458) – “About Providence”, “The Churchly History”, “The History of the Heresies”, “The History of the Syrian Monks”; *Roman the Melodist* (491-560); *Theodore of Mopsuestia* (491-560); *Isidore of Pelusium* (370-470); *Sava of Jerusalem* († 540); *John Climacus* (VI century) – “The Ladder of the Consummation”, into which he develops the doctrine of the hesychasm.

After the classical period can be mentioned the following works and authors: “*The Triumph of the*

Orthodoxy” from 843, namely the reestablishing of the icons` cult (iconodulia); this is the work of great churchly personalities and theologies: *John Damascene*, Patriarch *Gherman* († 733), *Theodore Studites* († 826), Patriarch *Nicephorus* (758-843). At the beginning of the VIII century, the Byzantine emperors *Leon III Isaurian* (717-741) and *Constantine V Coproninus* (741-775), under the influence of Islam, they condemn the veneration of the icons under the pretext that it would be idolatry, using a letter towards Constantia, the sister of Emperor *Constantine*. The Emperor *Constantine V Coproninus* formulates the arguments of the iconoclasm, by saying that the Old Testament is against idolatry and the humanity of Christ cannot be represented because is the humanity of the Logos undivided from His godhead. Where is the body of Christ there is also His godlike nature, and that`s why they cannot be separated for being separately represented. A synod held in 754 rejects the cult of the icons, against the decision of the Quinisext Synod from 692 (canon 82).

To them who defended the cult of the icons, the iconoclasm doesn`t mean only the denial of the historical reality of the embodiment of the Word, but also the rejection of the entire Chalcedonian and neo-Chalcedonian Christology. The iconoclasts don`t make a real distinction between nature and hypostasis and neither they know the consequences of the hypostatical union, namely the preservation of the humanity and

of the human characteristics, and, in the same time, the deification of the body of Christ. The icon is the representation of Christ in human form; it is not an image of God the invisible One, which would mean idolatry, but of humanized God, in our body. The iconoclasts continue to sustain that depicting the image of God it means making an idol,, because the image is identical with the prototype, with the model. The Orthodox part answers that only the Son is the image – image the consubstantial with the Father. The icon is not consubstantial with the model.

Theodore Studites, the author of the writing “Antirrheticos”, makes a clear distinction between “model” and “image”, and so between “latreia”, the adoration of God, and “prokynesis”, the veneration of the icons. The “Iconodulia” gives an own value to the body. Through “communication idiomatum” the human nature is deified, and the body of Christ becomes the source of the deification. The Orthodox Synod from Nicaea (787) rejects the iconoclast synod from 754. Patriarch Nicephorus, deposed in 815 by Leon V the Armenian, continues to reject the writing of Constantine and defends the veneration of the icons. Jesus Christ bears the human nature of everybody, but He is individually contemplated. He has a name, which distinguishes Him in the relations with other persons. The inscription from on the icon of Christ “the One Who is” it shows that the icon is a representation of the hypostasis, and not of His transcendence essence. The icon,

as also the iconostas, is not something else but the visible manifestation, towards exterior, of the transcendent mystery of the divine life.

Gregory Palamas (1296-1359), monk from Athos, introduces a new period in theology through developing and clarifying the doctrine about the uncreated divine energies. In his polemic with Barlaam, a Greek from Calabria (South Italy), who was teaching at Constantinople from 1300, *Palamas* defends the hesychasm, introduced at Athos by John Climacus and Nicephorus the Hesychast, affirming that the knowledge of the “seeing” of God is an act of participation, of experiencing. He agrees with Dionysus the Areopagite, in what regards the transcendence, as being proper to the being of God; but to his the “hierarchies” or the “intermediary beings” have no sense but in the Old Testament, for in the New Testament God embodied Himself in the person of the Son. *Gregory Palamas* discerns in the theological vocabulary the following terms: essence or substance, hypostasis (“hypostasis”), energy (“energeia”), to which it corresponds a way of union, the union according to the essence, which belongs to the Persons of the Trinity and which cannot be done by man; the union according to the hypostasis, or the hypostatical union, own only to Jesus Christ; and the union according to energies or to the grace, which is accessible to the man. The union according to the grace is the union with God, for the divine energies, possible to

participate at, are uncreated. To *Gregory Palamas*, the light of Tabor is the motivation of this affirmation; to the adversaries, the Tabor light is created. *Gregory Palamas* realizes that, by saying that the light of Tabor is the irradiation of the godhead, namely the existence of the divine life "ad extra", he saves the possibility of the deification by opposing himself once more to the Origenistic and to the metaphysical tendencies, which were limited to the immovability and to the lack of participation of the divine essence. The Synods from Constantinople, from 1347 and 1351 – presided by Emperor John VI Cantacuzino – confirm the *Palamite* doctrine. Despite to all these, another Greek theologian, Gregory Akyndinos, opposes himself to the condemnation of Barlaam of Calabria and writes against *Gregory Palamas*, whom he accuses of confusing the natures. Akyndinos doesn't admit the distinction between essence and energy, which would mean the same thing, and denies the possibility of the participation or of the deification, because the grace is created.

Nicholas Cabasila – Chamaetos (n. 1322/1323), friend and missions commissioner of Byzantine Emperor John VI Cantacuzino (become monk after abdication, in 1354), the nephew of Nil Cabasila († 1363), who followed in the chair of Gregory Palamas from Thessaloniki (1350-1359). After emperor's abdication, *Cabasila* dedicates himself to the theological writing, being influenced by the hesychast

spirituality, and by the polemic with the Latin or Latin-inspired theologians (among which Dimitrios Kydones). The most important of his works are: "Commentary upon the Lirtugy", and "The Life in Christ", namely after the experience in the sacramental life, mediated by the three Mysteries: Baptism, Anointment and Eucharist. Also, he writes a book against Nichiforos Gregoras, the adversary of Palamas, and publishes "The Proceeding o the Holy Ghost", of Nil Cabasila. *Cabasila* has the merit of bringing in front, in the context of Palamite doctrine, the Christocentric character of the Mysteries, the sacramental spring of the spirituality, for the deified body of Christ that is given to Impartation, remains the spring of the grace. If the oikonomia of the objective salvation has a Trinitarian character, the one of the subjective salvation has a synergetic character; neither the Pelagians-ism, nor the theology of the merit, but the synergy between the presence of Christ into Mysteries and the personal liberty of the individual.

In the theological renewal and the reform of the spiritual and churchly life from the following centuries, it played a central role the monastic life from Athos, established in 963 by Athanasius of Trebizond, under Nicephorus II Phocas. For illustrating this, can be mentioned few names: Serge of Radonezh (1314-1392); Simeon of Thessaloniki († 1429); Metropolitan Mark of Ephesus (1392-1444), who refuse signing with Rome in 1439, at Florence; Nil de Sorsky (1433-

1508) who writes "The Lives of the Saints".

*

Here also must be mentioned the *Confessions of Faith* from the XVII century. Although some Orthodox Russian theologians (N. N. Glubokovsky and G. Florovsky) doubt their authority, because they would contain Western deviations and infiltrations, Catholic or Protestant, though they have been accepted by the entire Orthodoxy, proposing an answer and a way for dialoguing, at that time, with the non-Orthodox Christian confessions. These are: *The Confession of Faith of Gennady*, the Patriarch of Constantinople, composed in 1495; *The Confession of Faith of Metrofanis*, Patriarch of Alexandria, composed in 1625; *The Confession of Faith of Peter Moghila*, the Metropolitan of Kiev, formulated in 1640; *The Confession of Faith of Dositheos*, Patriarch of Jerusalem, composed in 1672.

Is the turn of the local Orthodox Churches to produce true reformers of the spiritual and churchly life: Paisie Velicikovski (1722-1794) in the Church of Moldavia; Nicodemus the Hagiorite (1749-1809) in the Greek Church; and Tikhon of Zadonsk (1724-1783) in the Russian one. Nicodemus Hagiorite, who resumes the teaching of the Saints Simon the New Theologian and Gregory Palamas, composes at his turn and writes: *The Philokalia*, together with Makarios of Corinth, published at Venice in 1782; the *Pidalion* (collection of canons), *The Life of the Saints*, and *The Life of Gregory Palamas*.

In what regards the dogmatic value of the patristic *conclusions* and texts, one can retain few criteria which the Church had in its view:

a) The *patristic* tradition is the criterion of the Church's dogmatic unity, in its period of ecumenical consolidation, for it is in uninterrupted continuity with the apostles' teaching, like Saint Athanasius expresses himself: "There is a tradition, a teaching and an early faith of the universal Church, which Lord Jesus gave, the apostles preached it, and the fathers preserved it" (*Epistle towards Serapion* 28, G.P. 26, 593).

b) Although the *patristic* is in direct continuity with the apostolic Didache, it constitutes a theological development of this Didache, and not a simple transmission or interpretation. IN the process of this development, due to pastoral, catechetical and cultural necessities, the internal dogmatic exactingness is preserved, namely the explicit consensus with the Holy Scripture and with the Apostolic Tradition.

c) Not all the theological texts, data and opinions, taken in isolation, represent the *patristic* tradition, but rather the spirit of the churchly fathers and of the churchly writers, namely their message, principles and conclusions, taken as a whole. Justin the Philosopher and Irenaeus of Lyon are the adepts of the millenarianism, and Clement the Alexandrine sustains that the matter is eternal, etc.; despite all these, they remain due to their Orthodox contributions, in the *patristic* consensus.

d) The Tradition of the Church's fathers is a common patrimony of the universal Church, especially for in the first centuries the Fathers circulated in all directions: Justin is from Orient, but he studied at Rome; Athanasius is exiled at Rome, and Hilary of Poitiers in East. Basil of Caesarea, John Chrysostom and Gregory the Theologian are renown "ecumenical teachers of Didache" – teachers of the world. The *patristic* tradition remains the ecumenical basis on which the Eastern and Western Churches can meet and understand themselves each other.

Bibliography: Priest professor I. Coman, *Patrology*, Publishing House of the Biblical Institute, Bucharest, 1956; Teodor Bodogae, *The Theological Culture in East*, in *The History of the Universal Church*, volume I, second edition, Publishing House of the Biblical Institute, Bucharest, 1975, p. 376-389; B. Altaner, *Précis de Patrologie*, Salvator Publishing House, Mulhouse, 1961; J. Quasten, *Initiation aux Pères de l'Eglise*, Le Cerf, Paris, 3 volumes, 1957-1962; A. Hamman, *Dictionnaire des Pères de l'Eglise*, Desclée de Brouwer, 1977; A. M. Malingrey, *la littérature grecque chrétienne* (collection Que sais-je?), Paris, 1968; H.-G. Beck, *Kirche und theologische Literatur im byzantinischen Reich*, München, 1959; J. Pelikan, *The Christian Tradition. I The Emergence of the Catholic Tradition (100-600)*, Chicago, 1971; I. Coman, *Moments and Aspects of the pre-Chalcedonian and Chalcedonian Christology*, in "The Orthodoxy",

XVII (1965), no. 1, p. 44-82; Priest Professor PhD Academician Dumitru Stăniloae, *Christology and Iconology in the Dispute from VIII-IX Centuries*, in "The Orthodoxy", XXXI (1979), no. 1-4, p. 15-53; Justo L. Gonzales, *cited work*, volume I, p. 253-267, volume II, p. 74-104; 193-217, 201-302; Ene Brăniște, *Contributions to the History of the Byzantine Theological Literature*, in "Theological Studies", XIV (1962), no. 1-2, p. 13-25; P. A. Ceremuhin, *The Characteristics of the Byzantine Theology* (translation by Paraschiv V. Ion), in "The Metropolitan of Banat", XVI (1966), no. 4-6, p. 398-409.

PAUL (SAUL): born in Tars from a family of Jews, the parents being Roman citizens. Educated at the Pharisees' school, he is sent to religious studies at Jerusalem with Gamaliel the scribe. He assisted to the stoning of Deacon Stephan and to the agitation from the Church from Jerusalem (Acts: 8: 1-3). Then he is sent by the hierarch to arrest the Christians from Damascus, in the Eastern part of Mediterranean Sea, conquered by Alexander the Great (335-323 B.C.). In Damascus, due to a vision with the resurrected Christ, he is converted. Blinded, he is healed by Anania. After that he starts preaching in Damascus (Acts: 9: 1-27).

After spending a period of time in Arabia, Saul returns at Jerusalem where he meets Barnabas and Peter. Chased by Jews he turns back to Tars, where he is called later by Barnabas, the envoy of the Christian community from Jerusalem, to organize the mission among Gentiles in Antioch.

Paul really visits Jerusalem with material aids and discuss about the Christian mission outside Jerusalem.

Now he starts the series of missionary trips (between 47/48-57), the most important act5ion of the Christendom after the ascent of Jesus Christ. With Barnabas and John Mark he travels in Cyprus and Asia Minor, where they found Churches. At the return he has a dispute with Peter about the obligation of the Gentiles to accept the Judaic Law before being converted to Christendom (Acts, chapter 15). He leaves then with Silas in Asia Minor, Macedonia, Corinth, and Ephesus. After a visit at Jerusalem, he leaves again in mission with Timothy.

He is almost lynched when he returns to Jerusalem. He is brought at Caesarea where he stays in prison for two years, under Governor Felix. Festus, the successor of Felix, proposes that Paul to be judged at Jerusalem, but Paul, as Roman citizen, makes appeal to the Roman Emperor. He is transferred to Rome through Malta. After two years, Paul was probably liberated and he continues his mission. At the second coming to Rome he is martyred during Nero`s persecution (ca. 64-67).

Paul wrote several letters which have been respected from the beginning (according to Clement, *Epistle I*, chapter 47, 1, written around the year 95). In the time Marcion (around the year 140), the letters of Paul had already the form from today. Marcion used these letters to reject the Old Testament and everything that seemed Judaic to him in it. Augustine rediscovered

the theology of *Paul* in the most important chapters about grace, sin and law. *Paul* "made himself everything to everybody" to succeed in the mission among Gentiles (Romans: 1-12), who were concentrated in the great cities of the Greek-Roman society. In the center of his mission stays Jerusalem, the symbol of the Christian unity.

PENTARCHY:

[Greek: penta+arhi = five chieftains]: the system of the five local patriarchates of the old Church: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. This order was settled in canon 36 of the VI Ecumenical Synod (680), which, also, confirms the canon 3 of the II Ecumenical Synod (451): "By renewing the orders given by the 150 parents who assembled themselves in by-God-guarded imperial city (Constantinople), and by the 630 ones, who met in Chalcedon, we proclaim that the throne from Constantinople enjoys equal privileges, with the throne of the old Rome, and in the churchly matters to be equally honored with this one, being the second one after the last one, after which immediately comes the throne of the great city of Alexandria, and then the one of Antioch, and after this one, the chair of the city of Jerusalem". The Bishop of Rome is in this position series head not in the virtue of some primate upon the universal Church, but as *primus inter pares* (see *Primus Inter Pares*). Besides, each patriarch had a limited jurisdiction and a local responsibility and did not fulfill functions of an ecumenical character ordinarily, but only in

extraordinary cases (ecumenical synods), and even then, as member of the universal Episcopal college.

Bibliography: *Pidalion*, cited edition and translation, p. 332-333; Metropolitan Maximos de Sardis, *The Oecumenical Patriarchate in the Orthodox Church*, Patriarchal Institute, Thessaloniki, 1976, chapter "The Theory of the Patriarchs' Pentarchy", p. 233-244; Oreste Kèramé, *Les chairs apostoliques et le rôle dans L'Eglise*, in the volume "L'épiscopat et l'Eglise universelle", edited by Yves Congar and B. D. Dupuy, Editions du Cerf, Paris, 1964, p. 261-276; Christos Yannaras, *L'institution de la Pentarchie aujourd'hui*, in "Contacts", 31, (1979), no. 107, p. 283-289.

PENTECOST

[Greek: pentekoste; Latin: pentecoste = fifty days]: the event and the celebration of the descent of the Holy Ghost at fifty days after the resurrection of Christ, announced in the Old Testament by the messianic prophets (Joel: 3: 1; Acts: 2: 1-21). The *Pentecost* is called the "end of the holidays", namely the event with which ends the history of the salvation realized by Christ, just because the "pouring" of the Ghost upon the humanity, of the Baptism with the Holy Ghost, it is one of the ministrations of Messiah. Although the Ghost worked also before the *Pentecost*, though now He showed Himself in a proper hypostasis, to bring the history of the salvation to consummation. Not starts proper-said the "oikonomia" of the Holy Ghost, like One Who gathers the

people of God into the body of Christ.

Between the Son and the Holy Ghost there has been made not only an exchange in the virtue of which the Son took the first fruit of our nature which He elevated to heavens and He has sent His Ghost, but the extolled Christ, wanting to show that he reconciled the Father with us, and He made Him merciful, He sent His Ghost like a gift to us. The coming of the Ghost is the sign of the reconciliation between God and men into Jesus Christ, as the ceasing of the Holy Ghost was truly the sign of the anger of God. The Apostle John affirms that before the Cross the Holy Ghost was not into the world, because the reconciliation with God was not done through the sacrifice of the Son and the Son was not extolled as righteousness for His obedience: "Because the Ghost was not given yet, because Jesus was not yet extolled" (John: 7: 39). That's why the Savior Himself tells that His ascent to heavens is necessary for sending the Ghost as sign of the reconciliation and as "gift of the reconciliation" with God through the Son's sacrifice (John: 16: 7). Consequently, the Holy Ghost is the One Who imparts the effect of the sacrifice of Jesus Christ, the One Who bears witness that we have received the adoption, which we have become into Christ sons of God according to the grace: "The Ghost Himself confesses together with our ghost that we are sons of God" (Romans: 8: 16).

The *Pentecost* constitutes not only the origin of the Church, but also its model, because there were

present around the Apostles, in assembly, also the first Christian disciples. The Holy Ghost was given to the early apostolic community, endowing it with everything that was necessary to the Christian organism: the preaching of the Gospel, the Mysteries, the charismas, and the deaconship. The historical existence, the continuity with the apostles, and any sacramental action of the Church, depend now on the invocation of the Holy Ghost. The Church draws its inward life from the continuous actualization of the *Pentecost*, through the invocation of the Holy Ghost. That's why we "we can celebrate the *Pentecost* anytime", says Saint John Chrysostom (*About the Holy Pentecost*, G.P., 50, 454).

The sending of the Ghost in time, at *Pentecost*, it means also the beginning of the eschatological Kingdom which the Church anticipates here. The new Church is the image of the future Church (Peter Damascene). That's why, the Church must keep lighten the fire cast by Christ on earth (Luke: 12: 49), like also the Apostle Paul urges us: "Do not quench the Ghost" (Ephesians: 4: 30). Through the power of the Holy Ghost, the face of the entire creation will be changed (Apocalypse: 21: 1), to that, finally, God will be everything in everything, or, as Maximos the Confessor says: "the beings will become through grace what God is by nature" (*Gnostic Heads*, II, 25, in *The Romanian Philokalia*, volume II, p. 175). He dwells Himself in the worthy ones and in the world to come making immortal and filling up with eternal glory their bodies (Saint Gregory Palamas, *Homily at*

the Descent of the Holy Ghost, translation by O. Căciulă, in "The Metropolitan of Oltenia", XXIII (1971), no. 1-2, p. 44).

The signification of the *Pentecost* consist in that that from now on the Holy Ghost definitively penetrates into history, there not existing time and space without the personal presence, the real coming and the effective work of God.

"We pray standing up, on Sunday, but not all of us know the motif. (We do this) not only to remember through this position, in the day of the resurrection, about the grace that has been given to us – about the fact that we have resurrected together with Christ and that we must look at the ones from above – but also for (this day) it seems to be the image of the world to come. That's why, though it is the beginning of the days (of the week), it wasn't call by Moses as first, but one. "For, it says (the Scripture), it was evening and it was morning (and took place) a day", as the same day would follow to take place for many times. This day is one and in the same time also the eighth one, to which the Psalmist referred himself in some supra-writings of the psalms; it is the state that will be shown after this time, the endless day, which doesn't know evening and neither the second day. Consequently, the Church teaches its sons to pray in this day standing up, for through the continual remembrance of the eternal life, to not neglect (to acquire) the food (necessary) in order of moving (to another life). The future life, about which we believe it will take place in the world to come, it is symbolized by the entire (period of) Pentecost. Because that one and

first day, multiplied by seven times with seven, composes the period of the seven holy weeks of the Pentecost. Starting with Sunday that cycle is resumed for 50 times, ending with Sunday. In this way (this period) resembles to the eternity, that, like in a cyclical movement, it starts from a point and to the same point arrives. The Church has taught us that in this period to pray standing up, for raising ourselves with the mind from the present ones to the future ones. After each kneeling we raise ourselves up to show that because of the sin we fell to the ground, but for the love for people of the One Who has created us, we have been asked to heavens" (Basil the Great, About the Holy Ghost, XXVI, Romanian translation, p. 80-81).

Bibliography: Paul Evdokimov, *La Pentecôte*, in the volume "Les étapes de l'an de grace", Delachauxet Niestlé, Neuchâtel, 1962, p. 107-125; Angelos J. Philippou, *The Mystery of Pentecost*, in the volume "The Orthodox Ethos", edited by the author, Oxford Hollywel Press, 1964, p. 70-97.

PENTECOSTALISM [Greek: pentecoste = fifteen, Pentecost, the Descent of the Holy Ghost]: pietistic tradition, of Protestant origin, which teaches that every Christian must have a personal experience after conversion, named the baptism with the Holy Ghost, when he will receive one or more of the "charismas" known in the apostolic Church, as it is shown in the Acts of the Apostles: the prophecy, the holiness, the healing

capacity, the speaking in tongues (the glossolalia), the interpretation of the languages. The adepts of *Pentecostalism* don't accept to be described as a sect or a denomination, but they pretend that they are one of the major currents (the third or the fourth one) of the present Christendom. Their old origin is in John's Wesley Methodism which sustained that "the internal witness", the warmth of the Ghost, or the *sanctification* is a distinct experience from the one of the justification. Many Pentecostal communities (as for instance the movement entitled "Holiness") will adopt the idea of the second benediction, of the holiness. The movement from the modern days begins in the British Islands, between 1925 and 1935, through the preaching of Stephen and George Jeffreys. From here it spreads in the United States, in South America and in Scandinavia.

The *Pentecostalism* is in fact a reaction against the old pietistic denominations (i.e. Methodism), which speak about "the third blessing", namely the spiritual gifts, especially the healings, which are given after the baptism with the Holy Ghost and fire. In the United States the first formulation of this current is made in Topeka, Kansas, towards the beginning of the year 1900, in the sense that the "speaking in other languages" (unknown ones) constitutes an evidence of the baptism with the Holy Ghost. The bases of the *Pentecostalism* were laid down at the meetings which took place between 1906 and 1909 in Azura Street, Los Angeles, which became the center of the ones who made

the connection between baptism and the speaking in languages. In America there are more *Pentecostal* (charismatic) denominations: Assemblies of God, Church of God – the largest community of the African-Americans. From here, the current spread in Scandinavia, Great Britain, Russia, Indonesia, Latin America – Brazil, Chile, and Africa – Zaire.

The doctrine of the *Pentecostals* is liberal and depends on the charismatic or on the evangelical branch. All of them have in common the idea that the baptism in Ghost is the third work of the grace (“Holiness” sustains that it is the second work). The initial physical sense of the baptism with the Ghost is the languages. The healing evangelists have a doctrine which considers the sickness as a result of the sin or of the lack of faith. These ones practice the healing of the sick ones and the exorcism for the possessed ones by demonic forces. The *Pentecostal* cult, in the absence of the clergy, is spontaneous and it is based on I Corinthians, chapters 12-14, where it is spoken about the spiritual gifts, about prophecy, and about the word of wisdom. They believe in the individual power and inspiration of the ghost, inspiration which can be expressed “in tongues”.

There are important differences between the *Pentecostal* opinions. The fundamentalist *Pentecostals* are recruited from the poor layers of the African-Americans from the United States. The charismatic movement “Jesus Movement” pronounced itself against the war in Vietnam. There is also the movement “Jesus Only”, of

Unitarian tendency which practices the baptism in the name of Jesus. Some *Pentecostals* practice the washing of the feet.

The charismatic-*Pentecostal* movement exists also in the Roman-Catholic Church. The Ecumenical Council of the Churches has official connections with *Pentecostal* Churches.

In 1960 was constituted the “neo-*Pentecostal*” wing, which accepts the “speaking in tongues”, but which wants that the experiencing of Ghost to be expressed in new communitarian forms. The first World *Pentecostal* Conference was held in Zurich in 1947.

PENTECOSTARION: The period of the *Pentecostarion* (fifty days) comprised seven weeks, from the Easter Sunday to the feasts of Pentecost, though the Whitsuntide end in the Sunday of all the Saints. From Easter to Ascent, the calendar comprises: the Sunday of the Resurrection; on Friday, in the Lighten Week, is celebrated the Mother of the Lord, the “Spring of Healing” (Song: 4: 15); the Apostle’s Thomas Sunday; then, the Sunday of the Bearer of Chrism Women; the Sunday of the Man with Palsy; the Sunday of the Samaritan Woman; the Sunday of the Blind Man; in the Thursday of the Ascent is sung the Kontakion: “Fulfilling that oikonomia for us and uniting Yourself with the heavenly ones still being You on earth, You ascent Yourself into glory, Christ, our God, there from where You were in no way separated, but, remaining not-distant, shout to the ones who love You: I am with you and nobody

against you". In the Sunday of the Fathers from Nicaea (325) is sung the *Podoba*: "The preaching of the Apostles and the dogmas of the Fathers strengthened to the Church a sole faith, which bearing the vestment of the truth, the one woven that Theology from above, rightly teaches and glorifies the great mystery of the right honoring of God". The Sunday of the Descent of the Holy Ghost is preceded by the Saturday of the dead ones. At Vespers are read prayers of repentance with kneeling, among which are also these ones: "Come, peoples, to worship that godhead in three hypostases, the Son into the Father, together with the Holy Ghost. For the Father gave birth before all ages that Son together – on the throne – sitting and the Holy Ghost Who was into the Father, together with the extolled Son. One power, one being, One Godhead, Whom all of us worshipping, we are saying: Holy God, the One Who did everything through the Son; with the together-working of the Holy Ghost; You powerful Saint, through Whom we have known the Father and through Who the Holy Ghost has come into the world; You immortal Saint, comforter Ghost, Who from the Father proceeds and into the Son You rest Yourself; Holy Trinity, glory to You".

On the Monday after the Whitsuntide, is celebrated the Feast of the Holy Trinity. With the Pentecost starts a new liturgical cycle, in two parts: from Pentecost to the Holyday of the Cross (14th of September); from the first week after the Holyday of the Cross to the week which precedes the

Sunday of the Publican and of the Pharisee.

PERICHORESIS

[Greek: perichoresis, Latin: circumincessio = together-living]: movement of love and interpenetration of the Hypostases in the interior of the Trinitarian life. God is On in His being and subsists threefold in His Hypostases into a perfect together-living. Godhead is not though a nature composed by three hypostases, but a sole being in three perfect hypostases. Therefore in God there is a sole will and a sole work. The godhead forms a perfect unity but doesn't limit or close in a sole Person. Although exists in a unitary mode, God has a Trinitarian way of subsistence. The Father, the Son and the Ghost they have a own Person, moving one towards another, so that each One open Himself and is in the Other One, without merger, mixing or confusion, but through reciprocal possession. The three Hypostases exist one into another, in a state of movement, a movement of internal coherent love, this being the *perichoresis*; so that the godhead exists in a unitary way, a *perichoretic* one, subsisting in a Trinitarian way. That's why, when we say "Holy Trinity", we think at the three Hypostases who are One in Another and reciprocally communicate; They meet One with Another without confounding or suppressing Their hypostatical difference. In the "Tome" which he presents to the Synod of Constantinople, in 1285, which rejects the so-called "union" imposed by the Council of Lyon (1274), Gregory (George of Cyprus),

the Patriarch of Constantinople, explains the proceeding ("ekporevsi") of the Ghost, starting from the monarchy of the Father, but insisting upon the reciprocity (*perichoresis*) between the Ghost and the Son. The Ghost proceeds from the Father, but shines and manifests Himself from the Son.

"They knew that the godlike nature has all of these by nature and hasn't receive them from somewhere else, but as the one into which the Hypostases have their composition and subsistence, being one into another, imparts all the good to His creatures according to the receiving power of everyone. They have theologized these ones as not-separated and undivided from each other, having a movement on into another (perichoresis), not confounded to each other, so that They do not mix and do not merge, but They have each other. For the Son is into the Father and into the Ghost, not being produced there any merger, mixing and confounding. And Their movement is one and the same, for They have dogmatized a sole starting and an unique movement of the three Hypostases, which is impossible to happen with the created nature" (John Damascene, The Orthodox Faith, I, XIVC, cited translation, p. 42).

Bibliography: V. Loichiță, *Perichoresis and Enhypostasis in Dogmatic*, in "The Orthodoxy", X (1958), no. 1, p. 3-14.

PERSON [Greek: *prosopon* = mask, face to face]: the personal subject into which the nature subsists. The term "*prosopon*" was used by the Antiochian

theologians, but it produced confusion because of the sense with which it circulated in that time. Identical with "*hypostasis*", "*prosopon*" becomes part of the Trinitarian and Christological vocabulary, which has been clarified in the context of the post-Nicaea and Chalcedonian theology, through the particular contribution of the Cappadocian fathers. (In the same time, Cyril of Alexandria considered "*hypostasis*" as being synonymous with "*physis*"). Thus, into Trinity are distinguished: the nature or the essence, namely the unique common substance of God; *Person* or *hypostasis*, namely the subject into whom that substance subsists. In Christ one distinguishes: the duality of the natures, from where the double consubstantiality with God and with the man; the unity of the *person*, namely the preexistent divine Logos Himself. Into Christ, the human nature doesn't have an own *hypostasis*, it is not individualized, but it subsists in the *person* of the Word.

A theology of the human *person* starts from the biblical affirmation: the man is the image of God, therefore incomparable to the elements of the creation. The *person* cannot be defined either starting from the body, nor from the soul, neither from the intelligence: the *person* is an absolute reality which transcends the elements which subsist in it. The body doesn't have an independent existence, but it exists as a subject. The man as *person* doesn't appear as an individual of a species but as a being conscious about his free and intelligent relation with the Creator. His

personal character consists even in the opening and in the liberty for communion. Like the name itself shows it (*prosopon* it means a face which turns towards the face of another, looking face to face), the *person* is the individuality opened for communion, the subject who has a fundamental existence, a rational and free one. Only in communion with the man it unveils his identity and his vocation as *person*. From here, the impersonal character of the hell, where the people cannot see each other face to face, being *depersonalized*, "unmasked".

The man as *person* transcends the evolution and recapitulates the cosmos, according to the model of the cosmic Christ, Who leads the creation to recapitulation in God. The *person* has therefore a unifying function into creation, within which the *person* exercises his dignity of a priest, of a mediator, the dignity of bringing all things in union with God. The creation forms a unity into the man. The man isn't a microcosm as a part of the universe, but the cosmos is a part from the man, destined to be unified into man. The *person* is the type of the cosmos, which has the unity of all the parts. The *person* circumscribes the world, being the bridge, the mediator between creation and God.

The man moves himself towards God, articulating into Himself the unity of the creation. In his spiritual climbing he must exceed in himself a series of contradictions or divisions (diæresis), emerged into creation as a consequence of the sin: God-man, man-woman, heaven-earth, sensitive-intelligible,

etc. These division were exceeded into Christ (for instance through the birth from Virgin, he has exceeded the contradiction between genders), into Whom the creation is recomposed and gathered again as a unity. Three works or stages of mediation fall to the man, which are exercised through the followings: the sensitive world, through the cleaning of the senses (dispassion); the intelligible world, through the rational contemplation; the infinite transcendent reality, through deification and participation.

Also, the patristic tradition, with its anthropological realism, preferred a *personalistic* conception about subject and hypostasis. Thus, the Orthodox *personalism* affirms that: on one hand, the *person* is not equivalent with the conscience, which is a feature of the human nature; of the other hand, the *person* preserves all the signs and the characteristics of the human, especially the condition of natural morality, as a consequence of the separation between man and God.

Bibliography:

John Damascene, *The Orthodox Faith*, III, 7-9, cited translation, p. 110-113; John Meyendorff, *Christ in Eastern Christian Thought*, cited edition, p. 25-26, 33-34, 42-44.

PETER [Cephas in Aramaic – stone, rock]: name given by Jesus to Simon from Bethsaida, the Lake of Galilee, being the son of Jonah the fisher. He lives with his family in Capernaum, where he meets Jesus through his brother Andrew, the first one called to apostolate.

Peter publicly confesses in Caesarea Philippi that Jesus is Messiah (Matthew: 16: 16-17). *Peter* denies Jesus during arresting and judging, but is the first one who meets the resurrected Jesus, Who appoints him leader of the group of the apostles. After ascent, *Peter* preaches at Pentecost, replaces Judah, rules together with John the Church from Jerusalem, solves the case of Anania and Sapphira, and occupies himself with the mission in Samaria.

Consequently to a vision, *Peter* accepts to do mission among "Gentiles", mission which will be entrusted to Paul, after the apostles' synod from Jerusalem. The synod, against the Christians converted from Jews, decides that the receiving of the pagans to Christendom to be done through baptism, without observing the Law (circumcision). *Peter* was jailed by king Herod Agrippa I (41-44). Finally he settles himself down at Rome where he is martyred during the persecution of Nero (ca. 64-67).

Peter wrote two epistles. Mark wrote the his Gospel according to *Peter*'s narration. *Peter* didn't founded the community from Rome, but his and Paul's martyrdoms conferred the apostolic origin to the Church from here. Their cult at Rome developed during the second century. Saint *Peter* basilica from Vatican is thought to be his tomb. Pope Leon the Great († 461) gave a great importance to the place of *Peter* in report with Rome's Church, due to which the bishops from there are considered *Peter*'s the successors.

Several "apocryphal" books are attributed to *Peter*: *Peter*'s Gospel, *Peter*'s Apocalypse and *Peter*'s

acts, all of them from the second century.

PHILOKALIA [Greek: philo-kalos = the love for beauty (name given by Basil the Great and Gregory the Theologian to an anthology from Origen's writings, with the theme: "The Love for Divine Beauty")]: a collection of texts which refer to the contemplative and ascetic life, written before IX century by great fathers of the Eastern Church. These texts were gathered in the XVIII century by Nicodemus, from Mount Athos (1749-1809) and Makarios of Corinth (1731-1805) and published for the first time at Venice (1972) under the name of "*The Philokalia of the Fathers Who Practice the Watchfulness*". The second edition was published by the Patriarch Kallistos, at Athens (1893), and the third one, also in Athens, between 1957 and 1963. The first translation in the Slavonic language was made by Paisie (Velicikovski) from Neamț Monastery (1722-1794), published under the title *Dobrotolubiye*, at Moscow (1793), reprinted in 1822. In Russian language was translated by Ignatii Briancianov (1807-1867), published in 1857, and by the bishop Theophanous (1815-1894), and published in 1877. The translation in Romanian language under the title *The Philokalia of the Holy Toils of the Consummation* has been made by Priest Professor PhD Academician Dumitru Stăniloae since 1946. The collection (until now have appeared twelve volumes) is accompanied by commentaries and footnotes of a great theological value.

Philokalia, meaning "the love for

beauty”, puts in the center of the spiritual life the cleaning of the heart, through practicing the “Prayer of Jesus” and of the virtues. The “Prayer of the heart”, which will become the central discipline of the hesychasm (see HESYCHASM) it is not something else but the way of keeping the conscience in state of vigil, or “watchfulness”. Only in the condition of mind-guarding against any thought, through the pure prayer, the godlike love flows in the heart to clean it, to light it and to consummate it.

Bibliography: *The Philokalia of the Holy Toils of the Consummation*, translation and commentaries by Priest Professor PhD Academician Dumitru Stăniloae, the archdiocesan printing house, Sibiu, volume I (1946), volume II (1947), volume III (1948), volume IV (1948); Publishing House of the Biblical Institute, Bucharest, volume V (1976), volume VI (1977), volume VII (1977), volume VIII (1979), volume IX (1980), volume X (1981), volume XI (1990) and volume XII (1992); *Petite Philocalie de la prière du Coeur*, Edition du Seuil, Paris, 1953, translation by Jean Gouillard; *Parolles des anciens. Apophtegmes des pères du desert*, translation by Jean-Claude Guy, Editions du Seuil, Paris, 1976; *The Philokalia*, volume I, translation by G.E.H. Palmer, Philip Sherrad and Kallistos Ware, Faber and Faber, London and Boston, 1979; *Philocalie des Pères neptiques*, facsimile I, Calliste et Ignace Xanthopoulos, translation by Jacques Touraille, Abbaye de Bellefontaine, Bégrolles-en-

Mauges, 1970; *Récits d'un pelerin russe*, translation by Jean Laloy, Editions de la Baconnière Seuil, Boudry – 1978; N. Corneanu, *The Beauty as Attribute of the Godhead*, in “Theological Studies”, XI (1959), no. 5-6, p. 297-313; Ioanichie Bălan, *Romanian Paterikon*, Publishing House of the Biblical Institute, Bucharest, 1980.

POVERTY (the willingly one): the voluntary lack of earnings, “the rejection of the worries, the unimpeded lack of worrying of the life, the estrangement from sadness, the faith in commandments” (*The Ladder*, chapter XVI, 11). In his continuous ascesis, the monk, as also the believer, is supposed to overcome all the obstacles, from inside and from outside, who would impede the coming of the Holy Ghost into his heart. After the achieving of the liberty through obedience, after the domination of the body through cleanness, he must resist against the outside world, a world of the material abundance, of the power and of the grabbing. In the virtue of the principle of non-attachment to the material goods and of the lack of possession of wealth, the monk, as also the believer, they make evident the way towards the Kingdom, which is especially promised to the poor ones. That’s why the hatred on the *poor* ones is a unforgivable sin, for Jesus Christ identifies Himself to these ones. “Sell all your wealth” might mean the opposition of the monk and of the Christian against all the pressures of the world, which drive them to all king of vanities.

The monastic life evokes, therefore, the problem of the relation between the Kingdom of God and the *poor* ones, which represent the big majority of the inhabitants and of the nations of the earth. The Gospel of Christ is "the good News" that God is with and for the deprived, sad and oppressed ones. The judgment of God comes as a blessing in favor of the *poor* ones. To the rich ones, this judgment means a verdict of condemnation. Both categories the dispossessed ones and the one who dispossess, they stay under judgment: to some ones it is given the capacity to hope and to fight against enslavement; to others it inspires repentance and renunciation.

What does it mean for the mission of the Church the fact that the monastic congregation proposes the "voluntary poverty" as attitude towards the ones who create and perpetuate the *poverty*? It is obvious that the monastic life had a major influence upon the Christian social ethics. The monastic asceticism is indicative for the Church: the Church mustn't remain indifferent to the economical and social injustices which stay at the root of the *poverty*; it must fight in the name of the *poor* ones for eliminating any form of *poverty*. The monastic life remains a permanent critic of the society enslaved to the material richness.

PRAISES: According to the example of the Old Testament, The Church has recognized, as part of its public common cult, the seven *Praises*: "Seven times a day I praised You for Your judgments"

(Psalm: 118: 164); "I will cry towards You all day" (Psalm: 85); "In the evening and in the morning and at noon, I will tell, I will announce and He will hear my voice" (Psalm: 54: 19). In the New Testament, their number reminds about the seven gifts of the Holy Ghost (Isaiah: 11: 1-12). They are composed by psalms, songs and prayers, referring to some moments from the history of the salvation, like Jesus Christ accomplished it in His life.

The ninth hour reminds about the crucifixion, the "scales of the righteousness", the moment when the Son yielded His soul on the cross (Matthew: 27: 46). The Apostles Peter and John prayed at the temple in the ninth hour (Acts: 3: 1). The religious service comprises, among others, the reading of the psalms: 83, 84 and 85 and of the troparion: "The One Who in the ninth hour, for us, tasted death with the body, kill the thought of our body, You Christ God, and save us". Jesus Christ is called "The Lamb, the Shepherd and the Savior of the world".

The Vespers or the evening religious service reminds about the period of the Old Testament from the creation of the world to the coming of God on earth, the period of the preparation of the salvation. That's why it is done with the imperial doors closed, at sunset, at the end of the day (Mark: 14: 26), as an "evening sacrifice": "Let my prayer be directed like incense before You, the raising of my hands, evening sacrifice" (Psalm: 140: 2). Are read those psalms (103, 140, 141, 129) which remind about the separation of the man from God through sin. By invoking

the coming of the Son on earth, compared to the lighting of the candles, the community sings the prayer of Saint Sophrony, the Patriarch of Jerusalem: "The smooth light of the holy glory of the heavenly Father, of the immortal One, of the Holy, Blessed, Jesus Christ, coming at sunset, seeing the evening light, we *praise* the Father and the Son and the Holy Ghost, God: worthy are You always to be *praised* by voices You worthy One, the Son of God, the One Who gives life, for this the world glorifies You".

The joy of the coming of Jesus is expressed by the prayer of Simeon, the bearer of God (Luke: 29-39), which is song with the imperial doors opened: "Now liberate You servant, Master, according to Your word in peace; for my eyes have seen Your salvation, which You have prepared it before the face of all peoples: light towards the discovery of the nations and glory to Your people, Israel".

The *Compline* is the *praise* of repentance from the beginning of the night, during which death is reminded and the psalms are read: 4, 6, 12, 24, 30, and 90. At the Great Compline, besides the psalms 69 and 142, is also said the repentance prayer of Manasseh (:Lord, God of the righteous ones, you have not put the repentance for Abraham and Isaac and Jacob, who did not do wrong to You, but You put the repentance to me, the sinner, because I have sinned more than the sand of the sea") and it is sung the troparion: "Lord of Powers, be with us, for we have not another besides You, help into

troubles, Lord of powers, have mercy on us".

The *midnight office* is a *praise* of watchfulness, in the memory of the Lord's Resurrection, of the future judgment and of the second coming of the Son. The prayer from the midnight is remembered by the Old Testament: "In the night, raise your hands towards the holy ones and bless the Lord" (Psalm: 133: 2) AND BY THE New Testament: "At midnight, Paul and Silas, by praying, they were *praising* the Lord in songs" (Acts: 16: 25). It is read the psalm 118, it is uttered the Creed, are being sung the troparions: "Behold, the Bridegroom comes at midnight" and "At the fearsome day being thinking" and it is said the remembrance prayer of the ones who "in the hope of the resurrection and of the eternal life passed the way" and of the ones who "in pioussness and in faith passed the way".

The *Matins* or the morning religious service is often remembered by the Old Testament: "My God, I am searching for You early morning" (Psalm: 62: 1); "In the morning You will hear my voice; in the morning I will stay before You and You will see me" (Psalm: 5: 3); "Lord, God of my salvation, I cried out in the day and in the night before You" (Psalm: 87: 1); "And, towards You Lord, I shouted and in the morning my prayer will welcome You" (Psalm: 87: 14). The *Matins* is a doxological recapitulation of the history of the salvation done by Jesus Christ, "The Son of the righteousness" (Malachi: 3: 20), the stone despised by the masons, but

which has been placed in the head of the angle (Psalm: 117: 22). Are read the Psalms: 3, 37, 62, 87, 102, and 142. The *Matins* bring to light the facts of the embodiment and of the resurrection: "God is the Lord and He showed Himself to us". The most important songs and prayers are: the *katavasias* of the Annunciation, the Song of the Lord's Mother (Luke: 1: 46-55) – Magnificat –, the *katavasias* of the Holy Resurrection, the *Praises* (Psalms: 148, 149 and 150), the Doxology – Gloria in excelsis – ("Glory to You, the One Who has shown us the light"). The longest part is formed by the canon, namely by nine songs from the Old and the New Testament. Because it reminds about the resurrection of the Lord, the *Matins* is officiated with the imperial doors opened.

The *first hour* is read united with the *Matins* at the beginning of the day (psalm: 89: 16) and it is a calling to prayer. Are read the psalms: 5, 89, and 100.

The *third hour* reminds about the sending of the Holy Ghost over the Apostles, at Pentecost (Acts: 2: 15): "Lord, the One Who has sent Your Most Holy Ghost to Your apostles in the third hour, that One, You the Good One, do not take Him from us, but renew Him into us, us who are praying to You"; are being read the psalms 16 and 24.

The *sixth hour* (Psalms: 53, 54, and 60) is done in the memory of the cross of Jesus: "The One Who is the day and in the sixth hour on the cross You nailed the sin, sin which with daring was committed by Adam in Eden, and the charter of our mistakes tear it apart, Christ God, and save us".

PRAYER: From a historical point of view, already in the Old Testament the *prayer* is, together with the alms, and essential element of the personal internal piety (Acts: 10: 2-4; Tobias: 12; 8; Esther: 4: 1; II Maccabees: 15; 14), which is more important than the exterior ritual (Luke: 18: 11). In the *prayer*, the prophets and the righteous of the Old Testament obtain the godlike power (Psalms: 5: 3; 16: 101; 118: 62; Exodus: 32: 11; Deuteronomy: 18; Esther: 4: 17; II Kings: chapters 18 and 19; II Kings: 18: 45; Daniel: 6: 18, 23; 7: 25-26).

The saints of the New Testament remain in attitude of *prayer* before the eschatological Lamb (Apocalypse: 5: 7). Jesus summarizes His entire life of *prayer* (Matthew: 26: 36; Mark: 1: 35; Luke: 6: 12; 11: 1; John: 11: 41-42) in the sacerdotal *prayer* (John: 17: 1-26). The most important of His prayers is the one towards the Father, while being Him crucified: "Father, forgive them, for they do not know what they are doing" (Luke: 23: 24). He urges His apostles: "Watch and *pray* yourselves, to not fall into temptation (Matthew: 26: 41); He teaches them to *pray* (Luke: 18: 41), by giving them the "Lord's prayer" (Matthew: 6: 9-15; Luke: 11: 1-4). Jesus Christ recognizes the attitude of the publican (Luke: 18: 13) as being the true cultic attitude in the situation of the New Testament.

To the apostles, "the *prayer* and the ministration of the word" (Acts: 6: 4) are parts of their own ministration (Acts: 10: 9; 16: 25). From the first days of the Church,

the *prayer* is inseparable from the Christian, personal and communitarian life (Colossians; 4; 2). It accompanies always the cult "in ghost and truth" (John: 4: 24), which can include also other forms of piety in which the Christian express themselves, either at the temple, or publically, or personally, reclusively (Ephesians: 1: 15-19; 3: 14-19; 5: 19-20; Philippians; 2: 10-11; Romans: 12: 1).

Interpreting the advice of Apostle Paul: "Ceaselessly *pray* yourselves" (I Thessalonians: 5: 17), Origen considers the entire life of the believer as a uninterrupted and great *prayer*, from which what we usually call it *prayer* is only a little bit (*About Prayer*, XII, 2, in the collection "Churchly Fathers and Writers", volume 7, p. 224).

"I urge you before all to make requests, *prayers*, mediations and thanksgiving for all the people" (I Timothy: 2; 1). Apostle Paul recommends here to be practiced the way of the *prayer* in more stages or modes:

- The *prayer* of asking, which is the *prayer* of the beginners and of this era, for in the future era it is impossible to ask something to God. It is a *prayer* for obtaining something, according to the example of the publican: "God, be merciful to me, the sinner" (Luke: 18: 13) or of Zachariah, the Father of John the Baptist (Luke; 1; 13).

- The *prayer* of praising has an extolling character and it is done for adoring God. This *prayer* is frequent in the Old Testament (John: 2: 2-4; Habakkuk: 3: 1-2; Tobit: 3: 1-2, etc.). In the New Testament it is found under diverse forms; doxology, blessing, hymns,

psalms, acclamations (Ephesians; 5: 19-20). It is the *prayer* practiced by apostles (Acts: 6: 4). It has as model the doxology of the angels (Luke: 2: 14).

- The *prayer* of mediation or of imploration in which is done an insisting appeal to the providential intervention of God (Joshua: 10; 12-14; Judges; 1: 16-30). It is the *prayer* done by the father of the somnambulistic child: "Lord, please have mercy on my son" (Acts: 7; 20). According to Apostle Paul, the Holy Ghost is the one Who implores and mediates while we *pray* (Romans: 8: 26-27).

- The *prayer* of thanksgiving is a witness of the gratitude for the benefactions of God: "Speak among you in psalms and in praises and in spiritual songs, praising and singing to the Lord in your hearts. Always thanking for everything, in the name of our Lord Jesus Christ, of God and the Father" (Ephesians: 5: 19-20). Jesus Christ *prays* Himself: "I extol You, Father, Lord of the heavens and of the earth, for You have hidden these from the wise ones and from the skillful ones and You have unveiled them to the children" (Luke: 10: 21). At the Lazarus' tomb; He says: "Father, I thank You for You have listened to Me" (John: 12: 41).

The monastic tradition of hesychastic inspiration knows "the *prayer* of the mind", namely the *prayer* "at the ear of the Emperor" in the greatest intimacy with God.

The *prayer* can be individualistic (Matthew: 6: 6), the one done by each believer, alone; "in the chamber of the heart", or communitarian: "the *prayer* of many" (II Corinthians; 1; 11), the

one done in the Church and at diverse congregational religious services. The Church has established a specific place and a specific time for the common *prayer*. There can be also seen the *prayer* of a sole word and the composed *prayer*. It can be accompanied by worshipping and kneeling, which symbolize the falling and the raising (Philippians: 2; 10-11; Acts; 7; 60).

The New Testament comprises numerous examples of *prayer*: the *Mary's prayer*: "Extol, my soul, the Lord" (Luke: 1: 46-55); the *Zachariah's prayer* "Blessed is the Lord God of Israel" (Luke: 1: 68-79); The *Simeon's prayer* "Now liberate Your servant" (Luke: 2: 29-32); the *angels' prayer* "Saint, Saint, Saint" (Apocalypse: 7: 8; Isaiah: 6: 3). But the most important biblical *prayer* remains the "*Lord's Prayer*" which, according to Tertullian, isn't anything else but an excerpt of the whole Gospel" (*About Prayer*, I). At the beginning of the II century, Saint Polycarp (in his *Letter towards Philippians*, 6) mentions about it, as a part of the Christian cult. *The Teaching of the Twelve Apostles* (chapter 8) recommends it to be uttered for three times a day by each Christian. Since the IV century, the "lord's Prayer" enters in the ritual of the Liturgy.

In the liturgical al tradition, there can be found many texts of *prayer* in which is invoked the grace of the Persons of the Holy Trinity or the mediation of the Lord's Mother. For instance: "Heavenly emperor, You the comforter"; "My Most Good Empress"; Glory to the highest, to God"; "Smooth light"; "under Your

mediation we escape" "lord of the Powers"; "I believe, Lord, and I confess".

"For we see that the Holy Ghost descends upon the bread and the wine put on the altar, in the moments when the priest is ready and stays in prayer and asks mercy to God and gathers his mind in this request. And to Zachariah the angel appeared to him in the time of the prayer and foreshadowed to him the birth of John. Likewise, to Peter when he prayed at home, in the sixth hour, it appeared to him the vision which led him to the calling of the Gentiles through the fabric descended from heavens with the creatures in it. Also, the angel appeared to Cornelius and told him the ones about him, when he prayed. And to Joshua Nun, God spoke to him when he laid himself on his face, praying. Likewise, the hierarch heard, next to the altar, above the ark of the covenant, the words of God; and from there he receives in a mysterious way the visions for everything that was useful to the time; there where the hierarch entered once a year in the time of the frightening prayer of all the gathered tribes of Israel, the hierarch heard the words of God, through a frightening unspoken vision, when he entered in the Holy of the Holies and thrown himself down on his face..."

Thus, all the visions shown to the saints took place in the time of the prayer. For what any other time is so holy and appropriate to the holy receiving of the gifts (charismas), like the time of the prayer, during which somebody speaks to God?" (Isaac the Syrian, Word about Ascesis, XXXIII, Romanian translation, in The

Romanian Philokalia, volume 10, p. 178).

PRESBYTER (= priest, old man): The Church, according to the model of the synagogue, was led at the beginning by the *presbyters*, elders. The term was used also with the meaning of *bishop*. In *Acts of the Apostles* is mentioned about *presbyters*, about their ordination in the Churches founded by Paul (14: 23), about the fact that the Apostles and the *presbyters* made common decisions in Jerusalem (15: 22). The Apostles assigned as responsible for the communities the *presbyters*, from where also derives the ministration of the priest. Although the terms confound to each other, the bishops and the *presbyters* existed since the time of the Apostles (I Timothy: 3: 1-7 and 5: 17). Jesus Christ the Great Priest (Hebrews: 3: 1) Who has eternal priesthood (Hebrews: 7: 24), the priesthood of the King-Priest announced by Melchisedec in the Old Testament (Genesis: 14: 17-18; Psalms: 109: 4). Apostle Paul speaks about the universal priesthood of the people of God, "holy priesthood", "imperial priesthood" (I Peter: 2: 5, 9).

Bibliography: Sabin Verzan, *Epistle I towards Timothy of Saint Apostle Paul*, in "Theological Studies", XL (1988), no. 4, p. 55-94; Idem, *The Hierarchical Sacramental Priesthood in the Church of Jerusalem*, in "The Orthodoxy", XLII (1990), no. 1, p. 15-90.

PRIEST [Greek: *presbiteros*, Latin: *presbiter* = old man,

ministrant of a temple, *presbyter*, the priestly order]: the celebrant from the second stair step of the priesthood, though the term circulated with multiple senses. For instance, Apostle Peter calls himself "*presbyter*" and "eyewitness" of the passions of Christ (I Peter: 5: 15), *presbyter* signifying here shepherd or leader of the Church, Christ Himself being called the Great Shepherd. Also, Apostle John calls himself with "*the presbyter*" (II John: 1: 1), also with the sense of shepherd or leader of the communities from Asia Minor.

In a mention from Acts: 11: 30, it is said that Paul and Barnabas brought material aids from Antioch to the *presbyters* from Jerusalem. James, about who it is known that he was bishop in Jerusalem (Acts: 21: 8), meets Paul gathering together all the *presbyters* - *priests* from the city. Also James urges the Christians to call all the *priests* of the Church to pray for the sick ones (James: 4: 14). From these texts clearly comes out the *presbiteroi* it referred to the ministrants from the second stage of the *priesthood*, because in Jerusalem only Saint James was leader-bishop, and the deacons could not receive gifts. The same conclusion emerges also from other places. Thus, Paul and Barnabas, in their apostolic trips through Asia Minor, they ordained *presbyters*-*priests* in all the Christian communities from there (Acts: 14: 23). It is to retained here the fact that the *priests* are ordained through the sacramental act of laying of hands. Of course, through *presbyters* are not understood here

bishops, because the communities from Asia Minor were very small.

Luke mentions also the fact that, from Miletus, Apostle Paul sent to Ephesus and called the *priests (presbiteroi)* of the Church (Acts: 20: 17). In the same chapter (20: 28), these *presbyters* are called bishops: "Take heed to yourselves and to all your flock, into which the Holy Ghost has put you bishops to shepherd the Church of God". In this typikon, the two terms – "*presbiteroi*" and "bishops" – indicate the same hierarchical stage and, as in the Churches from Miletus and Ephesus there were no bishops, here is about the ministrants from the second stage, so about the *priests*.

Which the functions of these *presbiteroi* are?

Related to this, often is confounded the organization of the Judaic synagogue and the organization of the early Christian communities. In the Judaic synagogue, the group of the elders occupied itself exclusively with organizational and administrative problems, while the cult itself was led by members of the *priestly* class. The elders represented the interests of the community and the scholars were interpreters of the Law, but they did not lead the cult in synagogues or in temple, neither had they pastoral tasks, these ones being reserved to the sacerdotal class.

The *Priests-presbyters* from the Christian community are ordained by the Holy Ghost as shepherds (Acts: 20: 28), so they have pastoral functions (II Peter: 5: 1-2), they make prayers and anoint the sick ones (James: 5: 14-15), preach and teach (I Timothy: 5: 7, 17),

take care and lead the community (Romans: 11: 8; I Thessalonians: 5: 12-13) and guide the spiritual life of the believers (Hebrews: 13: 7, 17, 24). The service of the *priests* consists especially in the fact that they bring praise of adoration and offer to God the prayers of the believers (Apocalypse: 5: 8). In the vision of the Saint Apostle John, the 24 *presbyters* (the number 24 symbolizes the 24 *priestly* classes from the Old Testament – I Chronicles: 24: 1-9) stay before God, prostrate themselves and worship, sing hymns of glory (Apocalypse: 4: 4, 9-10), bring worshipping and thanksgiving to God (Apocalypse: 11: 16-17), shouting: "Amen, Halleluiah" (Apocalypse: 19: 4). Consequently, the *priests* have received from the apostle and detain the authority within Church, fulfilling sacramental and pastoral functions. The *Didache* (15: 1-2) affirms clearly that the specific function of the *priests* is the teaching ministration.

At the beginning the ministration of *presbyter* appears mostly in the Judeo-Christian communities (Acts: 11: 30), being equivalent with what the service of the bishop represents for the communities formed by the Christians emerged out from Hellenes. At the beginning of the II century, the two stair steps of the *priesthood* are different both as name and as function. To Ignatius, the *presbyters* represent the apostles, while the bishop is the image of the Father. According to Saint Irenaeus, the bishop is surrounded by the college of the *presbyter*, also being himself one of the *presbyters*. Like the bishop, the

college of the *priests* is part of the structure of the local Church. Starting with the post-apostolic époque, in which the Christendom moved outside the big cities, the bishop sent, through ordination, as his "representatives", some of his *presbyters*. Thus, there appears the parish of *presbyterate* type, which did not possess all the hierarchical ranks necessary and constitutive of a local Church of Episcopal type (eparchy), in which the *presbyters* have the role of together-celebrants, namely assist a bishop around the throne in the altar (synthronon; I Timothy: 4: 14).

Truly, the *presbyter* is ordained by the bishop for a parish, having the whole pastoral responsibility. He received the pall from the eparchy's bishop, of whose name he commemorates at liturgy. In general he serves in the name of the bishop. He is celebrant of the liturgy, namely he brings offerings and invokes the grace together with the people; he is preacher and shepherd (I Timothy: 4: 13), namely he leads the faithful people in the presence of Christ. In what regards the duty of teaching, John Chrysostom says that there is no big difference between *presbyters* and bishops, for the first ones have the obligation of preaching the teaching through the nature of their ministration itself (I Timothy: 5: 17). The sole difference between the two ministrations is the ordination, which falls in the task of the bishops (*Homily 11 to Epistle I towards Timothy*). The canons (LVIII apostolic and XIX – Ecumenical Synod VI) provision the obligation of the *presbyters* to teach daily and especially on

Sunday, through biblical lectures, commentaries and sermons.

In the late discussions about the local Church, some Orthodox theologians affirmed that, in comparison with the original configuration of the local Church – when this one coincided with the city or with the parish and into which was possible to be represented all the sacerdotal ranks: the bishop, the *priest* and the deacon, the present parish would be a deformation, because the *priest* becomes the celebrant of the Eucharist, whilst he is only the assistant of the bishop, which is by right the leader of the religious service (preostos). These discussions can be summarized thus: the local Church, which is the Episcopal diocese, and not the parish, is guaranteed by the bishop, and not by the *priest*. In this type of local Church, the *priests* form a college (synthronon) around the bishop, assist him at liturgy and they have the function of teaching. In this Church, the deacon is directly attached to the bishop, not to the *priest*. For the needs of the local Church, the *priest* is sent to organize the parishes from outside the Episcopal city, having the responsibility through the act of ordination by a leader of the liturgical leader. He is, through his function itself, the image of the apostles, like the bishop is the image of the Father, and the deacons the icon of Jesus Christ (Saint Ignatius of Antioch). (see Hierarchy and Priesthood).

PRIESTHOOD [Greek: ierosini – ieratevma, Latin: sacerdos – sacerdotium = ministration to the

temple, the celebration and the bringing forth of the sacrifice]: the Church is constituted as a "sacerdotal" people: "And you are a chosen seed, imperial *priesthood*, holy nation, people earned by God" (I Peter: 2: 9).

In the Epistle towards Jews (7: 21-28), it is largely spoken about the unique, not-passing *priesthood*, of Jesus Christ, the Hierarch Who brought Himself as redeemer sacrifice once forever. The epistle compares the *priesthood* of the Old Testament to the one of the New Testament, reproducing the whole biblical sacerdotal vocabulary. The Acts of the Apostles and the Epistles prove that there is a special *priesthood*, an ordained one, of which function is fulfilled through a distinct charisma of the Holy Ghost, received during the act of ordination (Acts: 6: 6; 14: 23; 20: 28; II Timothy: 1: 6-7; Titus: 1: 5-9).

Apostle Peter affirms that the *priesthood* is a general state of all the members of the Church (I Peter: 2: 4-10). The Christian *priesthood* is different from the sacerdotalism from the Judaic temple by the fact that all the believers become "*priests* of God and of Christ" (Apocalypse: 1: 6; 20: 6). There is therefore a *priestly* consecration of the entire Church, of which origin is the unique *priesthood* of Christ, "the Mediator of a better Testament" (Hebrews: 8: 6).

Within Church can be distinguished:

a) The state of sacerdotal consecration of all the Christians, received through the Mysteries of the Baptism and of Anointment. It is about the general *priesthood*

which belongs to the baptized ones, who have personal responsibilities can charismas, with general ecclesial character;

b) The sacerdotal ministration itself, instituted and confirmed in the Mystery of Ordination, which refers to specific sacramental functions, didactic and pastoral, and which has a representative role.

On one hand, because they are different as nature and authority, and because they participate differently to the act of the *priesthood*, these ministrations cannot replace one another. Each one has its own place, function and specificity within the churchly body. On the other hand, both of them are necessary and inseparable, because the Church is not a clerical institution and because no ministration is self-sufficient. Each Christian has a *priestly* dignity and has direct access to the object of the *priesthood*, but the ministrations received through ordination have a representative function, not only a personal responsibility.

What the character or the specific status of the ordained *priesthood* is:

1. The *priestly* ministration is a charisma which is based not so much on a personal vocation but on the calling of the Church. It doesn't come out from the free choice of the candidate, but especially from the Church's acceptance. The object of the *priesthood* is beyond the person of the ordained one, for he is chosen to "represent" for the people the *priesthood* of Christ.

2. To the apostolic Fathers (Clement the Roman, Irenaeus) the

priesthood through the ordination of the bishop is a norm and a guarantee for the continuity with the apostles. Of course the entire laos is responsible for the apostolicity of the Church, but the ordained *priesthood* has a particular charisma of supervising the correctness of observing the apostolic tradition, to be an authentic witness of this tradition and to express it in an official way.

3. The *priesthood* is a sacramental ministration by excellence and it is exercised in the administration of the seven Mysteries, and especially of the Eucharist. In the sacramental acts, the *priesthood* works "in the name of Christ". "And Peter said to them: Repent and each of you to be baptized in the name of Jesus Christ, towards the forgiveness of the sins, and you will receive the gift of the Holy Ghost" (Acts: 2: 38).

4. The ordained *priesthood* has the charisma of leading the community, the bishop being the guarantor and the interpreter of the unity of a local Church (I Timothy: 4: 13-16).

The sacerdotal functions themselves can be summarized thus:

a) The preaching of the word (Acts: 6: 4) and the function of apostolic continuity (John: 17: 18): "By going, teach all the nations" (Matthew: 28: 19).

b) The power of consecrating the Eucharist and to celebrate the other Mysteries ("Do this, for My remembrance" - I Corinthians: 11: 24), or the sacramental ministration (John: 20: 21-23).

c) The pastoral guidance and the ecclesial organization, or the

pastoral function (Acts: 1: 8; 2: 42-47).

Bibliography: Ion Bria, *Priesthood and Church* in "The Orthodoxy", XXIV (1972), no. 4, p. 523-534; Paul Evdokimov, *L'Orthodoxie*, p. 161-166; Hr. Andrutsos, *The Symbolic*, translation by Iustin Moise, Craiova, 1965, p. 315-320; Clement the Roman, *Towards Corinthians*, XL, 5; XLIV, 5; XLVII, 6; LIV, 2; LVII, 1, in "The Writing of the Apostolic Fathers", translation by D. Fecioru, edition from 1979, p. 67-75; T. Stylianopoulos, *Holy Eucharist and Priesthood*, in "The Greek Orthodox Theological Review", 23 / 1978.

PROCEEDING

(**PROCESSION**) [Latin: procession, Greek: ekporevsis = procession]; the way in which the Holy Ghost has His hypostatical existence from the Father, the principle of the unity and the common spring of the godhead, Who gives birth to the Son and *proceeds* the Ghost. The Ghost "existentially *proceeds*", in an unspoken way, from the Father through the begotten from the Father Son" (Maximos the Confessor, *Answers towards Thalassius*, 63, The Romanian Philokalia, volume III, p. 369). The Patriarch Photius, combating the "Filioque" addition, just because it implies the doctrine about the double *procession* of the Ghost, he shows that the Ghost *proceeds* only from the Father. "Filioque" has been accepted at the Unionist synod from Florence (1439), but only with referring to the temporal mission of the Ghost, through the

Son. In this sense, some people incline to consider "Filioque" as a theological affirmation which has not received yet the total approval of the Church, as an opened theological opinion. It is true that the Ghost depends on the Son on the plan of the historical mission, and for expressing this, the fathers use diverse expressions. The Alexandrine theologians say that any godlike work is done from the Father, through the Son, into the Holy Ghost. Saint Basil the Great prefers "with" instead of "through" the Father, and "with" the Son and "with" the Holy Ghost. Other say that the Ghost "rests Himself" into the Son. Despite all these, the Oriental theology has never explained the relation between the Son and the Holy Ghost through *proceeding*. Because the "Filioque" doctrine creates ambiguities in what concerns the particular character, the property (Idiotes) of the hypostases (see HOLY GHOST, FILIOQUE, HOLY TRINITY), it remains one of the major divergences between Orthodoxy and Catholicism. Of course, the pneumatology cannot be reduced to "Filioque", but one mustn't forget that the *proceeding* of the Holy Ghost in the Trinitarian theology has been one of the theological causes of the big schism, and the lost of the epiclesis – the invocation of the Holy Ghost in the Eucharistic liturgy – by the Roman-Catholic Church has aggravated this schism.

Bibliography: Saint Basil the Great, *About the Holy Ghost*, XVIII, 44-46, in the cited translation, p.

403-411; Saint John Damascene, *The Orthodox Faith* I, VII-VIII, cited translation, p. 20-30; Marc Orphanos, *The Proceeding of the Holy Ghost according to Saint Photius*, in "The Theology", 50 (1979), no. 1, p. 47-70 (In Greek); the articles by O. Clément and J. M. Guarrigues, in the volume *La procession du Saint Esprit*, in "Istina", no. 3-4, 1972.

PROPHETS: The Creed affirms that the Ghost spoke through the *prophets*. The *prophets* are known by the role that they had in the history of people Israel. The "great" *prophets* are: Isaiah, Jeremiah, Ezekiel, and Daniel. They have the mission of communicating to the chief of peoples and to the people the will of God. They intervene and combat especially the idolatry, the cult of deities, others than the unique God of Abraham, Isaac and James (Deuteronomy: 4: 39). They condemn the personal and social injustice (Nathan harshly condemns the David's crime against Uriah – 2 Samuel: 12: 1-15. Amos critics equally severe the social injustice and the oppression of the poor ones: 2: 6-7). The *prophets* announce the misfortunes to come and the divine punishments (Jeremiah and Ezekiel foretell the Jerusalem's ruin – Jeremiah: 19: 10-13; Ezekiel: 5: 1-5).

In the same time, the *prophets* present the image of a God Who loves His people, which He doesn't abandon, to which He prepares a future, to which He sends a Savior. The greatest among *prophets* was Moses, to whom God gave the *Decalogue* – the Ten Commandments – on the Mount

Sinai. At the Transfiguration, in the presence of the Apostles Peter, James and John, Jesus talks to the *prophets* Moses and Elias (Matthew: 17: 2-4). His Church is built on the foundation of the Apostles and *prophets* (Ephesians: 2: 20).

PROTESTANTISM (or the Protestant Reform): initially, a reformatory current within the Catholicism, but which organized itself later as movement of "*protest*" (the "*protest*" of 15 leaders of German cities, in 1529, at the Diet from Speyer, against Carol the Fifth) against the corruption from within Roman-Catholic Church, of its medieval innovations. The name of *Protestantism* comes from the attitude of few princes of the German cities, who, in the name of Luther's faith, they *protest* at the Diet from Speyer, in 1529, against the decision of Carol V to convince Luther by force to renounce at his ideas.

At 31th of December 1517, Martin Luther (1438-1546), monk at the Augustinian monastery from Erfurt, professor of biblical studies at Wittenberg University, formulates the 95 theses against the theology and the practice (of the "saint" commerce) with the indulgences. Luther doesn't want to create another Church, but he is scandalized by the fact that the authority of the Rome's Church, which he visits between 1510-1511, protects and promotes the abuse with indulgences, in order to reduce the punishments in purgatory. The public display of the theses puts him in conflict with the Catholic authorities before which

he is summoned to express himself: in 1518 at Heidelberg and Augsburg (in the presence of the Cardinal Cajetan, the pope's delegate), and in 1519 at Leipzig, where the dispute with Eck takes place, about the pope's supremacy and about the infallibility of the Roman councils. In 1520, Luther writes "The Babylonian Captivity of the Church". In the same year, Pope Leon X (1513-1521) excommunicates him, and in 1521, the Diet from Worms, condemns him. Protected by Frederick of Saxony, Luther retires himself at Wartburg castle, where he will translate the New Testament, which he will publish in 1534. In 1522, Luther returns at Wittenberg to expose some of his ideas: the preaching of the word, the impartation of the believers. During the rebellion of the peasants (1524-1425), Luther adopts an attitude hostile to them. At the Diets from Speyer (1526 and 1529), Luther is condemned again, but the princes of some German states are against persecuting the *Protestants*. Later on, the German *Protestant* princes will form the Smalkald League, for defending the *Protestantism*, but the *Protestantism* isn't legally recognized but through the treaty of Passau in 1552. In 1530, at the Diet from Augsburg, Luther presents the basis doctrines of the Reform: the authority of the Bible, the justification through faith, the real presence in Eucharist (against Zwingli who was sustaining the Eucharist is a simple commemoration dinner). Luther exposes these doctrines in the two "Catechisms" and in "Smalkald Articles" (1537). The one who

supported Luther in the propagation of the *Protestant* theology was Melanchthon (1497-1560), especially by publishing in 1521 the work "Loci Communes" and by writing in the year 1530 of the "Confession from Augsburg", which Luther accepts it too.

Luther opened the way not only to a series of theological controversies, but also to a great reformatory movement in entire Europe. The "Reform" took three main directions: the "Lutheranism", in Germany, Scandinavia and Central Europe; "Calvinism", in Switzerland, France, Holland and Scotland; and the "Anglicanism", in England.

In Germany, the "Lutheranism" is supported by German princes, but only through the treaty from Westphalia (1648), which ends the religious war of thirty years, the Lutherans gain equals rights with the Catholics. In 1580 is published "Concordia Book", which includes the two "Catechisms" and the "Smalkald Articles", by Luther, "The Confession" and "The Apology from Augsburg" by Melanchthon, and "The Formula of Concordia".

In Switzerland, the Reform penetrates first at Zurich, in 1518, through Huldreich Zwingli (1481-1531), influenced by Erasmus. To Zwingli, the Reform has a social and national character, and that's why he recognizes to the secular authority the right of occupy itself with the churchly problems. In 1528 he writes "Commentary about the True and the False Religion", and in 1529 confronts Luther at Marburg in the problems of Eucharist, by sustaining that Jesus is present only spiritually, or symbolically. He dies in the battle

from Kappel, defending Zurich against the Catholic Swiss cantons. The one who introduced the Reform at Geneva is Jean Calvin (1509-1564), exiled French, who occupied himself not only with the theology of the Reform, but also with organizing the communities in a Presbyterian form, the people being represented by laymen-presbyters. Calvin publishes in 1536 "The Institution of the Christian Religion", in which he ascertains the difference between his theology and the one of the *Protestantism*. Calvin admits two Mysteries: the baptism and the Eucharist, rejects the Zwingli's conception about the symbolic value of the Eucharistic communion, speaks about the "city of God", namely about the churchly organization and discipline. Of course, the most important Calvinist teaching is the "predestination" or the "doctrine of the double choosing", according to which God has chosen before the creation some people for salvation and other for destruction; consequently, some people are destined to condemnation. At Zurich the Reform's movement is carried on by Johann Heinrich Bollinger (1504-1575). The second Swiss confession, Zurich 1566, is written by H. Bollinger, the Zwingli's successor at Zurich.

Influenced by Calvin, the Reform penetrates in France since 1555, where rapidly becomes a political movement. Massacred in 1572, in Saint Bartholomew's night, the Reformates are protected after, from the year 1589, by the Protestant King Henry IV, and recognized in 1598, through the edict from Nantes.

In 1534, Henry the VII, declares himself the chief of the Anglican Church, rejecting by this the authority of Pope Clement II (1523-1534), who annulled in 1532 the king's divorce from Catherin of Aragon. The one who introduced the Reform in England, where protest movements took place under the leadership of Wycliffe (1320-1384), is the first bishop of Canterbury, Thomas Cranmer (1547-1553), sentenced and burnt as heretic at Oxford, in 1556, by Queen Mary Tudor (1553-1558), who wants to reintroduce the Roman-Catholicism and to impose the pope's authority in England. Thomas Cranmer composes "The Articles of the Anglican Church" and "The Book of Prayer" (1549-1552). Queen Elisabeth I (1558-1609) accepts the Reform but keeps basic structures of the Catholicism, as would be the episcopate and the liturgy. In 1563, the Anglican doctrine is accepted under the form of the "39 Articles". In Scotland the Reform is introduced by John Knox (1505-1572), who composed in 1561 "The Book of the Discipline".

Not having a structure of unity neither at the level of the faith, nor of the churchly organization, the Reform encouraged the formation of independent, nonconformist groups, which easily detached themselves from the newly founded *Protestant* Churches. Thus, in the following decades and centuries appear: the "Puritan" movement, the "Congregationalist" movement (in England), the Anabaptists and the Baptists (in Switzerland, Germany, Moravia ("Unitas Fratrum"), England, the

"Awakening" movement, the "Methodism" and "Presbyterianism" (in England and America), the "Disciples" of the "The Society of the Friends" (Quakers), and nowadays, the "Evangelist" and the "Pentecostal" movements.

Less extended in central Europe, the *Protestantism* takes the following forms:

In Bohemia the *Reform* was already prepared by Jan Hus (1369-1425) and Jerome of Prague, but Luther's influence is felt since 1524. The Hussites become Calvinists. Hungary suffered both influences: the first Lutheran synod is held in 1545, and the Calvinist one in 1557. In the Scandinavian countries the Reform reaches at 1527: a synod from Uppsala, from 1593, accepts the Confession from Augsburg; in Denmark and Norway, the first *protestant* congregations are organized in 1536.

The *Protestant* Reform did not remain without an answer from the part of the Roman-catholic Church. Pope Paul III convokes in this purpose the Council from Trident (held in three sessions: 1545/1547, 1551/1552, and 1562/1563), which lays in scholastic type definitions the catholic doctrine contested by Luther: the justification through faith and deeds, the seven Mysteries, the celibate, the purgatory, the indulgences, the transubstantiation, and the pope's authority. The same council approves the founding the Jesuit order ("The Society of Jesus"), under the leadership of Ignatius of Loyola (1491-1556), which has as main slogan the absolute

obedience to the pope and the propagation of the faith through any means at hand. For strengthening the counter-Reform, the “congregation of the holy office” or the “Inquisition” is reorganized. The “index” of the forbidden books and the anti-Protestant theology (especially for Peter Canisius and Robert Bellarmine) are also used as counter-reformatories.

In the following centuries, the *Protestantism* is expressed through great theological systems, as, for instance, the liberalism. One of the greatest theologians of the *protestant* liberalism is Friedrich Schleiermacher (1768-1834). Influenced by the German philosopher Immanuel Kant (1724-1804) – who denies the value of the rational arguments and of the metaphysical speculations for proving the existence of God, because the religion has only a moral basis – Schleiermacher sustains that the essence of the religion is the experience, and this consists in the sentiment of the absolute dependence of God. Also, the Danish philosopher Søren Kierkegaard (1813-1855) is against the rational arguments, for God is known as He makes Himself known, namely “incognito”. The faith is a personal decision which “risks”. In this époque the great philosophers pronounce themselves regarding the theological problems. If to Kant, the theology cannot substitute the philosophy, according to Georg W. F. Hegel (1770-1831), the founder of the “absolute idealism”, the reality, the world, is the manifestation of the absolute Spirit. Christ is the supreme manifestation of the divine Spirit,

which is in other forms into the world’s processes. Friedrich Nietzsche (1844-1900) is against all the Christian values, by declaring that “God is dead”. Other Protestant theologians and historians of this movement are: Albrecht Ritschl (1822-1889), Walter Rauschenbusch (1861-1918) – who writes “The Theology for the Social Gospel”, Albert Schweitzer (1875-1965), who brings back into discussion the subject regarding the “Kingdom of God”, and especially Adolf von Harnack (1851-1930), the author of the work: “The Essence of the Christendom”.

The one who adopts a firm attitude against the Protestant *liberalism* is Karl Barth, the founder of the “dialectical theology”, who, in “Commentary to Romans”: (1919 and 1922), he sustains that the man is under the word of the revealed God, the sole contact point between God and man. His dogmatic is centered on the idea of sovereignty of God. The Christendom isn’t a “religion”, namely organizing the religious aspirations of the man, but a revelation, about which one can speak only with the help of the dialectical methodology of affirmation and counter-affirmation. To the same school belongs also Emil Bruner (1889-1965). Together with Martin Niemöller, Karl Barth up-raises against “German Christians” and founds the “Confessor Church”, which adopts in 1934 the “Declaration from Barmen”. Theologians who occupy themselves with the political implications of the religion are: Dietrich Bonhoeffer (1906-1945),

executed by Nazis, who wrote "The Price of Being Disciple" (1937) and sustains the turning back to a biblical Christendom "without religion"; Martin Luther King (1929-1968), martyr of the "non-violence"; Josef Hromadka († 1969), who sustains the "humanization" of the political relations.

Rudolf Bultmann (1884-1968) sustains that the Gospels show rather the theology and the faith of the early communities and do not narrate historical facts about Jesus of Nazareth. The New Testament is full of the mystical conceptions of that time, and that's why for being communicated in the term of today's science, it must be "demythologized". The same line of interpretation is adopted also by the Anglican bishop J. A. T. Robinson, who publishes in 1963 "Honest to God". The theology of the "death of God" was formulated in 1963 by Paul van Buren and resumed by Thomas J. J. Altizer, Gabriel Vahamian, William Hamilton, and Dorothee Sollé. Harvey Cox ("The Secular City", in 1966) sustains that "God manifests Himself today in the events of the social changes". Wolfhart Panenberg, professor at Munich, sustains the historicity of the facts described in the New Testament, and Jürgen Moltman from Tübingen, known due to his work "The Theology of the Hope" (1965), he shows the social and revolutionary implications of the Cross of Christ and of the Trinity' "Crucified God" (1972), "Trinity and the Kingdom of God" (1980). Among the biblical theologians are

also: G. Ebleling and Ernst Käseman.

In the United States of America, Paul Tillich (1886-1965), who publishes "The Systematic Theology" (1951, 1957 and 1963), approaches the relation between culture, religion and philosophy, and Reinhold Niebuhr (1893-1971), who writes "The Nature and the Destiny of the Man" (1941-1943), treats about the report between theology and the social and political ethics. Also in America appears around the year 1910 the "fundamentalism", a conservatory movement against the modern tendencies, which sustains the verbal inspiration of the Bible, as also the "charismatic renewal", from which detached the "restoration movement" and the groups of the "holiness", Pentecostal or not.

Gospel – *Conservators* constitutes today an important current in *Protestantism*, which is organized either within the traditional Churches, or separately ("The Committee from Lausanne"). These ones sustain that the Bible is the sole authority of faith; they accentuate the personal conversion and the religious experience, organize evangelization campaigns, and prefer the conservatism in theology. The "Black Evangelists" form an indigenous Church in America.

The *Protestant* theology from Latin America stays under the influence of the "theology of liberation", to the elaboration of which participate Catholic theologians. According to it, the biblical message must be interpreted in the cultural

categories of a given context, for being possible to ascertain its practical implications. The most important theologians, Catholic and *Protestant* ones, who adopt the method of the contextual theology, are: Gustavo Gutierrez (Lima-Peru), Juan Luis Segundo (Montevideo-Uruguay); José Miguel Bonino (Buenos Aires-Argentina); and José Porfirio Miranda (Mexico).

The *Protestantism*, indifferent of its tendencies, trying a "reform" of the scholastic theology and of the Catholic Church, has brought to the surface some particular confessional doctrines:

a) The authority of the word of God. Any Christian doctrine and practice must lean itself on the biblical text. Against the Catholic doctrine which affirms that the Bible and the Tradition are equal and parallel springs and norms of the faith, the Tradition being the sole legitimate and infallible interpreter of the Bible, the *Protestantism* rejects everything that hasn't a clear basis in the Scripture. Neither the Tradition, nor the pope's authority or the Church, are considered intermediary between the believer and the Bible. Neither the "natural revelation" has any role in knowing God. The Bible and God speak directly only to them who have faith, which is a gift. The Gospel of the grace is imparted to the penitent believer through the power of the Holy Ghost, by preaching the word. In general, the Reform raised itself against contemplative mysticism, of the speculative and scholastic theology. The knowledge is the result of a double witness: the exterior one, by reading the Bible, and the interior one, of the

Holy Ghost. The mystic is a heresy; God cannot be reduced either to nature, or to history or to the personal experience, for the Bible speaks about the sovereignty and the majesty of God. The recognition of God as "Lord" of the history represents one of the essential ideas of the *Protestantism*.

b) The salvation through the grace of God or the justification only through faith. The believer is corrected (bettered), namely forgiven by Christ through His redemption sacrifice, and not through his own deeds. He has the certitude of being chosen, because Christ Himself is chosen by God. The faith means to accept this gift which God gives it in the name of Christ. The deeds are not a condition of the justification, or an adding to the faith, but a fruit, a proof of the correction (betterment). Luther attacks the practice of the indulgences just because this one invoked the theology of the merit of the good deeds. He rejects the mediation of the Virgin Mary and of the saints; also, the purgatory, the prayer for the dead ones, and the particular confession of the sins. The salvation doesn't refer so much to the responsibility of the man, but rather to the immovable plan of God Who works into history freely.

c) The visible Church, namely the chosen people of God, is known only by God. This one doesn't have a visible permanent apostolic structure, neither a sacramental priesthood. The priest as mediator, as also the liturgy as sacrifice, and the doctrine of the transubstantiation are not into the Bible. Luther accepts as mysteries instituted by Christ only the

Baptism and the Eucharist, but they can be celebrated by any believer, on the basis of the universal priesthood. The laymen have the right to read and to interpret the Bible; they take part to the leading of the community and to the cult. Luther is in favor of using the national language in cult. He is against clergy (as priesthood) and against the celibate of the priests. The Church always remains under the judgment of God, in a continuous process of renewal ("semper reformanda").

d) The creeds of the old Church and the doctrines established by the ecumenical synods aren't anything else but historical forms of the faith and they have a secondary value for interpreting the Bible. They can constitute an interpretation norm if they contain the "doctrine of the Gospel". In general, Luther doesn't admit an ecclesiological doctrinal instance (the pope's magisterium), as being formally infallible. In the Smalkald Articles (1537), he speaks about the three old symbols of faith: the apostolic one, the one from Nicaea, and the one from Chalcedon. Melancthon accepts the three confessions of faith, as also the four ecumenical synods, and Calvin recommends the dogmas of these synods.

e) The doctrine about forgiving the sins and about the justification through faith isn't something else but the conclusion of the teaching about the nature of the sin and of the fallen human nature. The Reform accentuated the culpability and the irremediable sinfulness of the man and on the Adam's

humanity which is deprived of grace, and not on the new destiny and on the new humanity in Christ. The ontological and the cosmic aspect of the redemption are dimmed. The man's restoration is relative, because he always remains "justified and sinful in the same time". That's why also the Protestant ethics accentuates the personal piety.

Bibliography: Erwin Iserloh, *Die Kirchen Reformatorischer*, in Kon and Algermissen, *Konfessionskunde*, Paderborn, 1966, p. 251-347; Emile G. Léonard, *Histoire du protestantisme*, Presses universitaires de France, Paris, 1956 (collection "Que sais-je?"; Georges Casalis *Luther et L'Eglise confessante* Editions du Seuil, 1962; Roger Mehl, *le théologie protestante*, Presses universitaires de France, Paris, 1967; Frank Delteil, Roger Mehl, Georges Richard-Molard, Daniel Robert, *Le protestantisme*, Les Bergers et les Mages, 1987; J. B. Metz, *Pour une théologie du monde*, Pars, Cerf, 1971; Nicolae Macsim, *Newer Protestant Conceptions about the Holy Scripture* (doctoral thesis), excerpt from "The Metropolitan of Moldavia and Suceava", II (1975), no. 5-8; Ștefan Alexe, *New Currents and Tendencies in the Contemporary theology*, in "The Orthodoxy", XXIX (1977), no. 1, p. 86-124; J. J. Allmen, *What the Reformat Churches Expect from the Orthodox Churches*, in "The Metropolitan of Moldavia and Suceava", XLIV (1968), no. 1-2, p. 13-28; P. Rezuș, *New Theologians, Problems and Currents in the*

Contemporary Protestantism, in "Theological Studies", XIX (1967), no. 1-2, p. 247-275; Ioan Ică, *Martin Luther and the Church's Reform*, in "The Orthodoxy", 4 (1933), p. 487-495; Ștefan Sandu, *The Theology of the Lutheran and Orthodox Confessions of Faith*, in "The Orthodoxy", XLIV (1992), no. 1-2, 3-4.

PROTESTANTISM

– confessions, denominations, movements and sects come out from Reform.

The Luther's Reform in Germany was a crucial event, through its biblical, cryptic, and prophetic element, which has separated the Occidental Europe in two parts: the Catholic one and the Protestant One. From the beginning it generated the emergence of two confessions known as Protestant or evagelical, as for instance: the Lutheranism (in Germany and Scandinavia), Zwingli-ism (in Holland, Switzerland, France, and Scotland), and the Anglicanism (in England). At their turn these confessions are at the origin of many renovator movements, of many schismatic groups and sects (see ANGLICAN CHURCH, AND PENTECOSTALISM).

LUTHERANISM: all the confessions of faith and all the catechisms incorporated into *The Book of Concordia* (published in 1580, 50 years after the Confession from Augsburg – 1530), except the *Formula of Concordia* – 1577, are written by Luther († 1546) and Philip Melancton, between 1529 and 1537. The Confession from Augsburg was prepared by

Melancton and presented to Carol V at the Diet from Augsburg in 1530. The main thesis: the justification only through faith. The first part comprises problems of faith on the basis of the articles written by the theologians from Wittenberg. The second one occupies itself with the abuses from within the Church's life, which needed to be corrected, written on the basis of the Torgau articles.

The main doctrines, of anti-Catholic nuance, of Luther's are:

The Bible has supreme authority and it is interpreted through itself;

The rejection of the non-Biblical beliefs and traditions;

The nature of the salvation: the Justification of the people through faith in Christ. Due to this Justification, even though the people were sinful before, now they were reckoned righteous before God, without any particular initiative from their part;

The Church is a community of believers who are priests. In this way is rejected the Catholic thesis about the Church, a hierarchical institution destined to administrate the salvation through mysteries;

The regeneration of the children through baptism;

The real presence of the body of Christ "in, with and under" the Eucharistic bread;

The ubiquity of the glorified body of Christ;

The spiritual incapacity of the sinner;

The doctrine is mandatory, but the ceremonies are "adiaphora";

The cult and the sermon in the people's language; and,

Religious education, biblical and theological studies.

The three ecumenical creeds and the Lutheran confessions (the Confession from Augsburg and the Luther's Little Catechism) represent a correct interpretation of the word of God.

The *Lutheranism* has become official religion not only in Germany (XVI century), but also in the Scandinavian countries. The Evangelic Church from Germany (EKD), which comprises Lutherans, Calvinists and "united", was constituted in 1948. The Lutheran Churches are affiliated to the World's Lutheran organization, which was formed in 1947.

Statistic (Lutherans) 43.539.026 members; the United Churches – Reformed and Lutherans – 65.163.979 members. The Protestants in general (united, Lutherans and Reformed) – 363.290.000 members.

CALVINISM: The doctrine of Jean Calvin was formed around few theological principles, as for instance, the sovereignty of God in granting the grace, from where the choosing or the predestination in a narrow sense. While Melanchton (1497-1560) sustained that the fallen man has free will, in the sense of "the power of accepting the grace", the Concordia formula (1595) accepts a compromise: the calling to salvation refers to everybody, not only to the chosen ones, so the falling from the grace is possible. Beza (1519-1605), the successor of Calvin, sustained that God allowed the falling into the sin to save the chosen ones. Therefore

Christ died only for the chosen ones.

The synod from Dort (1618) summarizes the Calvinism like so: the sovereignty of God, the unconditional choosing of the predestination, the limited redemption (to the chosen ones), the grace is irresistible in the effective calling, and the perseverance of the saints. Calvin rejects in this way many ideas of Luther. About the Eucharist or the dinner, Calvin taught that the body of Christ "is in heavens, not here", namely is about the presence of the Ghost in the heart of the believer, and not about the presence of Christ with the body in the Eucharistic elements. The Church knows for offices: pastor, doctor, deacon, and presbyter of old man. The resurrected Christ is the head of the Church, which He guides through word and Ghost. The Church is led by presbyters, who are invested with the power of the authority. The cult consists in listening and preaching the word of God.

Jacob Arminius, a Dutch Calvinist, writes *Remonstrance* (1610) in which he sustains that Christ died for everybody, but benefit out of this only the believers, so the grace is not irresistible. From here we have the *Arminianism*, a doctrine which opposes itself to the absolute predestination (sustained by Calvin) and teaches the possibilities of the salvation for everybody.

The *Calvinist* Churches from Switzerland, France, Hungary and Holland prefer the name of "reformed", which the ones from

the Anglo-Saxon countries are called "Presbyterians". Two organizations, one Reformed and one Congregational, united themselves at Nairobi, Kenya, and formed the World's Alliance of the Reformed Churches) which includes 157 member Churches with 70 millions of members) with the headquarters at Geneva. The official dialogue between the Orthodox Churches and the World's Alliance has recently concretized in a "consensus" upon the doctrine of the Holy Trinity (See *Episkepsis*, no. 455, 1, 4, 1991, p. 4-12). The Reformed Churches comprise 39.283.735 members (including Presbyterians).

Methodism: a spiritual renewal movement in the Anglican Church, in the XVIII century. As tradition and doctrine, the Methodism is the result of the mission of the brothers John and Charles Wesley, of whose ideas weren't accepted by the Anglican clergy. In 1729, John Wesley takes the initiative to organize private devotions, biblical readings and prayers as method of spiritual development. In 1736 he leaves for Georgia. At 24th of May 1738, John Wesley has the experience of the conversion in the form of "warming up" of the heart through the work of the Holy Ghost, becoming "apostle of England". As organization, the *Methodism* starts at 1st of January 1739, in London, as a "society" on voluntary basis, a community of Christian experience, a "club" of salvation. The movement increases in proportions for it touches the proletarian masses and organizes itself on "social

classes". In 1743 becomes a "united society" opened to the nonconformists, and in 1744 is seen as a national movement with multiple ramifications. In 1747 Wesley visits Holland. From here, the *Methodism* is spread in America, where Francis Asbury, become bishop, played an important role. In 1784 is adopted *The Act of Declaration*, which establishes the movement as an organization, and has its supreme organ the Methodist Conference. The *Methodism* separates itself from the Anglicanism in 1795.

Doctrine: the Justification through faith is for everybody (Arminianism); to everybody is promised the assurance of the Holy Ghost; the life of the Christian consists in the perfection in love, which is distinct also after Justification; the personal experience of the Holy Ghost as internal witness; and interest for mission and for the social good.

The *Salvation Army* is a tradition which comes out from the *Methodism* from England, in the year 1865. Also the *Pentecostalism* has its origins in the pietism of *Methodist* nuance.

The first World's Methodist Conference was held in London in 1881. In 1951 was formed the World's Methodist Council, which is engaged in bilateral dialogue with the Roman-Catholic Church and with the World's Lutheran federation. The proposals of union between *Methodism* and the Anglican Church were rejected by Anglicans in 1972 and 1982 (26 million members).

Anabaptists: (“re-baptizes”); radical reformers from Zurich (around the year 1520) who didn’t accept the Reform of Luther and Zwingli, especially their thesis about the official report between Church and state. From here they spread themselves through Europe constituting the left wing of the Reform. Their doctrine is formulated by the “Swiss brothers” who adopted at 24th of February 1527 *The Confession from Schleitheim*, composed by Michael Sattler (martyred in 1527 by the state authorities), in which is rejected the doctrine of Zwingli and Calvin, especially the idea of state Church. Doctrinal principles: the Church must be reformed in its purity from the beginning through free adhesion, through faith, to the word of God; they refuse to practice the children’s baptism (because in his way it would be favored and maintained the state Church) and reinstitutes the baptism of the adult believers, from where the name of Anabaptists.

A movement derived from *Anabaptism* is the one of the *Mennonites*, who adopted the *Confession from Dordrecht*, at 21th of April 1632.

The global statistics: 1.250.100 members.

Mennonites: (or Anabaptists): the oldest community among the Protestant Free Churches and of the “awakening” movements, founded by the Dutch Catholic priest Menno Simon (1496-1561), who passed to the Anabaptism in 1536. This one was persecuted after he tried to form the “kingdom

of the saints” in Munster. He organized communities in Holland and in the neighbor countries, according to the principles of the local congregations, led by old men, against the ecclesiastical organization. The *Mennonites*, following to the radical reformers, they reject the baptism of the children and the real presence in Eucharist, ask for the independence of the Church from the secular power, refuse the military service, the swearing and the magistracy, and they sustain that the Church must include only Christian engaged in the service of the Gospel. They practice the baptism at adult age, celebrate the Dinner (three times a year), they live a profound spiritual life which includes the reading of the Bible, the prayer in family, and the charity. They are opened to mission, to peace, and to ecumenism. As also the Friends (Quakers) and the Church of the Brothers, the *Mennonites* participate to alternative services, in favor of peace and of the social assistance, in case of war.

The first World’s Conference of the *Mennonites* was held at Basel in 1925 (1.250.100 members).

Quakers, or the Religious Society of the Friends later on, dates since 1650, being led at the beginning by pastor George Fox. Their doctrine was formulated by Robert Barclay (*Theses theologiae*) in 1675. From Great Britain and Ireland, the friends spread in the North Europe and North America. In 1682, William Penn founded the friends’ Community in Pennsylvania.

In the center of their doctrine stays the conception about the "interior light", namely the direct sense of the divine work of Christ into the soul, through which the man is liberated from sin and obtains moral virtues, as simplicity and purity. The friends reject the Mysteries, the priesthood, and any form of authority into the Church, the obligation of frequenting the cult; they are against military service, against the oath in justice, and against the respect for the civilian authorities. They believe in the spiritual baptism and in the spiritual community, and they are devoted to the social and educative service. The "elders" have the responsibility of organizing the cult in local assemblies, and the "supervisors" occupy themselves with the pastoral and social action of the congregation.

With the purpose of coordinating the relations between the friends' communities from different nations, was founded the Friends' World's Committee for Consultation, in 1937 (502.486 members).

Baptists (Greek: baptize = to baptize, to sink), denomination of Protestant origin which emerged as reaction against the State Churches which pretended the children's baptism and imposed the confession of a creed. Theologically, the *Baptists* reject both the historical Protestantism – especially the normativity of the confessions of faith, – and the Catholicism, especially the idea of universal Church.

The Baptist Church was founded in Holland in 1609 by the Anglican pastor John Smith, which opposed himself to the children's baptism, because they aren't capable to make a conscious confession of their faith. In 1612 is founded the Baptist Church from London under the leadership of Thomas Helwys, which preaches the religious tolerance for everybody, Christians and atheists. From here, the *Baptism* spread in the United States, becoming the largest denomination (13 million members counted the Baptist Convention of South, which was organized in Augusta, Georgia, in 1845, adopting a Calvinist conservatory theology). The New Hampshire Baptist Convention, published in 1833, highlights the local congregation, whilst the *Declarations of Principles* (1859), adopted by the Seminary of the Baptists from South, Louisville, Kentucky, affirms both the universal Church and the local one.

Doctrine: the Church has a voluntary community of believers who have chosen Christ, through the personal confession of faith and baptism (immersion). The *Baptists* are in favor of the separation between Church and state, for adults' baptism, for the religious freedom, and for the local congregation. They recognize the Bible, the "only creed", as full authority for faith and they reject the tradition.

The Baptist Alliance is a Baptist association of unions and conventions, national and regional (statistics: 41.113.400 in 1985), with the headquarters in

Washington. The first congress of the alliance was held in London in 1905.

Global statistics: 50.321.900 members in 1985.

Church – *Catholic – Apostolic*, the: a movement of “awakening”, a millennial one, founded by the Scottish pastor Edward Irving (1792-1834) at London. This one preaches the close overflowing of the Holy Ghost and the apparition of the charismas for the renewal of the Church, as a sign of restoration of the institutions of the early Church: apostles, prophets, teachers, and evangelists. The founder establishes the coming of Christ for the year 1864.

The movement is divided in 1863 due to F. W. Schwartz († 1895), who opposes himself to an evolution in an institutional sense, by giving it another structure. This branch is called since 1906 the *Neo-Apostolic Church*, being led by a Patriarch-Apostle and 12 living apostles, who represent the true remnant of the Disciples of Christ. At Baptism and at Dinner, they add a new sacrament: the “Holy Seal”, which the other Churches do not have.

Disciples of Christ: groups separated from the Presbyterian Church from North America which wants to restore the form of Church known during the period of the New Testament (from where also the name of restorers). These groups united themselves in a Church, called “The Christian Church”, or “The Christians”, or “The Church of Christ”. From

here, sister Churches were organized in the Great Britain, Australia, and New Zealand.

Doctrine: a community of congregational type which corresponds to the witness of the New Testament: any Christian faith and practice must be conforming to the Bible, the only source of knowing God. The *Disciples of Christ* believe in Trinity, in expiatory sacrifice, in the birth of Jesus from Virgin, in the need of spiritual birth; they practice the baptism through immersion, cultivate the spirit of communion, and promote the unity of the Churches on the basis of the New Testament.

The World's Convention of the Churches of Christ is founded in 1930 in The United States. In 1975, at Nairobi, was created the Ecumenical Consultative Council of the Disciples, with the purpose of strengthening the *disciples`* participation to the ecumenical movement.

Statistics: 8.783.192 members.

Darby-sts: of “The Brothers` Assembly” constitute a millennial movement founded by the Anglican pastor John Nelson Darby (1800-1882), who in 1828 denounces the compromise between State and church, opting for “free communities”. They learn that all Churches are unfaithful to Christ, and that's why he left them. There is only one spiritual, unseen Church, without organization and hierarchy, led by the Holy Ghost, which gathers the Christians in an “assembly of brothers”. They accept the

baptism and the Dinner as symbols of the death of Christ.

Due to the relations with other Christians, the movement was divided in rigorist brothers (narrow), and "wide" brothers (242.307 members).

Adventists (Latin: *adventus* = coming, turning back) or the Church of the 7th day Adventists, differs by the teaching that, the Christian must be prepared for the immediate return of Christ (*parousia*), which will take place in a Sunday (Sabbath), the day consecrated to the Lord. Christ will come to reign on earth for a millennium (a thousand years) – from where also the name of *millennial* or *Chiliasts* – before the general judgment, before the restoration of the universe and the turning of the sinners back to nothingness. The *Adventism* was founded in 1844 by a Protestant Baptist William Miller (1782-1849). But the one who organized the movement was Ellen White (1827-1915), who pretended that she received "personal revelations" referring to the coming of Christ. That's why, the disciples named her "the spirit of the prophecy".

The movement has a "millennial" character, preserving the doctrines of the Reform: Trinity, Jesus Christ is true God and true man, the main role of the action of the Holy Ghost, the sole interpreter of the Scripture; they insist upon the personal conversion and accept the Holy Dinner as spiritual presence of Christ. The *Adventists* propose an austere moral which to procure a healthy life: they forbid the consumption of alcohol, coffee,

tobacco, pork meat, as also the luxury and the fornication. The *Adventists*, besides sermon, teaching, and healings, they occupy themselves with social and humanitarian actions (rehabilitation of the smokers). Any Christian is a "brother in Christ". The *Adventists* do not believe in the union of Churches. Their headquarters are at Washington. Statistics: 2.350.000 members in 189 countries.

Millennialism = doctrine according to which Christ will reign on earth (cf. Apocalypse: 20) for a millennium (a kingdom of a thousand years), period of peace and universal justice.

Pre-Millennial-s = fundamentalists who sustain that Christ will come back as a king, *before the millennium*, for establishing here His power.

Non-millennial-s = protestants who sustain that the one thousand years kingdom of Christ won't happen historically, but only in the heart of the ones who believe in Him. (6.271.700 members).

Salvation Army: a religious movement rather than a Church, come out from the Anglican Methodism in 1865, which has as main purpose the salvation of the ones who suffer and are in misery, in vice and in sin. It was founded by William Booth (1842-1919) in England in 1878.

The *Salvation Army* took the general teachings of the Protestantism and of the pietism. The adepts, the "Salvationists", believe in the certitude of the salvation given by Christ to everybody and in the spiritual transformation through the grace

of Christ. They want to be firm and courageous witnesses of the love of God towards people, especially towards the ones who live in need and misery. Because of this, they preach and teach that in no matter what situation they would be: on the street, in stores, in public places. They are enrolled in a hierarchical organization with ranks, uniforms, flags, brass bands, and parades (4 million members).

Witnesses of Jehovah: a marginal Protestant current, a millennial one (known also under the name of Watch Tower, or "Russell-ians"), founded in 1880 in America, by Charles Taze Russell (1852-1916), a presbyter, then Baptist, from Pittsburg, Pennsylvania. The sect pretends that it has a doctrine about God according to the Old Testament, affirming that everything, the Church, the world, the states, all are under the domination of satan. Starting with the year 607 before Christ, since the end of the Kingdom of Israel, God hasn't manifested Himself anymore. Only in 1914, the history enters in a new period, its final one, which ends with the battle of the Armageddon. Namely after defeated satan and his devils, thrown on the earth, Christ will begin His reign in heavens. The "Witnesses" will be protected on earth against these events.

The *Witnesses* (also called Russell-ians) put a great accent on sermon and on the propagation of their faith through books and visits at home. Their ideal is the moral perfection through the

purity of the life. They use the notion of "Christian era" for replacing the Anno Domini (in the year of God), using this system for dating the years after the birth of Christ (6.268.000 members).

Mormons: "The Church of Jesus Christ of the Saints of the Last Days", a marginal Protestant movement, founded by the Methodist Joseph Smith (1805-1844), which pretends that it has discovered and translated a mysterious book about the history of the people of God in America, written by *Mormon*, from where also the name *Mormons*. (*Mormon* is the last king of the Nephites, an Israeli group which would have emigrated in America in the year 5 B.C.). Smith believed that, after 18 centuries, the apostolic Church is renewed. He sustained that he received from heavens the priesthood of Aaron. Organizes a march with 30.000 adepts from Ohio to Missouri and Illinois, for establishing themselves to Salt Lake City where they build the "Holy Zion", respectively Utah, one of the American States, since 1896.

The *Mormons* prefer the intellectual and artistic culture, the respect in the relations between men. They practice a rigorous moral and a strict alimentary diet (without tobacco, coffee, alcohol, drugs or tea). They have a very developed missionary sense. All the young people between 18 and 20 years, consecrated 1-2 years for evangelizing. Because it gathers taxes from the disciples, the

Mormon Church is very rich (4.475.000 members).

Christian Science (or Religious Science): Christian Science or the Scientologist Church of Christ was founded by Mary Baker-Eddy (1921-1910), who received from a mystical healer P. P. Quimby a system and a mystical doctrine called *Christian Science*. In the center of this metaphysical "science" stays the idea that a strong conviction is sufficient to somebody for healing himself of all evilness. Baker developed this doctrine in his book: "The Science and the health with the Key of the Scriptures", in which he shows that the "science" stays at the basis of the healing and of the saving work of Christ. The evil doesn't exist. Christ is not Savior, but a spiritual Thaumaturge. To the glory of the female-pope from Boston", there was built a temple. The movement collaborates with other Christians in the fight against evil under all forms. It publishes a journal of a great influence: *Christian Science Monitor* (1.8 million adepts).

Bibliography: David B. Barnet (editor), *World Christian Encyclopedia*, Nairobi, Oxford University Press, 1982, p. 14; René Girault, *Construire L'Eglise une. Petite encyclopédie modern du christianisme*, Desclée de Brouwer, Paris, 1990; Kurt Hutten, *Seher Gröbler Enthusiasten, Das Buch der traditionellen Sekten und religiösen Sonderbewegungen*, Quelle Verlag, Stuttgart, 1982; Raymond Wimling, *La théologie contemporaine (1945-1980)*, Centurion, Paris, 1983; René

Giraud – Jean Vernet, *Croire en dialogue*, Droguet et Ardant, Limoges, 1979; Kurt Keinath, *I"Freikirchen und Sekten"*, in Konrad Algermissen *Confessionskunde*, Verlag Bonifacius-Druckerei Paderborn, 1966, p. 659-828.

PROVIDENCE [Greek: pronōia, Latin: providential = taking care, provision]: the way in which God administrates and governs the world towards its final purpose for which it has been created, within His creator and redeemer oikonomia. The *providential* action is uninterrupted and concomitant with the creator and judger one, which shows the unity of the plan of God with His creation. The dependence of *providence* is fundamental for: on one hand, through *providence* God accommodates Himself to any historical situation and to any human being, and on the other hand, the *providence* shows the condition of the world of being in the hands of God, Who guides, governs and judges everything: "Where will I go from Your Ghost, and from Your face where I will flee? If I will climb in heavens, You are there. If I will descend into hell, You are present" (Psalms: 138: 7-8).

Main aspects of the teaching about *providence*:

- The *providence* refers both to the general laws of the creation, and to the particular entities and to the individual beings within which exist these laws. These laws are led towards the purpose which the world has it, the eternal life. Otherwise, the *providence* would be inutile. God is the cause as creator,

as also its purpose as *source of the providence*.

- The *providence* isn't only the support of the existence which gives the orientation of the creation, but also a helper, "the palm of God" (Psalms: 139: 5), the force through which God attracts the beings towards their natural target. The *providence* takes the form of a continuous dialogue, of a free synergy. Without forcing the man's will, God uses laws, situations, and things which he guides freely.

- The man is himself an organ of the *providence*, for he can freely use the creation's laws for organizing his life and the one of his fellow humans. Between the cause of the existence and the purpose of this one, which depend on the will of God, the man moves himself freely. He can condition his life on the one of the other humans in a positive or in a negative way.

- The *providence* doesn't mean carelessness or irresponsibility to the man. "Search first for the Kingdom of God and His justice and all of these will be added to you. Do not take care for tomorrow, for tomorrow will take care of its own. Is sufficient to the day its own evilness" (Matthew: 6: 33-34). This text is against a state of agitation and of scattering of the spirit, within which the man cannot discern anymore the fundamental values from the secondary things. This text calls the believer to concentrate upon the perspective in which he has been created and destined: the future life. The psalmist has full trust in the *taking care* of God: "By opening You Your hand, everything will be filled up

with good things. But by turning You Your face away, they will be troubled; You will take their ghost and they will end and into dust their will return. You will send Your Ghost and they will be built and You will renew the face of the earth" (Psalms: 103: 29-31).

"Lord, the One Who with Your most pure hand comprise everything, Who suffer long for all of us and You are sorry about our evilness, remember You Your mercies. Visit us into Your kindness, and give to us with Your grace that, also in the other time of this day, to escape from the craftsmanship of the cunning one, the one of many kinds, and guard without haunting our life, with the grace of Your Most Pure Ghost, You great and wonderful God, Who with the untold kindness and with the much taking care, administrate everything and You have gifted to us Your good things from the world and You have guaranteed Your promised Kingdom, through the good things given to us; the One Who helped us, also in the past part of the day, give to us that also the remained one to pass it without blemish before Your glory, for praising You, our God, the only One good and lover-of-people" (The fifth and the sixth prayers from Vespers, in the Liturgy Book, edition from 1974, p. 23-24).

Bibliography: John Damascene, *The Orthodox Faith* I, chapter 29, cited translation, p. 92-96.

REDEMPTION (Latin: re-d=emptio) = the liberation from sin and the restoration of the man in his rights as son of God (see

SALVATION and SAVIOR). The *redemption* was announced by prophets, Moses himself being a foreshadowing of Christ. The cause? The love of God: "Into His love and into His mercifulness, He Himself redeemed them" (Isaiah: 63: 9). The author? The redemption is done by Jesus: "Into Him we have the redemption through His blood and the forgiveness of the sins... and the oikonomia of the fulfilling of the times, for all to be again united into Christ (Ephesians: 1: 7-10). The price? "You have been redeemed with price" (I Corinthians: 6: 20), namely the sacrifice and the resurrection of Jesus Christ. From what has Him redeemed us? From hell, where he descended to defeat there the master of the death, taking from them the keys of the death and of the hell (Acts: 2L 24, 27, 31; Hebrews: 2: 4; Apocalypse: 1: 18).

R

RELIGIOUS SERVICES [Greek: holy religious services]: the Church, by receiving the authority to organize the cult, it has established the ritual and the liturgical ceremonies, but with a not-sacramental character, which are called *non-sacramental religious services*. These ones have some specific characteristics:

They do not have the character of a Mystery, because they have not been instituted by an explicit commandment by Jesus Christ. They are instituted by the Church and are exercised in the name of the Church, of course, in union with Christ;

The Church having the main role, it ensures to these rites their effectiveness;

The Church implores in these *non-sacramental religious services* the grace of God for different situations and needs of the believers and especially for the sanctification of the creation and of the environment. Unlike the liturgy, which is officiated for the entire Church and for Its needs, the *non-sacramental religious services* are officiated for a certain person or for a certain need:

In the work of the *non-sacramental religious services* the attitude and the participation of the believer are very important and that's why he must unite himself with the priest who officiates these prayers.

The Church practices the following forms of *non-sacramental religious services*:

- Religious services for blessing in diverse situations, during which is done the sprinkling with holy-water (if there is no holy-water, then is officiated the little-sanctification of the water). For instance, the blessing of a new house, the sanctification of the sowing, of the land, of the vine, of the fountain, of the crop, etc.;

- Religious services for diverse personal needs, weaknesses and illnesses:

- Religious services for the sanctification of the cult places, of the holy vessels, of the priestly vestments, of the icons, of the crosses and of the bells.

The Mysteries take their effectiveness from the sacrifice on cross of Jesus Christ, and that's why they are in direct report with the Easter. The *non-sacramental religious services* are fruits of the blessing of God (Isaiah: 55: 10-11), Who is called the "healings spring".

The most important *non-sacramental religious services* are related to the birth and to death, the two margins of the man's life. Two of the most frequent *non-sacramental religious services* are: the holy-water of the sanctification of the water and the burial service.

RESEMBLANCE (may be withing the missing texts) (E. l. t.'s n.)

RESURRECTION (of the dead) [Greek: anastasis ton nekron, Latin: resurrectio mortuorum]: doctrine of faith introduced in the Orthodox Symbol of Faith from Constantinople (381), under the form of a promise and expectation:

"I wait for the *resurrection of the dead* and the life of the age to come". To Paul, the argument of the *resurrection of the dead* is based on the Christological reality: "We are also *liar witnesses of God*, because we confessed against God that he resurrected Christ, Whom He did not resurrect, if the dead do not resurrect. Because if the dead do not *resurrect*, neither Christ has resurrected" (I Corinthians: 15: 15-16). That's why, to deny the idea that the *resurrection of Christ* would be a myth or a superstition, the apostles use the proof of the "*witnesses of the resurrection*" (Matthew: 28: 9-17; John: 20: 19-25; Acts: 1: 22; 2: 32).

"I know Him *into body and after the resurrection I believe that he is*. When He came to Peter and to the ones together with him, He said to them: "Take, touch Me and see that I am not a bodiless demon" (Luke: 24: 39). And immediately they touch Him and they believed, uniting themselves close to His body and to His ghost. That's why they despised even death and they were found above death. After the resurrection He ate with them and drank with them, as one into body, though spiritually He was united with the Father" (Saint Ignatius, Towards the Inhabitants of Smyrna, III, 1-3).

This fact was denied by some ones:

"The ones from your nation knew all of them the ones made by Jonah, and Christ, shouting at you that He will give the sign of Jonah, He urged you that at least, after His resurrection, you to repent for the evil deeds that you made and to cry before God, for both your nation and your city not to be taken in foreign

mastery and to be destroyed. But not only that you did not repent, when you have found out that He has resurrected from dead, but, you have chosen important men and have sent them everywhere, to preach that a new, without God and lawless heresy, which is plotted by some deceiver called Jesus the Galilean, Whom we crucifying, His disciples have stolen Him during the night from the tomb where He has been placed after He has been taken down from the cross, and they deceive people by saying that He has risen from dead and that He has raised to heavens" (The Dialogue with Trifon the Jew, chapter 108).

The post-apostolic theology uses as argument the marvels done by Jesus, which it considers like anticipation of the *resurrection*. The *resurrection* of the body it is therefore anticipated in His miracles, especially in the ones upon the dead ones. In the patristic theology, the *resurrection* is rather a conclusion of the Embodiment and of the Resurrection of Jesus Christ, the son of God. On one hand, in the virtue of the consubstantiality of the man with the embodied Logos, the human nature participates to all the acts of Christ: "through the *resurrection* of Jesus Christ from dead, he born us anew, towards alive hope" (I Peter: 1: 3). Gregory of Nazianzus speaks about a report of reciprocity between God and man in the acts of Christ: "Yesterday I buried myself together with You, Christ; today I am rising myself together with You, the One Who has risen. I crucified myself yesterday together with You; Yourself together extol me, Savior,

into Your Kingdom". On the other hand, the *resurrection* of the body from death is a gift of the renewal of our nature. The source of the *resurrection* is the power which irradiates from the *resurrected* body of Christ. The *resurrected* Christ "has renewed" our nature, showing the possibility of the incorruptibility into creation, even after the falling.

The *resurrection* is sacramentally anticipated in the Mystery of the Baptism (Romans: 6: 3-6). In the first centuries, the baptism of the catechumens was celebrated in the Easter Saturday, during the night, between the burial and the *resurrection* of Christ, namely for the newly baptized one to be, through the threefold sinking, "contemporary" with the commemorated events (Matthew: 28: 1).

Which is the reality of the *resurrected* body, taking account of the duality of the human nature: body-soul? In general, through the teaching about the *resurrection of dead*, the Christendom wanted to put forward the idea that the death is not a loss or annihilation, of the person and of the personality of the man, but a *passing* towards a unique existence with God towards eternity. In this sense, the natural condition of the body is preserved, but the corruption in sense of dissolution disappeared. Namely the body remains as material substance, but the functions exercised by the senses are overwhelmed by the spiritual faculties. Also, the soul exists as different substance and it is immortal, but it participates to the glory of God together with the

body. Better said, the body is absorbed by the spiritualized soul, and this one is overwhelmed by the uncreated divine energies. When we will be *resurrected* we will take a body which will not be submitted to death neither to the sin. It is about a "new creature" (II Corinthians: 5: 17), about a *resurrected* "spiritual body": "So is the *resurrection of the dead*: it is sown the body into corruption, it *resurrects* into incorruptibility; it is sown into dishonor, it *resurrects* into glory; it is sown into weakness, it *resurrects into power*: it is sown a natural body, it *resurrects the spiritual body* (I Corinthians: 15: 42-44). One of the most popular believes in the Orthodox piety, the *resurrection* of the dead it is not based on a vague idea about immortality, but on the promise and on waiting for the second coming of the Lord. The *resurrection* and the parousia cannot be dissociated: "This Jesus, Who raised Himself to heavens from amid us, He will come in the same way like you have seen Him going to heavens" (Acts: 1: 11).

"Killed You been, but You did not part, You Word, from the body that You have taken; for even Your Temple was broken in the time of the passion, it was even like so the hypostasis of the Godhead and of Your body; for in both of them You are One, the Son and the Word of God, God and man.

The Adam's mistake was man killer, and not killer of God. For even the nature of Your body made from dust it suffered, the Godhead remained without passion; for You transformed corruption from inside You in incorruptibility, and from the

resurrection You showed the spring of the incorruptible life.

The hell reigned over the human kind, but it did not last forever; for You, Mighty, being laid down in the tomb, with the starting of life palm You broke the locks of death; and You preached to the ones who were sleeping from ever the not-liar deliverance, making Yourself, You Savior, the first risen from dead". (The Canon of the Easter Sunday, Song no. 6, *Heirmologion*).

Bibliography: Gheorghe N. Bălana, *About the Resurrection of the Bodies and the Their Nature after Resurrection*, in "Theological Studies", IX (1957), no. 5-6, p. 368-385; Ilie Moldovan, *The Theology of the Resurrection in the Word of Saint Maximos the Confessor*, in "Theological Studies", XX (1968), no. 76-8, p. 512-527.

RESURRECTION - redemption: "absolution of the sins" through the sacrifice of His humanity, through crucifixion and death, it is only one stage on the road of Jesus towards God the Father. The people must see also His victory and to identify itself with Him not only in sufferance, but also in His power. His body is like a temple full of the presence and of the power of God, and that's why He cannot be kept by death into tomb (John: 2: 19-22). Paul, speaking to the Jews from Antioch about the *resurrection* from dead, he cites the Psalm 16: 10: "You will not let Your Saint to see corruption"(Acts: 13: 35). Peter had used the same argument addressing himself to the Jews come to Jerusalem in the day of the Pentecost: "You will not let my soul in hell, neither will You give

the Saint One of Yours to see corruption" (Acts: 2: 27).

With the *resurrection* of Christ it begins a new stage in the history of the humanity, because for the first time the power of God shows itself to be more powerful than death and sin. Nothing from the ones of the history, not even death, cannot resist against the action of the love of God in His *resurrected* Son. Death is definitively defeated, a new life emerges into the world, not by metempsychosis or by bringing back to life a dead man, but through Jesus Christ's passing to another existence in the bosom of God. Convinced about this, the Christians moved the center of their life towards the *Resurrection* of Christ. From the beginning, the Easter becomes the unique holyday of the Christians.

The main proof of the *resurrection* is the presence itself and the manifestation itself of the *resurrected* Christ in the middle of His apostles and disciples until the Ascent. Thomas experiences the *resurrected* Christ in a personal way, like also the apostles to whom Christ showed His hands and the rib (John: 20: 20-28). Another proof of the *resurrection* is the fact that the *resurrected* Jesus blows Holy Ghost over the Apostles (John: 20: 22).

To the Jews, the Passover (Pesha = passing) is a holyday instituted in the memory of the bringing of people of Israel out of Egypt, called also the holyday of azyne, because now was consumed bread without old dough (see EASTER). To the Christians, the Easter commemorates the passing of Jesus from death to life (he is with the body in the tomb

from Friday evening to the first day of the week, Sunday morning (John: 2: 22). The Christians wanted to identify themselves with the victory of Christ upon death, and that's why they commemorate the *resurrection* each Sunday by celebrating the Eucharist or of the Last Supper instituted by Jesus in the Thursday of the Passions. The body and the soul of the sacrificed Lamb of God (John: 1: 29) bring liberation and life to them who believe in Him. (About the expression "*he resurrected in the third day*", see: Ion V. Georgescu, "And he resurrected in the third day, according to the Scriptures", XXIII (1973), no. 4-6, p. 204-222).

"If there is someone rightly-believer and lover of God, let him rejoice of this beautiful and enlightened feast. If there is someone a wise servant, let him enter, rejoicing himself, into the joy of his Lord. If someone has toiled himself by fasting, let him take his reward now. If someone has been working from the first hour, let him receive his right payment today. If someone has come after the third hour, let him feast with thanksgiving. If someone has arrived after the sixth hour, let him not having doubt at all, for he will lacked of nothing. If someone is late to the ninth hour, let him come close, in no way doubting. If someone has arrived only in the eleventh hour, let him have no fear about the delay, for the Master being generous, he receives both the first one and the late ones; He rests the one from the eleventh hour like the one who has been working from the first hour; and He has mercy on the last one, and He comforts the

first one; and to that one He pays, and to this one he rewards; and he accepts the deeds, and he takes heed to the thought: and He cherishes the work, and he praises the will.

That's why let yourself all enter in the joy of our Lord; also the first one and the second one you take the payment. The ones who have restrained yourselves and the lazy ones, honor the day. The ones who have fasted and the ones who have not fasted, be glad today. The table is full, feast all of you". (Saint John Chrysostom, *Word at Easter*, in *Euchologion*, Publishing House of the Biblical Institute, 1984, p. 631).

REVELATION or UNVEILING

and its springs (Latin: *revelo-are* = to unveil): the work through which God unveils Himself to the created world, in the first place through the prophets of the Old Testament and then, in a personal manner, through His Son, to make known to us the "mystery of His will" (Ephesians: 1; 9), as also the content of this mystery, which the Apostle Paul calls it "the richness of the wisdom and of the science of God" (Romans: 11: 33). According to the content, the godlike unveiling mustn't be understood only as a communication of teachings, for God unveils Himself both through words, but also through deeds, events, works, signs and wonders (John: 20: 30).

The teaching about the revealing of God is confessed by the Holy Scripture (Hebrews: 1: 15; I Timothy: 1: 1). Although God is eternal, hidden, unseen (Colossians: 1: 15; I Timothy: 1:

17), unknown and not-comprised with the mind according to His being (John: 1: 18; I Timothy: 6: 18), from love, He shewed Himself and spoke to the people (Exodus: 33: 11; John: 15: 14-15), wanting thus “that all people to be saved and to come to the knowledge of the truth” (I Timothy: 3: 4). Without His *revelation*, like an alive and personal God, we would have not been able to know Him (I Corinthians: 1: 21).

Before the embodiment of Jesus Christ, God *unveiled* Himself “for many times and in many ways” (Hebrews: 1: 1), starting with the promise of salvation made to Adam and to Eva, after their falling into the state of sin (Genesis: 3: 15), through the covenants concluded with the patriarchs of the people of Israel (Genesis: 17: 1-2), with Noah, with Abraham, with Moses and with David, through the deeds, the signs, the visions, and the prophecies made through the prophets of the Old Testament. The *unveiling* done in this period has a preparation character, of promise with the purpose to lead the world towards Jesus Christ. The Old Testament comprises not only the history of people Israel as people chosen to preserve the *unveiling* of the prophets, but also bears witness about the “showings” of God (Exodus: 33: 12-23; 19: 16’ Hebrews: 12: 21), about the works of God into creation and into the history of the mankind (Psalms: 106: 2).

The essential part of the Old Testament is constituted by the Ten Commandments given to Moses on the Sinai Mountain, *The Decalogue* (Exodus: 20: 1-17 and Deuteronomy: 5: 6-21), or the two

Tables of the Law which contain duties towards God and duties towards the neighbor. About Decalogue Jesus said that it maintain their availability if they are completed with the teachings of the Gospel (Mark: 10: 17-21). God led the chosen people through the *Law* that He *revealed* it to them (II Corinthians: 3: 7-11), for preparing them for the receiving of Jesus (Matthew: 13: 17). That’s why Saint Apostle Paul calls the Law “guide towards Christ” (Galileans; 3: 24). At the coming of Jesus, the Old Covenant has been replaced with a new one, sealed with the sacrifice of the Son of God. The apostolic synod, which established the conditions in which the Church receives new members, it showed that the observation of the ritual prescriptions of the Law doesn’t have any more a mandatory character for the ones, from the “Gentiles”, who want to become Christians (Acts: 15: 28). Consequently, the Old Testament must be interpreted through the New Testament, for only this one *unveils* its sense of preparation (Romans: 3: 21; Ii Corinthians: 3: 14).

At “the fulfilling of the time” God “showed Himself into body” (I Timothy: 3: 16). He *unveiled* Himself in the person of the Son (Galileans: 4: 4), taking an image of a man: “And the Word made Himself body” (John: 1: 14).

Through the life, the death and the resurrection of God-the embodied Word it is accomplished the *oikonomia* of the salvation itself (Ephesians: 1: 9), the men becoming “partakers to the godlike nature” (Ephesians: 2: 18; II Peter: 1: 4). For in the person of Jesus

Christ, "the image of the unseen God" (Colossians: 1: 5), God Himself is personally present among us, "the Gospel of Christ" (Galileans: n1: 7; Acts: 8: 35; 12: 38) constitutes the unique and full spring of the godlike *unveiling*. Jesus Christ is the "mediator" of a new Covenant, prophesied by prophet Jeremiah (31: 31), a definitive covenant into which have been fulfilled all the promises made before by God (II Corinthians: 1: 20). To the Old Testament, the New Testament is in a continuity report, but also in a report of consummation (Matthew: 5: 17-19; I Corinthians: 15: 3-4; Romans: 3: 21, 310. The *revelation* of God in Jesus Christ is the "Gospel of the salvation" (Ephesians: 1: 13) and constitutes the end and the fulfillment of the *revelation* of God. It is given once for all: "The word of God remains forever" (I Peter: 1: 25), and that's why the word of God, communicated through the instillation of the Holy Ghost, is the "Word of the Truth" (Ephesians: 1: 13), and the "Eternal Gospel" (Apocalypse: 14: 6).

Jesus Christ announced and fulfilled the will of the Father Who sent Him, namely all that form the "the good news" of the salvation (Mark: 1: 15), through His word and deed, having as direct "witnesses" the saint apostles. These ones were on purpose chosen and sent by Jesus Christ (II Corinthians: 2: 17; 5: 20), from Who they received through the Holy Ghost the power of the apostle ministration (John: 6: 70; Luke: 10: 16; 7: 16-26) for being witnesses and servants of the Word (Luke: 1: 2), the preachers of the

Gospel (Roman: 1: 16; Philippians: 1: 16). The saint apostles are the first direct mediators of the Gospel (I Corinthians: 15: 1; Galilean: 1: 12) and that's why the godlike *unveiling* ended with the death of the last apostle. Their preaching, in which the Gospel of Christ has been preserved in the most clean pure and unchanged form, stays at the basis of the Church's faith: "You are built on the foundation of the apostles and of the prophets, the cornerstone being Jesus Christ Himself" (Ephesians: 2: 20).

At the beginning, the apostle preached the orally received teaching from Jesus Christ, or the "Gospel" (I Corinthians: 15: 1), though they occasionally used also the writing (II Thessalonians: 2: 15). Since early, they composed short rules or guidance of faith (Romans: 6: 17), in which is summarized the apostolic preaching (I Corinthians: 15: 3) as confessions of faith (I Corinthians: 12: 3), creeds (Acts: 8: 37; Romans: 19: 9; I Timothy: 6: 20), liturgical hymns (I Timothy: 3: 16; Ephesians: 5: 14; Philippians: 2: 6-11; Apocalypse: 5: 13), doxologies (I Corinthians: 14: 6; 16: 22; II Corinthians: 1: 20; Apocalypse: 22: 20), formulas from Eucharist (Mark: 14: 22-25) and from baptism (Matthew: 28: 19).

Consequently to the apostolic oral preaching the Tradition of the teaching has been constituted, which the apostles at their turn entrusted it to the Churches founded by them. Apostle Paul mentions this when he writes to the Thessalonians; stay well and preserve the traditions which I have taught to you either through

word, of through our epistle” (II Thessalonians: 2; 15). This Tradition is also called “the rule of the teaching” (Romans: 6: 7), “the canon of the faith” (II Corinthians: 10: 13, 15 and 16), or “the repository of the faith” (I Timothy: 6: 20; 1: 14). It was transmitted by the apostles to the Christian communities to preserve it (II Timothy: 2: 2) and it has a mandatory character to the faith: “Either me, or those ones, thus we preach and you have believed thus” (I Corinthians: 15; 11).

Even during the early Church, this Tradition of apostolic origin was concentrated and laid in writing, through the instillation of the Holy Ghost, by the apostles and by their disciples. From this apostolic Tradition of the beginning was extracted the content of the books which the Church has chosen, on the basis of their inspiration, to be part of the New Testament.

Although in the books of the New Testament has been laid in writing in a definitive form the essential content of the Apostolic Tradition, though they don't comprise the oral apostolic Tradition from the beginning, in all its details. That's why one can't say that the entire godlike *revelation* given by Jesus Christ is comprised only in the Holy Scripture (John: 20: 30; 11; 25). The Tradition continued to circulate orally, together with the New Testament, being preserved into it witnesses about teachings, rites and essential institutions of the Gospel, as it would be about Mysteries, especially about baptism and Impartation, about the apostolic ministration, about

priesthood, about sermon and catechesis, about the moral Christian life and the churchly organization.

The Christian church preserves and transmits the godlike *revelation* in the *Holy Scripture* and in the *Holy Tradition*. In the Holy Scripture the word of God was transmitted through the inspiration of the Holy Ghost, and in the Holy Tradition, through the supervision and guidance of the same Holy Ghost. All the forms and the expressions in which were concretized and transmitted the apostolic Tradition and the churchly one, including the dogmas of the seven Ecumenical Synods, they refer to the Holy Scripture and to the Holy Tradition as to the two sources of the Orthodox faith. For instance, we quote the *Confession of faith* of Patriarch Dositheos, accepted by the Synod from Jerusalem from 1672, which in the II decree affirms:

“We believe that the Godlike Scripture is given by God and for this we are indebted to believe in it, not in another way, but as the congregational Church interpreted it and taught it... That's why we believe that also the confession of the congregational Church isn't worth less than the one which is possessed by the Godlike Scripture. For One and the Same Holy Ghost is the author of both of them, it is the same thing to be us instructed both by the Scripture and by the congregational Church. Then, it is natural that every man, speaking only according to his mind to err, to deceive and to be deceived, while the congregational Church, which never spoke or is speaking from

itself, but from the Ghost of God (Who enriches even a teacher uninterruptedly and forever) – it is usually impossible to err, or to deceive everywhere, or to be deceived; but the Church is alike to the Godlike Scripture, not-strayed and always having the same authority”.

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Revelation through Acts, Words and Images*, in “The Orthodoxy”, XX (1968), no. 3, p. 347-375.

ROMANIAN ORTHODOX THEOLOGY. In a study about the *Contemporary Romanian orthodox Theology* (in “The Voice of the Church”, XXX (1971), no. 1-2, p. 49-72, French version in the volume “De la Théologie orthodoxe roumaine des origines à nos jours”, Bucharest, 1974, p. 500-526), it has been shown that, by taking in account the principle according to which the theology is a form of expression of a local Church, the Romanian thinking passed through several periods: the one of the first theological preoccupations (centuries XIV-XVI) and of crystallizing of the churchly catechetical and didactical culture (centuries XVII and XVIII), the one of the organization of the churchly and theological education (XIX century); and then the one of the modern theology between the two world wars and the present period.

Here we are going to mention few names, dates and important works, which confirm this correlation between the churchly history and the local theology.

The recent researches and studies have confirmed not only the existence of the Christendom in Dobrogea²⁷ and at North of Danube in IV-V centuries (the paleo-Christian Church from Săveni²⁸-Olt and the Christian basilica from Sucidava²⁹), but also an active participation of the local autochthonous Church to the ecumenical synods (Theophilus of Gothia at Nicaea in 325 and to the local synods (Sardica, 343 and to the theological discussions of the time. In the IV century, the Church from the Romanized³⁰ Dacia produces hierarchs (the bishops from Tomis), theologians and churchly writers, whose fame was recognized by the great personalities of the Byzantine and Latin Churches, as Basil of Caesarea, who reproduces the news brought from a *witness* from Dacia about the Christian faith in this region, and by John Chrysostom. It is known also the contribution of the missionary Scythian monks to the

²⁷ Dobrogea is a Romanian province situated at South-East of Danube, between Danube and the Black Sea. (E. l. t.`s n.)

²⁸ A village from Olt County, Romania. (E. l. t.`s n.)

²⁹ A former city of the Dacians, of the tribe of Sucis, situated where now is the hearth of the Corabia City, Olt County, Romania. (E. l. t.`s n.)

³⁰ Here we have a totally different opinion: the Romans never Romanized Dacia and the Dacian people; they only occupied Dacia temporarily, looted everything they could, and then abandoned this colony under the pressure not only of the migratory peoples but also forced by the constant rebellions of the occupied Dacians. In fact, only 14% of Dacia was occupied, the rest of it remaining free from occupation. (E. l. t.`s n.)

Christological discussions which formed the object of an ecumenical synod (Constantinople, 553), the calendar calculations of the Dionysius the Least, the translation of the Bible in the Goths' language by Wulfila, and especially the role of John Cassian in the connection between the main Christian centers from orient and Occident. Born in 365, in a family from the Danube's delta in Dobrogea, John Cassian is successively, monk at Bethlehem and in Egypt; deacon next to John Chrysostom at Constantinople; priest in Antioch or at Rome, reaching at Marseille in 416, where he founds a monastic community renowned and where he dies around the year 435. With his writings: *The Monastic Institutions*, the *Conferences* and *About the Embodiment of the Word* John Cassian can be called like the forerunner of the old Romanian theology.

This activity continued by concentrating itself around the episcopal chairs which existed not only at Tomis and in Dobrogea, before Vicina, where from the first metropolitan of the Romanian Country was taken, but also in Transylvania (in 1376 is known the name of the archbishop Gelasius), where Pope Gregory ascertains in 1234 the existence of some "schismatic pseudo-bishops", and against whom he asks help from the king of Hungary. The foundation of the Metropolitan of Hungarian-Wallachia in 1359 at Argeș, during the reigning of Nicholas Alexander Basarab (1352-1364), by transferring the Greek bishop Hyacinth of Vicina (1352-1364), and then the foundation of the second archbishopric of

Hungarian-Wallachia in 1370, at the insistence of Patriarch Philoteos, (1353-1354 and 1364-1476), namely of the Metropolitan of Severin, shepherded by Antim Critopol, as also the recognition in 1401, under Alexander the Kind, of the Moldavia's Metropolitan with the headquarters at Suceava, led by Metropolitan John Musat, - they confirmed not only the vigor of some self-standing local Churches, but also the role which were called to play, in the pan-Orthodox context, the Romanian and the Moldavian Orthodoxy. In addition, during the XIV century, in all the provinces of the Romanians, the great monastic centers: Prislop, Vodița, Cozia, Tismana, Snagov, Neamț, Moldovița, Bistrița, - some of them beign founded by Nicodemus from Tismana († 1401) or by his disciples -, they start playin an important spăiritual and cultural role. It is known for instance the *Tetraevangelier*³¹ copied and decorated by the monk Gabriel Uric from Neamț Monastery, in 1429. That's why, during the XV century, the Churches from Hungarian-Wallachia, Moldavia and Transylvania enter strongly in the Orthodox circuit, with an autonomous statute, which explains the revival of the local culture, liturgical and catechetical, and for the universal one. This autonomous and of cultural force state is confirmed also by the participation of this Church to the unionist councils of the time: at Constantia in 1425, where the delegation of the Church from Wallachia is led by the boyar

³¹ The Book of the Four Gospels.

Dragomir, and at Florence in 1438, where participates Damian, the Metropolitan of Suceava († 1451).

About the state and the culture of the Church from the Romanian Country from the beginning of the XVI century bears witness Gabriel from Mount Athos in a writing with biographical-historical character, *The Life of Saint Niphon, the Patriarch of Constantinople* († 1508), who spent few years in Wallachia, being canonized in 1518. During this time the theological meditation was fecundated by the folk creation which produced the *Legend of Artisan Manole*, a theme now in the literature of the time. The legend exalts the idea of personal sacrifice – to the celebration of which participates the Prince Negru Vodă, the Artisan Manole and his wife – at the basis of the Christian community, symbolized by Court of Argeş Monastery, sanctified at 15th of August 1517. Now appear not only the first book printed by Romanians (the Slavonic Liturgy Book of Makarios, Dealu Monastery, 1508), but also the first work in which one can observe theological content, namely the *Teaching of Neagoe Basarab (1512-1521) towards His Son Theodosius* (in Slavonic), which is a synthesis of elements of spirituality, theology, ethics and political vision. Due to his printing in Romanian language made at Scheii of Brasov, between the years 1559-1581, the deacon Coresi imposed the Romanian language into the Church: *The Christian Question* (1561), *The Gospel with Teaching* (1564) and the first *Romanian Psalter* (1570), two Orthodox catechisms with

some reforming ideas of the time, *The Second Book of Homilies* (1581), in which there is a critic of the Calvinism. But the most accessible homiletic work of the time was *The Teaching Gospel* (homilies) from Govora-Dealu (1642).

The Romanian theology from the XVI century and from later cannot be understood without considering its origin and its iconographical and architectural expression. The architectural style of the Churches from Romanian Country (Dealu, Argeş, Cozia, Târgovişte or Mihai Vodă, from Bucharest), of the churches made of wood from Transylvania and of the churches-monasteries from Moldavia, built especially under Stephan the Great³² (1457-1504), Petru Rareş (1527-1538; 1541-1546), offer a liturgical space which indicates a specific ecclesiological conception. But the strongest expression of this iconographical and symbolic theology is constituted by the mural frescos and by the exterior frescos of the churches of the monasteries from Bucovina and Moldaviţa, Voroneţ, Probota, Humor, Moldoviţa, Arbore, and Suceviţa. Through this unique iconography are already put in the light some of the great coordinated of the Romanian Orthodoxy from always: the coincidence between the churchly history and the national one, on one hand, and between these ones and the biblical history of the salvation, on the other hand. The theology isn't only

³² Canonized by the Romanian orthodox Church at 20th of June, 1992, under the name **Stephan the Great and the Saint**.

a word, a verbal expression, but is also an icon, a symbolical representation. A historical local Church had the genius and the method for creating the "analogy" of the heavenly Church and of the Paradise in symbols and images; the Christian faith fecundated the natural creation represented in the art monuments and in painting (see Irineu Crăciunaș, *The Churches with Exterior Painting from Moldavia*, in "The Metropolitan of Moldavia and Suceava", 1969, no. 7-8, p. 406-444; 1970, no. 3-6, p. 133-153 and no. 9-10, p. 480-520).

The Synod from Iasi (1642) confirms the vigor of the local Church from Moldavia and its role in the inter-Orthodox politics. In fact, the Synod was possible due to Vasile Lupu (1634-1635), a prestigious personality in the whole Orthodoxy, through his connection with Jerusalem and Epirus, who also builds the Holy Three Hierarchs Church from Iasi, around which he founds a superior school of theology. Born in Moldavia, descendent from the Moghila lineage, educated at Lvov and Sorbonne, Peter Moghila (1596-1646) becomes metropolitan of Kiev (1633-1644), where he founds the Theological Academy, according to the model of the Latin schools, with the purpose of impeding the conversion to Catholicism of the Orthodox believers from Poland and Ukraine. Together with Metrofanis Critopulos and Mellitus the Syrian, Peter Moghila participates to the Synod convoked by the Patriarch Cyril Contari (Constantinople, 1638) aiming the condemnation of the *Confession* of Cyril Lucaris

(1572-1638), published at Geneva in 1629. In 1640 he convokes himself a Synod at Kiev and writes in Latin an *Orthodox Confession* which he later presents it to the inter-Orthodox Synod from Iasi (May-September 1642), assembled at the request of Patriarch Partenios, to confirm the condemnation of the *Confession* of Cyril Lucaris accepted by the Synod from Constantinople (1638). The *Orthodox Confession* was destined to be part from the documents of the Synod from Iasi. Mellitus the Syrian, already known within the Romanian Church, he would have translated the text in Greek language, amending later some parts of it. It is believed that Peter Moghila wouldn't have accepted the corrected parts proposed by Mellitus, and that's why he would have written the *Small catechism* (Kiev, 1645). Despite all this, the four Eastern Patriarchs accepted in 1643 the *Orthodox Confession* of Peter Moghila, in the revised version, published in 1667, becoming in time one of the most important Orthodox symbolical texts. The Romanian version was made in 1691, and the Slavonic one in 1696.

The theological culture of the time is dominated by the Metropolitans Barlaam (1632-1653), contemporary to Peter Moghila, and Dositheos († 1693), who express themselves as theologians in first rank works. Barlaam writes *The Romanian book of Teaching* (Iasi, 1643), which enjoyed a wide circulation, *The Answer to the Calvinist catechism* (Suceava, 1645) – the Calvinist catechism had been published at Alba Iulia in 1640 – and *Seven*

Mystery of the Church (Iasi, 1644). Dositheos writes *The Psaltery* in verses (1673) and translates the Confession of Faith of Gennady Scholarius (1454), trying for the first time to establish in Romanian language the Orthodox theological terminology. Dositheos has the great merit of introducing the Romanian language in liturgy through the *Liturgy Book* (translated in 1679, printed in 1683). Also, he was recognized as guide by the Orthodox believers from Poland, with which the Romanian Church cultivated good relations (in 1925 the Metropolitan Vladimir of Poland was ordained by the Romanian Patriarchy).

With the Metropolitans Barlaam and Dositheos, the local theology from the XVII century does its first programmatic attempt to find its own style and its own vocabulary, to get rid of the rigidities of the Slavonic-ism and Byzantinism, which had influenced it, by remaining though faithful to the Orthodox tradition. It is true that for several centuries (XIV-XVI), the Slavonic language, and then the Latin and the Greek, were used either in the princely chancellery, or in the churchly literature, the sphere of Slavonic-Byzantine influence being therefore very wide. The Slavonic language was used in cult, but never played the role of a spoken language. Besides, even early, there were made translation from Slavonic in the spoken languages of the local Churches: Bulgarian, Serbian, Romanian, and Russian. The Byzantine influence penetrated due to the connection with the great cultural and spiritual centers of the Orthodoxy:

Jerusalem, Athos, Sinai, where the Romanian presence is known through donations, helps and constructions.

In this movement of maintaining the Orthodox ecumenicity on the Romanian territory during the post-Byzantine period, but also of shaping of a local Romanian Orthodoxy, a great role was played by the superior schools and the theological academies organized by the Metropolitans: the one from Târgoviște, created by Matei Basarab (1632-1654); the one from Three Hierarchs from Iasi, created by Vasile Lupu (1634-1653), according to the model of the one from Kiev, inaugurated by Barlaam in 1640; the one from Saint Sava Monastery from Bucharest, created in 1680 under Șerban Cantacuzino (1678-1688) and reorganized by Constantin Brîncoveanu (1688-1714). A decisive factor in this process were the biblical translations in Romanian with epochal character: *The New Testament from Belgrade* (1648), translated by the Metropolitan Simeon Stephan of Transylvania, *The Integral Bible from Bucharest* (1688), translated by Radu and Șerban Greceanu, with the contribution of the princely minister Constantine Cantacuzino. In addition, the intellectual frame of this movement was marked by two erudite of Byzantine and European culture, educated at the theological Academy of the Patriarchy of Constantinople: the minister of war Nicholas Miclescu (1636-1708), who publishes the *Enchiridion* (Stockholm, 1667), in which he debates the Eucharistic

Orthodox doctrine in the context of the controversy between Catholics (Jansenists) and Protestants in France; Dimitrie Cantemir (1673-1723), who writes *The Judgment or The Argument of the Wiseman with the World* (Iasi, 1698, in Greek and Romanian languages), *Descriptio Moldaviae* and *Loca obscura* (in the catechism of Theophanous Pocopovici).

What the city of Iasi was under Vasile Lupu, the city of Bucharest becomes under Constantin Brîncoveanu: a great inter-Orthodox cultural and theological center. Constantin Brîncoveanu attracts at Bucharest prestigious names: Hrisantis Notaras, the Patriarch of Jerusalem, Antim of Georgia, Maximos the Peloponnesian, and Athanasius (Dabbas) of Antioch. Antim Ivireanul († 1716), who published a series of theological works in the Greek printing shop from Snagov and writes a collection of *Didache*, defends John Cariofil, the rector of the Academy of the Patriarchy of Constantinople, who refused to accept, instead of transformation (metaboli), the word transubstantiation (metousis), a term used by Dositheos in his *Confession* (term introduced by mellitus the Syrian in the *Confession* of Peter Moghila). This school of theological culture is strengthened by Nicholas Mavrocordat, with his famous library from Văcărești Monastery, and by the Metropolitan Gregory IV the Teacher (1765-1854).

Although the synod convoked by Athanasius Angel in 1700 forced the creation of a church united with Rome in Transylvania, the Catholic missionary remained

helpless facing the resistance of the Orthodox believers, forced to seek refuge in Austro-Hungary. The movement led by Sophrony becomes a symbol of the fight of the Orthodox believers from Ardeal for their ethnical, cultural and confessional identity. The Transylvanian school, though led by coryphées united with Rome, educated at Vienna and Rome, Samuel Micu (1745-1806), Gheorghe Șincai (1754-1816), and Petru Maior (1754-1821), it has the merit of demonstrating the Latin origin and the Roman lineage of the Romanian people, against the conceptions of some Hungarian historians who denied this historical truth.

Two centers of theological and ascetical fermentation are known in the second half of the XVIII century: Putna and Neamț. The school from Putna is founded by Jacob the Putnean, as bishop of Rădăuți (1745-1750), and led after 1750 by the archimandrite Bartholomew Măzăreanu († 1778), who wrote *The History of Putna Monastery* (1761). The monastic and philokalic revival from Neamț is connected to the name of Paisie Velicikovski († 1792), born in Poltava (Ukraine), monk at Athos, who installs himself after at Neamț, where he translates the Philokalia from Greek in Slavonic (*Dobrotoliubie*). Due to this current, the patristic theology, the hesychastic spirituality and the Orthodox ascetic literature reenter in the life of the Churches from Moldavia and especially from Russia, where the theology was invaded by the Scholastic come from the Latin schools from Poland.

The founding of the theological seminaries from Socola Monastery from Iasi, 1804; Sibiu, 1811; Arad, 1892; Bucharest ("Central"), 1834; Buzău, 1836; Curtea de Argeș, 1836; Rimnicu-Vâlcea, 1837; Bucharest ("Metropolitan Niphon"), 1872 – gave a great impulse to the Orthodox literature with didactical and pastoral character. Hierarchs of a great intellectual and organizational capacity contributed to the theological culture of this period: Metropolitan of Moldavia, Veniamin Costachi (1768-1846), who translates, writes and publishes a series of works of great value: *Kiriakodromion* – Sunday holimies – of Nicephorus Teotokis (translated and published for several times) – 1810 and 1811 at Neamț, *Commentaries at the Saint Paul's Epistles* by Theophilact of Ochrid (published between 1904 – 1906 by Bishop Athanasius Mironescu), *The Ladder* of Saint John Climacus, in 1814, *The Catechism* the Metropolitan Plato of Moscow (1839), *The Rudder* (1844), *The Churchly History* of Theodoret of Cyr; Melchisedec Ștefănescu (1822-1842), Bishop of Roman, member of the Romanian Academy, who composes the first superior manual of *Dogmatic Theology of the Orthodox church* (Roman, 1855) and writes *The Pope-ism and the Present State of the Orthodox Church from Romania* and *The Orthodox Church Fighting the Protestantism*; the Metropolitan Gregory IV the Teacher, of Hungarian-Wallachia (1824-1834), made numerous translations: *The Dogmatics* of John Damascene (1805), *The Interpretation of the Four Gospels*, by Theophilact

(1805), *The Epistle of Patriarch Photius towards the Orient's Patriarchs* (1832), *The Confession of Petru Moghila* (1827), *About the Proceeding of the Holy Ghost*, by Iosif Vrienie (1832), *The Paterikon* (third edition, 1832); Andrei Șaguna (1809-1837), co-president of the National Assembly from Blaj (May, 1848), the founder of "Astra" (1861), the author of *The Organic Statute* promulgated in the year 1869, who writes *The History of the eastern Universal Orthodox* (two volumes, Sibiu, 1860), *Compendium of Canonic Law* (1868), *Enchiridion* – commented canons (1871); the chronicles writer Naum Râmnicéanu (1764-1838), a knower of the Greek manuscripts.

A few political important events marked the passing towards the second half of the century: the movement from 1848, to which participated Orthodox and United, against the annexation of Transylvania to Hungary; the re-establishment of the "The Romanian Metropolitan of Transylvania", obtained by Andrei Șaguna; The Union of the Romanian Principalities under Alexandru Ioan Cuza in 1859, the secularization of the wealth of the monasteries in 1864, when was also done the passing of the theological seminaries under the administration of the public education. The most significant event in this period is the foundation of the faculties of theology in almost all the Romanian provinces: Iasi, 1860-1864; Cernăuți, 1875, Bucharest, 1881-1883 (integrated to the university between the years 1890-

1948); the theological Academy from Sibiu (1811) becomes theological faculty in 1943. In the same time appear churchly and theological reviews: "The Romanian Telegraph" (1853), "The Romanian Orthodox Church" (1874), "The Candle" (1882), "The Theological Review" (1907). Of course, the recognition of the autocephaly of the Romanian Orthodox Church, at 25th of April 1885, constitutes a decisive moment in the history of the Romanian Orthodoxy.

During this transition period, the Romanian theology depends on translations, especially from the Russian theologians who wrote after Western models. It is so how the influences of the Occidental scholastics are vehiculated through the translations from Russian authors, at their turn debtors to some Greek theologians who taught in Russia (for instance Eugenios Bulgaris (1717-1806) and Nicephorus Teotokis (1736-1800)) introducing there the ideas of the Western Renaissance. Can be given as example, besides the *Kiriadodromion* of Nicephorus Theotokis (printed in a revised form in 1960 by Patriarch Justinian) and the *Catechism* of Plato of Moscow and of Teophanus Procopovici, the *Manuals of Dogmatic Theology* by Makarios Bulgakov (translation from French language by Gherasim Timuș, in 1885 and 1887), by Sylvester of Canev (5 volumes, 1889-1906) and Peter Svetlov (translation by Sergiu Bejan and Constatin Tomescu, 1935). The same thing can be said also about some translation from Greek theology. The most known Greek theologian from the modern époque is Hristu Andrutsos

through his *Dogmatics* (translation by Priest Professor PhD Academician Dumitru Stăniloae, Sibiu, 1930) and *The Symbolic* (translation by Iustin Moisescu, Craiova, 1955).

But the moment of the apparition of a local original theology will not be late. An indisputable merit in this work falls to the founders of the superior theological educational system, especially through their courses and university manuals. Thus, what was Vasile Mitrofan to Liturgics († 1888), that was Vasile Tarnavschi to the theology of the Old Testament († 1914), Vasile Gheorghiu and Haralambie Roventă to the one of the New Testament (1872-1959); to the moral theology, Iuliu Scriban, *Course of Moral Theology*, (1921) and Atanasie Mironescu; to the history of the universal Church, Eusebiu Popovici (1838-1922 – *The Universal Churchly History*, in German language, published in three volumes, edited again and translated by A. Mironescu (4 volumes, 1925-1928) –; to the churchly law, Valeriu Șesan, (*The Convoking of the Ecumenical Synod*, 1973) and Constantin Clementie Popovici (1846-1938); to the fundamental theology, Vasile Găină; to the patristic, Cicerone Iordăchescu (*The History of the Christian Literature*, 3 volumes, 1934-1940); to the history of the Romanian Orthodox church, Nicolae Dobrescu (1875-1914), Simeon Reli, Ștefan Lupșa and Nicolae M. Popescu; to the pastoral theology and to homiletic, Petru Vintilescu, Grigore Cristescu and D. Belu; to the dogmatic and

symbolic theology Ioan Mihălcescu and Vasile Ispir.

Professor of dogmatics at Bucharest faculty (1904-1939) and later Metropolitan of Moldavia, Irineu Mihălcescu was the most renown and prolific Romanian theologian of the first decades of the century, being known especially because of: *Thesaurus Ortodoxias* (Leipzig, 1904), in which he publishes and comments the dogmatic texts of the ecumenical synods and the Orthodox confessions of faith; *The Soteriological Dogma* – a course about Mysteries – Bucharest, 1926 – 1928; *Compendium of Symbolic Theology* (1904), translated in French language: *La Théologie Symbolique au point de vue de l'Eglise Orientale*, Bucharest-Paris, 1932; *The Fighting Theology*, 1941. In 1937, together with Paraschiv Angelescu, he edits the most esthetical modern *Liturgy Book*, with stamps and vignettes in a neo-Byzantine style created by the painter George Rusu. Works with dogmatic character published also Ștefan Saghin (*The Dogma of the Embodiment*, 1902 and *The Soteriological Dogma*, 1903) and Vasile Loichiță (*Cyril Lucaris the Patriarch*, Caransebeș, 1912, *The Biblical Names of God*, 1927).

During this period of forming of the Romanian theology and Orthodoxy, there is known another group of founders, churchly personalities, erudite and intellectuals, who were consecrated as Romanian Academy's members of honor: the Bishop of Huși and Roman, Melchisedec Ștefănescu (1822-1892); the United Timotei Cipariu (1805-1887) and Ioan Micu

Moldovan (1833-1915); the Bishop of Caransebeș, Nicolae Popea (1826-1908); the priest Simeon Florea Marian († 1907); the Metropolitan of Transylvania, Vasile Mangra (1850-1918); me Primate Metropolitan Atanasie Mironescu (1850-1931); the professors Nicolae Dobrescu (1875-1914), Ilarion Pușcariu (1852-1922), Ioan Lupaș (1880-1967), Niculae Popescu (1887-1963), Gheorghe Ciuhandru (1875-1948), Vasile Gheorghiu († 1959), Grigore Pișculescu – Gala Galaction (1879-1961) – who translated the Bible between the years 1936-1938 with Vasile Radu (1887-1940), Ștefan Meteș (born in 1887), and Nicolae Colan (1893-1967).

The fruits of all the theological efforts from this beginning of the century are concentrated around a few event of prime importance:

a) The theological and patristic collections, as for instance: *The Theological Collection* (1927-1928), edited by Ioan Mihălcescu, Matei Pâslaru and G. N. Nițu; *The Old Christian Literature* Iasi, 1933) under the supervision of Cicerone Iordăchescu; *The Theological Series* (Sibiu, 1933), patronized by the Metropolitan Nicolae Bălan (1882-1955), who participated to the *Practical Christendom* ("Life and Action") from Stockholm, in 1925. In *The Theological Series* appear numerous works of exceptional value, as for instance: *The Eucharistic Epiclesis* (1933) by Nicolae Popovici (1903-1960) and *The Pauline Anthropology* (1940) by Grigorie Marcu; *The Library of the Churchly Fathers* (Râmnicu-Vâlcea, 1935), by Matei Pâslaru and *The Springs of the Orthodoxy*

(Bucharest, 1939), by D. Fecioru and Olimp Căciulă.

b) A new and complete missionary literature appeared between the years 1925 and 1935, due to the Bishop of Arad Grigore Comșa (1889-1935), the most important work of this series being *The Manual about Sects*, by P. Deheleanu (1909-1979). In this kind of literature wrote also the priest professor Ilarion V. Felea (1903-1961) who composed an *Orthodox Catechism*.

c) The theological dialogues with the Anglicans from Bucharest in 1935, with the support and the direct participation of the Patriarch Miron Cristea, following to which the Romanian Patriarchy recognized the validity of the Anglican ordinations.

d) The "Social Apostolate" Movement initiated by the "Renașterea" Society, from Craiova, promoted by the "Solidariatea" Christian Studies Circle and by the "Solidariatea" Review, from 1920. The Christian social ethics, personal and collective, becomes the main object of the studies done by Șerban Ionescu.

e) The new biblical translations and studies, to which is also tied the name of the Patriarch Nicodemus (1864-1948): *The New Testament*, 1924, 1926, and 1931; *The Psaltery*, 1927; *The Illustrated Bible*, 1936; and *The Bible*, 1944.

The first congress of the faculties of theology (Athens, 29th of November – 6th of December) constitutes a moment of prestige for the Romanian Orthodoxy, not only in terms of participation, but also of theological contribution. It is enough to mention here the names of the ones who represented

the three faculties of theology from Romania: the Archimandrite Scriban, Vasile Gheorghiu, Valerian Șesan, Șerban Ionescu, Teodor M. Popescu, Vasile Ispir, P. Vintilescu, H. Roventă, Ioan Savin, G. Cristescu, Iustin Moisesescu, and Nicolae Cotos. The congress was dominated by the thesis of George Florovsky about the Western exterior influences upon the Orthodox theology, after the falling of Constantinople, and about the turning back to Hellenism, which would be a permanent category of the Orthodox theology. Or, the Romanian school stood just against this "re-Hellenizing" with any cost of the local theology. The 1936 moment is therefore extremely important for it is for the first time in the modern era that the Romanian Orthodoxy affirms its right to spiritual and cultural identity, by keeping its pan-Orthodox Catholicity. This vision was inspired by the genius of the Patriarch Miron (1868-1939), who founded the Romanian Missionary Orthodox Bishopric from America (26th of April 1929) and the Romanian Orthodox Mission from Jerusalem in 1935.

Now starts the period of crystallizing of the Romanian Orthodoxy, which was directly favored by the intellectual and philosophical environment created by the culture's pillars of the period, as for instance: Vasile Pârvan (1882-1927) – *Getica. A proto-history of Dacia*, 1926; Nicolae Iorga (1871-1940) – *The History of the Romanian church and of the Religious Life of the Romanians*, 1932 and *The Romanian Conception of the Orthodoxy*, 1940; C. C. Giurescu,

The History of the Romanians, fifth edition, 1946; Silviu Dragomir (1888-1962), the great historic of the Church from Transylvania; ethnologists: S. Mehedinți, *The Romanian Christendom*, 1941; writers-philosophers: Lucian Blaga (1895-1961) – *The Mioritic Space*, 1936; *The Trilogy of the culture*, *The Romanian Thinking in Transylvania in the XVIII Century*; Nichifor Crainic, *The Nostalgia of the Paradise* (1940); Mircea Eliade, the studies of the history of religion and about the spiritual sense of the symbols, published around “Zamolxis” review, 1939-1942.

A part of the “1936 generation” continued to play a determinant role making the connection between the old faculties of theology and the theological institutes, organized after 1948 at Sibiu and Bucharest. At Sibiu distinguishes themselves through serious and original studies: Dumitru Belu (1902-1980): *About Love*, *The Original Sin at Origen*, *The Kingdom of God and the Church*, *The Holy Fathers about the Body*, *The Tragic in the Frame of the Moral Theology* (in “The Metropolitan of Banat”, 1967, no. 9-12); Isidor Todoran (born in 1906), co-author of the *manual of Dogmatics and Symbolic* (1958): *The Axiological Basis of the Good*, *Technique and Spirit*, *Eros and Agape*, *The Paradisiacal State of the Man and the One After the Falling*, *The Baptism of the Heretics*, *God in the Theology of Karl Barth*; Nicolae Mladin: *Samuil Micu Clain, the Theologian*, Sibiuu, 1957; *Study of Moral Theology*, 1969; Milan Șesan, who published (in German language, in 1969) a synthesis of

the history of the Christian Churches, after 1054, it co-author, with Ioan Rămureanu and Teodor Bodogae, of the *Manual of Universal Churchly History*, second edition, 1975, and author of numerous studies about: the periods of the churchly history, the Orthodoxy, Byzantium and Rome, the Slavs, the Christendom and Rome, the Union, the Hussites and the Orthodoxy; Teodor Bodogae: *Historical Contributions Related to the Synod from Iasi*, Sibiu, 1943; Mircea Păcurariu (*The History of the Romanian Orthodox church*, Sibiu, 1972) who unveiled the Orthodox structures of the old Romanian Christendom from Transylvania and reaffirmed the unity of language, culture and Orthodox spirituality between all the provinces of the country even from the beginning of this millennium³³.

At Bucharest, we encounter first the name of Teodor M. Popescu (1993-1973), who together with Priest Professor PhD Academician Dumitru Stăniloae can be called hierarchs of the contemporary Romanian Orthodoxy. Co-author of *The History of the Universal Church* (Bucharest, 1956), T. M. Popescu left unmatched studies about the theology of the history *The Role of the History in Understanding the Christendom*, Bucharest, 1927), about the history of the early

³³ We are reminding to the reader that this book was written in the second millennia (A. D. 1994), so the author refers himself to the period after A. D. 1001. This translation is made in the first century of the third millennium, A. D. 2017 (E. l. t.'s n.).

Christendom, about the Schism (1054), about the ecumenical synods and about the unionist councils, and, especially, about the problem of stabilizing the date of the Easter and about the Orthodox symbolical texts promulgated after 1054. The most important of his works is *The Encyclical of the Eastern Patriarchs, from 1848 translation and introductory study, Bucharest, 1935*). He played the role of bridge between two époques from the history of the Romanian contemporary theological education. Behold what writes about him one of his colleagues: "We think at the last 20 years of the Faculty of Theology from Bucharest and at the first 20 years of the Theological Institute from here. Professor Teodor M. Popescu could represent them, could illustrate them in such a dignifying manner from the height of his department of History of the Universal Church, with the whole force and richness of his preparation and personality. During the first period he was a true "magister", he was the servant of the never failing temerity, he was the guide on the path opened by himself; he was the true founder of the library of the Faculty of Theology, which he strived to endow it with all the treasures of the Christian thinking, old and modern, with all the necessary tools for work, in the most strict meaning of the scientific method. During the second period he was the devoted and disciplined "Nestor" of the theological culture and education, with the same youngish passion for study. In this regard here must be added the renewing spirit which he instituted

in the Romanian theology, from the height of the university pulpit (Gheorghe I. Moisesescu, *In memoriam Teodor M. Popescu, "Almanac, 1974"* – The Romanian Parish from Vienna, 1974, p. 157).

Behold other illustrious names: Petru Vintilescu (*The Confession and the Spiritual Guidance*, 1939; *The Ecclesiological and Communitarian Function of the Liturgy*, 1946), who participated at the Orthodox Conference from Moscow from July 1948 in quality of dean of the Faculty of Theology from Bucharest, and who published the most complete theological commentary of the Vespers, Matins and Liturgy (*The Liturgy Book Explained*, Bucharest, 1972); Ioan Coman (*The Theory of the Logos in the Apology of Saint Justin the Martyr*, Bucharest, 1942; *Problem of Philosophy and Patristic Literature*, 1944; *Patrology*, 1956, *Patrology* volumes I-III, 1984-1988) who presented at the conference from Moscow (1948) and ample study about *The Orthodox Church and the Ecumenical Movement* (published in "The Orthodoxy", no. 1-2, 1962), brought to the fore the importance of the Christian theologians and writers from the patristic period from Dobrogea, and together with Liviu Stan and Mircea Chialda, he made known to us the history and the doctrine of the Old Catholicism; N. Chițescu, co-author of the manual of dogmatics and symbolic (1958), former member of the Faith and Constitution Commission of the Ecumenical Council of the Churches (*The Redemption in the Holy Scripture and in the Writings of the Holy Fathers; The Theory of the Recapitulation (anakefalaiosis)* at

*Saint Irenaeus; The Church – the Mysterious Body of the Lord; Orthodoxy and Protestantism; Embodiment and Redemption; About Developing the Dogmas; The Importance of the Confession of Faith; The Ecumenical Movement; The Divine Paradigms; Hierarchal Authority, spiritual authority), “honoris causa” doctor of the Faculty of Theology from Thessaloniki (1971), he wrote: The Laymen in the Church (Sibiu, 1939), a unique work in the Orthodox theology, and studied the basic notions of the canonical law: autonomy, autocephaly, oikonomia, rules of the tradition, institution and institutionalization, apostolic succession; Orest Bucevshi († 1992), co-author of *The Orthodox Teaching of Faith* (1952); Ene Braniște, *The Theology of the Icons*, 1952; *The Special Liturgics*, 1985; Petru Rezuș (born in 1913), (*The Orthodox Dogmatic Tradition, About the Holy Ghost, The Orthodox Angelology*); Emilian Vasilescu (*The History of the Religions*, 1975); C. Pavel, (*The Orthodox Mortal Theology*, 1980); D. Călugăr (*Catechetic*, 1984).*

Of course, the dominant personality of the Romanian theology, since 1930 to this day, is Priest Professor PhD Academician Dumitru Stăniloae (born in 1903). He not only approached all the subjects of the dogmatic theology according to the criteria of the patristic, but he also crystallized in original and representative syntheses the experienced of the Orthodoxy during an époque of ecumenical theological dialogue (see our essay *Homage to Father Dumitru Stăniloae and 75th*

Anniversary, in “The Orthodoxy”, XXX, 1978, no. 4, p. 638-647).

It's impossible to list here his studies and works, but we mention the most important ones: *The Life and the Activity of Dositheos, the Patriarch of Jerusalem* – doctoral thesis, 1928; *The Dogmatic* of Hr. Andrutsoș (translation), Sibiu, 1930; *The Life and the Teaching of Saint Gregory Palamas*, Sibiu, 1940; *Jesus Christ or the Restoration of the Man*, Sibiu, 1943, *The Catholicism from After the War, The Romanian Philokalia* in 12 volumes, 1940-1991; co-author of the manual of *Dogmatic and Symbolic Theology* (1958).

Priest Professor PhD Academician Dumitru Stăniloae wrote *The Orthodox Dogmatic Theology* (three volumes, 1978), a classical treaty in the Orthodox literature.

A series of works is published abroad: *The Mystagogy of Maximos the Confessor* (in Greek language), Athens, 1973; *Romanian Essays in Spirituality and Theology*, London, 1971, editor A. M. Allchin; *Dieu est amour* (Labor et Fides, Geneva, 1980). *Doctor honoris causa* of the Faculty of Orthodox Theology from Thessaloniki (in 1976), Priest Professor PhD Academician Dumitru Stăniloae remains not only the architect of the contemporary Romanian theology, but also one of the greatest theologians of the XX century.

To Patriarch Justinian (1901-1977) are due some initiatives with historical character: in the catechetical domain, composing, by a commission, of the *Orthodox Christian Teaching of Faith* (Bucharest, 1952); in the

missionary domain, the canonization of the Romanian Saints (1955); in the didactical domain, the publishing of the manuals for the theological institutes (*The History of the Romanian Church*, 2 volumes, 1957-1958), by Gheorghe Moisescu, Ștefan Lupșa, and Alexandru Filipașcu; *The Universal Churchly History*, 1956, by T. M. Popescu, Teodor Bodogae and George Stănescu; *The Dogmatic and Symbolic Theology*, two volumes, 1958, by N. Chițescu, Isidor Todoran and I Petreună).

The Romanian theology was oriented by Patriarch Justin († 1984), - himself professor of theology of the New Testament (*The Holy Scripture and Its Interpretation in the Work of John Chrysostom*, Bucharest, 1942; *The Activity of Apostle Paul at Athens*, Iasi, 1946; *The Churchly Hierarchy in the Apostolic Époque*, Craiova, 1955), specialist in patristic theology (*Evagrius from Pont*, Athens, 1937) and knower of the Byzantine and of the Greek theology (*The Symbolic* by Hr. Andrusos, translation, Craiova, 1956) -, in a few main directions: the patristic rooting, by publishing a collection (planned to have 100 volumes) of translations from the churchly fathers and writers (the first volume, which comprises: "The Writings of the Apostolic Fathers", translation by D. Fecioru, appeared in 1979); the promoting of the theological researches with monographic character and of the doctoral theses; the continuation of the "social apostolate" in a new version.

A remarkable fact in the last years is that more and more

hierarchs consecrate themselves to the historical, theological and ecumenical studies: Nicolae Corneanu (studies about patristic writers and the spirituality of Saint John Climacus); Nestor Vornicescu (*Aspect of the Consummation in the Life and Work of Saint Basil the Great*, in "The Orthodoxy", XXX (1978), no. 4, p. 604-637); Antonie Plămădeală (*The Ministry Church*, in "The Romanian Orthodox Church, 1972; *Hans Küng and the Declaration "Mysterium Ecclesiae"*, 1974; *The Theses about Catholicity and Ethnicity*, 1979; "For all to be one", 1979); Vasile Coman, (*Liturgical Speeches*, Oradea, 1973); Timotei Sevcicu (*The Christological Doctrine of Saint Cyril of Alexandria*, Timisoara,, 1973); Epifanie Norocel (*Saint Euthymios – the last Patriarch of Trnovo – and His Connections with the Romanian Church*, in "The Romanian orthodox Church", LXXXIV (1966), no. 5-6, p. 552-573); Vasile Costin (*The Coptic Cult in Report with The Cult of the Orthodox Church*, Athens, 1972).

The theological culture of the Church is today reinvigorated by the group of hierarch from the young generation, all of them being doctors in theology: The Metropolitan Daniel Ciobotea³⁴: *Christian Theology and Spirituality*, Strasbourg, 1979, Bucharest, 1980; Serafim Făgărășanul: *The Hesychastic Tradition in the Romanian country*, Paris, 1986; Irineu Pop: *The Image of Christ in the Moral Life of the Christian*, 1990; Irineu Slătineanul, *Person and the Communion of the Persons*

³⁴ Now Daniel Ciobotea is the Patriarch of the Romanian Orthodox Church. (E. l. t. s n.)

in the *Theology of Saint Basil the Great*, Paris, 1991; Casian Crăciun, *The Exterior icons and Frescoes from North Moldavia*, Strasbourg, 1984, Bucharest, 1986; Ioan Crișanul, *The Priesthood of the Savior and the Churchly Priesthood*, Bucharest, 1986; Teofan Sinaitul, *The Divinity-Humanity of Christ and the Deification of the Man at Saint Maximos the Confessor*, Paris, 1990.

The same thing can be said about numerous priests: N. Buzescu, I. Constantinescu, I. Mircea, S. Verzan, V. Anania, Ioasaf Ganea, Ilie Cleopa, Gheorghe Lițiu, Zeno Munteanu, Marcu Bănescu, and laymen: A. Elian, Anca Manolache, Victor Iliescu, Virgil Căndea, Al. Duțu, Marian Dinu.

Along with consecrated names of the professors from the Theological Faculties from Bucharest and Sibiu, a new generation of theologians affirm itself by proving that it is not only capable to establish a continuity with the tradition, but also to bring new contributions to the development of this tradition. The most authentic proof for the value of the present Romanian theology is the series of doctoral theses sustained and published during the last three decades, in the country and abroad.

Within this generation can be distinguished the group of the ones who made known their contribution through studies, books, articles: Constantin Galeriu, Ioan I Ică, Ioan Mihălțan, Dumitru Popescu, Mircea Păcurariu, Ștefan Alexe, Dumitru Abrudan, Ilie Moldovan, Sabin Verzan, Petru

David, Sorin Cosma, Teofil Moldovan, Mircea Basarab.

Another group is constituted by the ones in full period of expression: the Metropolitan Daniel Ciobotea, the Bishops Teofan, Serafim, Casian, Irineu, Damaschin, Nifon, Vasile, the professors: Viorel Ioniță, Constantin Cornițescu, Liviu Streza, Nicolae Necula, Remus Rus, Alexandru Stan, Ioan Sauca, Constantin Coman, Petre Semen, Vasile Mihoc, Nicu Moldoveanu, Michael Tița, C. Moraru, Ioan Caraza, Ioan Buga, Ilie Frăcea, Nicolae Achimescu, Ioan Tulcan, Dănuț Manu, Dorel Pogan, Alexandru Stănculescu-Birda.

Among the major factors which determined the development of the Romanian theology can be mentioned the followings:

1. The internal dynamics of the life of the Church as the "people of God" of whose faith is indefectible. The theology is the fruit of this experience, but also an enlightenment of this one for pushing it on other stages of development. The Romanian theology is a creation of the local Church and not a simple local synthesis of the foreign influences. The ones who exaggerate the folk character of the Romanian Orthodoxy, they forget that the Romanian Christendom inspired and fecundated the cultural creation of the nation.

2. The search for its own identity, including its cultural liberty, namely of the liberty of including in the maternal language in the theological meditation, and the national culture and art. This searching demanded a prolonged

effort for getting rid of the foreign influences, not only of confessional character, but also of linguistic and cultural one, and of assuming through a transfiguration process the values which formed the missionary and pastoral frame of the Romanian Church. The Latinity of the language – the Romanian language remains the most powerful argument for the majority of the Christian notions used by the Romanian theologians are of Latin origin – has given to the theology an own character as expression mode.

3. The European and pan-Orthodox conscience. The Romanian theology has its own local spiritual and cultural identity, but also its own universality and catholicity. For historical and cultural point of view it is proven that the Church from the Romanian Countries had an important role not only is preserving the Athonite hesychasm uninterrupted in Orthodoxy, through the translations made by the Romanian monks in Romanian and Slavonic languages, but also by bringing in its space of the post-Byzantine theology, from where the Orthodox from Oriental Europe inspired themselves.

The celebration of the centenary of the Faculty of Theology from Bucharest (1991-1981) was an important occasion to reflect upon its own history and development during this century. O series of studies, with commemorative and historical character, were consecrated to the organization of the university theological education in Romania, both in the period 1881-1948 and also in the following period, during which the

theological institutes were being reorganized as institutions for forming the clergy in the frame of the Patriarchy of the Romanian Orthodox church. There were made, also, critic appreciations upon the evolution of the theological disciplines and upon the contributions of the professors of theology.

Besides its commemorative aspect, this anniversary had also a contemporary dimension, for it gave to the Romanian theology – in general – to consolidate certain lines of force, to establish new areas of priority, to revise and to renew its methods of work. After the revolution from December 1989, it has become imperative to be analyzed critically the role and the responsibility of the theology in interpreting the social and political ethics of the Christians during the totalitarian communist regime (1944-1989). Which is the positive inheritance which the Romanian theology lefts after traversing a half of century of atheism and communism? Which are the problems that were avoided, ignored or deformed? In the present situation the most relevant preoccupations would be:

The examination and the “perceiving” of the main Romanian theological contributions, - from the oldest ones to the most modern ones, - it constitutes a capital subject. The Romanian theological literature is important and deserves to be in the attention of the researchers and of the readers. It is not only about writing a history of the Romanian theology, which lacks, but of recognizing the authoritative theologians of their époque, those great professors and

of great authority in their method and in the themes which they approached.

The researches of some great theologians are true springs of the contemporary thinking due to their profoundness and modernity. Ioan-Irineu Mihălcescu, (1874-1948) composes the first modern Symbolic in the Romanian literature; Teodor Popescu (1893-1973), one of the theologians of profound erudition from the modern époque, frequently quote abroad for the original analysis of the reports between Christendom and culture; Petre Vintilescu (1887-1974) approached subjects like: the sacramental and liturgical theology, the ecclesiological dimension of the Liturgy, long before the Russians from diaspora; The explained Liturgy Book is an unique book in the liturgical literature; Nicolae Popovici (1903-1960) wrote an original work about the "Eucharistic Epiclesis"; Șerban Ionescu (1887-1957) and Vasile Ispir († 1957) introduced on the agenda of the theology new subjects: the social ethics and the social pastoral, the economy, the mission and the evangelizing, the ecumenism, the civil authority, etc. Likewise did Peter Deheleanu with the manual about Sects.

Let's mention here a few authors of whose original contributions can anytime be mentioned in an anthology of the Romanian theology: Dumitru Belu († 1980) who with *Fundamental Aspects of the Christian Ethos, About Love* (Timisoara, 1945), with *The Tragic in the Moral Theology* gave to the Christian ethics, which slipped towards moralism, its true

dimension of regarding the Christian way of life; Benedict Ghiuș rediscovered the value of the liturgical hymnology for the dogmatic expression; Olimp Căciulă, the dogmatist who wrote the first synthesis, exhaustive at its time, but of a great value even today, about Eucharist like Sacrifice and Mystery; Ioan Coman interpreted exceptionally the theology of the apologists and the one of the Cappadocian Fathers, the report between the Christian revelation and the Greek culture, the Christology from the époque of the ecumenical synods. By publishing the *Patrology* (Bucharest, 1984, volume I, 1985, volume II, 1989 volume III), the first theology treaty written by Romanian theologians in a high quality Romanian language, the Romanian Orthodoxy meets one of its classics.

Their names, like also of the ones from the older époque: Atanasie Mironescu, Dragomir Petrescu, Vasile Găină, Vasile Loichiță, Nicolae Bălan, Ion Savin, Ion Saghin, Nicolae Cotos, and from the modern époque: Grigore Cristescu († 1895-1961), Milan Șesan († 1981), Liviu Stan († 1973), Isidor Todoran († 1985), Nicolae Chițescu († 1991), can be cited especially for their remarkable contributions. Some of their works constitute indispensable bibliographical references. (For instance, *The Redemption in the Orthodox Hymnography*, by B. Ghiuș.

The Romanian Orthodox theology has remained so, surprisingly, still unexplored yet. That's why is urgent to be

provisioned in the curricula for the superior education the study of the tradition of the Romanian theology, for in this way the students to learn to compare not only diverse opinions, but also different method of doing theology. An anthology of old and new Romanian theology, which to show how much the local tradition has to offer, it would be an extremely useful instrument in this effort of positive and direct "perceiving" of the main own theological contributions.

The *role of the ethnic and of the national cultural factor in theology* is another main subject. In the last decades, the subject was approached from different perspectives, especially in the frame of the debates concerning the criteria of the churchly autocephaly in a situation of diaspora. It was also listed on the agenda of the Congress of the Schools of Theology from Athens in 1976. The subject has been recently opened again with the occasion of celebrating a century since the recognition of the Romanian Orthodox Church's autocephaly (1885-1895). The event was evoked in the frame of a solemn session of the Holy Synod, on 5th of May 1985.

The recent studies about the character of the Romanian Orthodoxy have brought fore again the problem of the report between Orthodoxy, language and nation, between Church, culture and ethnicity.

Within the debate about the Christian matrix of the Romanian culture, debate which created so many animosities in the past, the Orthodox theology has its part of essential contribution. From a

historical point of view, at us, the identification of the nationalism or of the Romanian-ism with the Orthodoxy was accentuated in the context of those double confrontations, confessional and cultural ones, in which the identity of the Romanian spirituality was under the pressure of the confessional-cultural proselytism. Facing some antinational ideologies, it was natural to be exposed the report between Orthodoxy and the Romanian ethnicity, especially in the '30, in an apologetic form. But the Orthodox Church as Church of indigenous origin affirmed that it preserves a basic kinship, a unique one, which cannot be shared with another Church, with the Romanian people through the fact of the Roman provenance, through its ethnic rooting, through their common culture. The Orthodox Christendom participated to the forming of this people, from the beginning. The ethnic rooting of the Church mustn't be confounded with the chauvinism or with the ethnocentrism, but the traditional connection between the Orthodox faith and the national culture is of such nature, than this one offers identity to a larger community, to an entire people. The separation between these one in the past centuries it would have nee unfortunate both to the Church, and also to the nation. Anyway, the Church – without being ethnocentric in its being, it's Christocentric – it preserves its right to address itself to a certain as such, through its traditional culture. Again, by doing this, the Church does not search for

replacing the Christian faith with the culture.

In any secularized society, when the cultural values of the society have evolved and don't coincide anymore with the traditional cultural values of Christian inspiration, this report must be more nuanced. Because on one hand, the message of the faith, universal and permanent one, cannot be confounded with the culture of a people through which this message was communicated; the Church cannot pretend that all the values of the Gospel have passed as such and without confusion into culture, the relation between faith and culture being a dynamic reality, and not a static and syncretic one. On the other hand, in the today's society appear cultural values and ideological influences different from the Christian ground of the traditional culture. By using exclusively and defensively its traditional culture, the Church risks to absorb the Gospel into and national historical culture and to not be able to communicate with the ones who live in a new cultural environment. The crucial problem is the one that the Church, by remaining faithful to the Gospel, it must encourage and help the human society or the people to exist like a community, with its own identity, even in the new situations.

The theological problems resulted from the participation to the ecumenical movement appeared in the Romanian Orthodox Church in diverse stages and forms: the period of the great conferences and inter-Christian movements with international character, before

1938; the period of forming the Ecumenical Council of the Churches: 1938-1948; the period of criticism of the ecumenical movement, about a decade after the inter-Orthodox conference from Moscow, in July 1948; the period of affirmation of the Romanian Orthodox Theology on the ecumenical plan, after the admission of the Romanian Orthodox Church in the Ecumenical Council of the Churches (at general Assembly from new Delhi, in 1961), namely between the years 1961-1981; this period was marked by the visits of Patriarch Justinian in 1968 and Iustin in 1981, at the Ecumenical Council from Geneva; the period from after the general assembly of the Ecumenical Council from Vancouver, Canada, in 1983, during which the multitude of personal opinion about ecumenism, some of them being contradictory, doesn't allow to be crystallized an unifying, coherent and dynamic position. In addition to that, there exist signs and orientations which show that the today's theology has lost from its ecumenical substance and enthusiasm from the period of the years '60 and '70.

The symbolic theology from the last years, understood by some ones as a closed system, hasn't excelled through a wider ecumenical opening, insomuch that the idea of "perceiving" of the theological convergences resulted from the ecumenical dialogue hasn't found a favorable terrain.

Bibliography:

About Christendom at Romanians: Mircea Păcuraru, *The History of the Romanian Orthodox Church*, Publishing House of the Biblical Institute, volume I (1980), volume II (1981), volume III (1981); Idem, *The Beginnings of the Christian Life on the Territory of Today's Romania*, in "The Orthodox Church", CVII (1990), no. 3-4, p. 63-89; I. Rămureanu, *Les nouvelles considerations concernant la penetration du christianisme chez les Thraco-Géto-Daces*, in "Roumanie. Pages d'histoire", Editions Agerpres, Bucharest, 1976, volume I, no. 3-4, p. 64-84; I. barnea, *Christian Art in Romania*, volume I, Publishing House of the Biblical Institute, 1979; E. C. Suttner, *Beiträge zur Kirchengeschichte der Rumänien*, Vienna, Herold, 1979; *About the History of the Theology*, see Gheroghe Moisesescu, *Putna Monastery, at 500 Years from Foundation (1466-1966)*, Vienna, 1966; Idem, *The Catholicism in Moldavia until the End of the XIV Century*, Bucharest, 1942; Vasile Grecu, *Byzantium and the Catholicism in our far past. Byzantium and the foundation of the Metropolitan of the Romanian country*, in "Theological Studies", II (1950), no. 9-10, p. 556-568; Al. Elian, *Moldavia and Byzantium in the XV Century*, in the volume "The Moldavian Culture in the Time of Stephan the Great", Publishing House of the Romanian Academia, Bucharest, 1964, p. 97-179; Marcu Beza, *Romanian Orthodox Church*, S.P.C.K., London, 1943; Antonie Plămădeală, *Historical Contributions Regarding the Period 1918-1939*, Sibiuu, 1987; Maria Spiropoulos, *L'Eglise Orthodoxe*

Roumaine: son visage actuel, in "Contacts", no. 76, p. 423-430, no. 77, 1972, p. 57-69; no. 78 and 79, 1972, p. 215-220; Emilian Popescu, *The Christendom of the Territory of Romania until the IV Century*, in "The Metropolitan of Baanat", no. 4 / 1987, p. 34-50.

About the history of the Romanian theology: volume *De la theologie Orthodoxe roumaine des origins à nos jours*, Publishing House of the Biblical Institute, Bucharest, 1974; George A. Maloney, *A History of Orthodox Theology since 1453*, Northland, Belmont, Mass., 1976, p. 271-298; Grigorie Marcu, Ion Rămureanu, petru Rezuș, Iorgu Ivan, Ene Braniște, D. Belu, *Twenty year of Preoccupations and Accomplishments for the Elevation of the Theological Culture*, in the volume "Twenty Years from the Life of the Romanian Orthodox Church, 1948-1968", Publishing House of the Biblical Institute, Bucharest, 1968; Ion Zamfirescu, *Romanian Orthodoxy*, Craiova, 1942; Ion Bria, *The Romanian Contemporary Orthodoxy*, in "The Voice of the Church", XXX (1971), no. 1-2, p. 49-72; Bishop Antonie Plămădeală, *Orthodox Clerics Founders of Romanian Language and Culture*, in "The Orthodoxy", XXIX (1977), no. 1, p. 5-69; I. G. Coman, *The Contribution of the Patristic Writers from Scythia Minor – Dobrogea, to the Patrimony of the Christian Ecumenism (centuries 4-6)*, in "The Orthodoxy", XX (1968), no. 1, p. 3-25; A. Elian, *Dositheos the Metropolitan and the Patristic Literature*, in "The Romanian Orthodox Church", LXXXVII (1974), no. 11-12, p. 1350-1375; *The Confession of Faith of Nicolae*

Milescu (1669), the Supreme Commander of the Army, translation and commentary by Professor Al. Ciurea, in "The OPrthodoxy", X (1958), no. 4, p. 511-538; Toma G. Bulat and Al. Ciurea, *Contributions to the History of the Faculty of Theology and of the Theological Institute from Bucharest*, in "The Romanian Orthodox Church", LXXV (1957), no. 11-12; D. Fecioru, *The Bibliography of the Translations in Romanian Language from the Patristic Literature*, in "Theological Studies", 1937, volume I, p. 73-150; Ilie Georgescu, *Didactical Theological manuals in the XIX Century*, in "Theological Studies", IX (1957), no. 9-10, T. Bodogae, *Barlaam the Metropolitan like Theologian*, in "The Metropolitan of Moldavia and Suceava", XXXII (1957), no. 10-12, p. 775-790; Albert Scherrer Keller, *Wesen und Auftrag der Kirche aus der Sicht neueren rumänisch-Orthodoxen Theologie*, (dissertation), Basel, 1972; *About the Centenary of the Faculty of Theology from Bucharest*, see the studies published in "Theological Studies" (ST), XXXIII (1981), no. 7-10 and XXXIV (1982) no. 1-2; in "The Romanian Orthodox Church" (BOR), XCIX (1981), no. 9-10.

About Orthodoxy and nation: Priest Professor PhD Academician Dumitru Stăniloae, *The Role of the Orthodoxy in Forming and Preserving of the Faith of the Romanian People and of the National Unity*, in "The Orthodoxy", XXX (1978), no. 4, p. 584-603; Idem, *The Unionism in Romania. A Trying of Dismantling the Romanian*

People, Publishing House of the Biblical Institute, Bucharest, 1973; M. Păcurariu, *Pahes the l'hirtoire de l'Eglise Roumaine. Consideration au sujet de l'unianisme en Transilvanie*, Editions de l'Institute Biblique, Bucarest, 1991; Keith Hitchins, *Orthodoxy and Nationality. Andreiu Saguna, and the Romanians of Transylvania 1846-1873*, Harvard University Press, Cambridge, Mass., 1977; Liviu Stan, *Romanian Saints*, Sibiu, 1945; I. G. Coman, *The Humanism of the Romanian Orthodoxy*, in "The Romanian Orthodox Church", LXXVI (1943), no. 1-2, p. 57-70; Metropolitan Niculae of Banat, *Orthodoxy and Nation*, in "The Metropolitan of Banat", XXXII (1982), no. 10-12, p. 609-612; Bishop Antonie (Plămădeală), *Ten Texts about catholicity and Ethnicity*, in "Theological Studies", XXXI (1979), no. 1-4, p. 309-315; Ioan Savin, *The Christendom in Our Historical Past*, in "The Romanian orthodox Church", 1969, no. 1-2; Ioan G. Coman, *Spiritual Features of the Romanian Orthodox Church*, in "The Romanian Orthodox Church", X (1980), no. 4, p. 85-90; Priest Professor PhD Academician Dumitru Stăniloae, *The Universality and the Ethnicity of the Church in the Orthodox Conception*, in "The Orthodoxy", XXXI (1977), no. 2, p. 143-152.

Other Aspects: The Romanian Orthodox Church, printed with the blessing of the patriarch Teoctist, publishing House of the Biblical Institute, 1987; *Romanian Saint and Defenders of the Ancestral Law* editor the Metropolitan Nestor of Oltenia, Publishing House of the

Biblical Institute, Bucharest, 1987; Ioanichie Bălan, *Romanian Paterikon* (centuries 14-20), Publishing House of the Biblical Institute, Bucharest, 1980.

ROMANIAN THEOLOGY (see the following article: THE ROMANIAN ORTHODOX THEOLOGY).

RUSSIAN THEOLOGY. The Russian theology made itself known especially in the second half of the XIX century through a series of catechisms and compendia of dogmatics which had a great circulation among the whole Orthodoxy. At the congress of the faculties of theology from 1936, the Russian theologian Georges Florovsky will denounce the lack of patristic sources of this Russian theological literature. Truly, the School from Kiev, founded by the Metropolitan Peter Moghila, which prefers the scholastic methods, it is continued by the bishop Stephan Iavorsky (1658-1722) which writes in 1713 *The Stone of the Faith* (published in 1729), according to the catechism of Robert Bellarmine. With the purpose of diminishing the influence of this school, the Archbishop Teophanus Popovici (1661-1738), a former unionist, who founds the seminary from Petrograd, orients the Russian theology in favor of the Protestant methodology. In this action, he is sustained by Metropolitan Plato (Levshin – 1737 – 1811), a great orator and theologian, who publishes in 1765 a *Catechism* in which are felt the new influences from West.

The series of these great authors of catechisms, textbooks

and compendia begins with Sylvester Lebedinscii († 1808), who publishes a compendium in 1799 and 1805, and with Iuvenalii Medvedeskii († 1809), who writes *The Christian Theology* (Moscow, 1806). Then follow: Philaret Droznov (1782-1867), rector of the Academy from Petrograd and Metropolitan of Moscow since 1821, who writes in 1823 one of the most known *Catechisms* of the époque, revised in 1827 and reprinted in 1839; Metropolitan of Moscow Makarios Bulgakov (1816-1883), the author of a manual of *Orthodox Dogmatic Theology*, in 5 volumes (Petrograd, 1849-1853), translated in the same time in French language, after he published a *Introduction in Orthodox Theology* (Petrograd, 1847); and the most important manual of dogmatic theology is printed at Kiev in 1848 by Anthony Amfiteatrov († 1879). An *Orthodox Dogmatic Theology* (2 parts, Cernigov, 1864), which, unlike Makarios Bulgakov, used the patristic sources. Also here must be mentioned the studies of V. V. Bolotov about “Filioque” (*Thesen über das Filioque*, 1898), in connection with the conferences with the Old-Catholics, from Bonn (1874-1875) and of the future patriarch, Serge (Starogorodski), concerning the *Orthodox Doctrine about Salvation* (Petrograd, 1910).

The founding of the faculties of Theology (Kiev, Petrograd, Kazan), the monastic rebirth and the Slavophile movement marked this period also. “Philokalia” (*Dobrotoliubie*) was already translated from Greek language in Slavonic, by Paisie Velickovski (1722-1794) from Neamț Monastery

from Moldavia (Romanian Principality). This tradition is continued by Tikhon of Zadonsk (1724-1783), canonized in 1861; Seraphim of Sarov (1759-1833), canonized in 1903; by the Bishop Ignatius Briancianinov (1807-1867), by the priest John of Kronstadt (1829-1908) and by the monks from Optina Monastery, who translate Philokalia in Russian language (5 volumes, between the years 1876-1880), under Teophanus the Hermit (1815-1894), who completed and edited *The Unseen War*. The Slavonic movement wants a turning back to the native Russian culture, being against the Western influences. Without a proper-said theological education, Alexei Stepanovici Homiakov (1804-1860), the leader of this movement, is known through his works: *The One Church* and *L'Eglise latine et le protestantisme au point de vue de l'Eglise d'Orient* (1872); he introduces in the Russian theology the notion of "sobornost" which would express the Conciliarity and the lack of an external authority, namely just the element of synthesis which distinguished the Orthodoxy from Catholicism and Protestantism. From the same movement is part also Fyodor Dostoyevsky (1821-1881), the author of the célèbre novel *Karamazov Brothers*.

At the beginning of the XX century the most important work is *The Orthodox Theological Encyclopedia* (only 13 volumes), edited by A. Lopuhin (1905) and N. Glubokovsky († 1937). Also there are known the studies of N. Malinovsky (*The Orthodox Dogmatic*

Theology, 4 volumes, Kamenets-Podolsk, 1904). But the theologian who dominated this period was Serge Bulgakov (1781-1944), the dean of the Russian Theological Institute (founded in 1925). S. Bulgakov resumes the *Sophia-logy* or the pan-en-theism, a system introduced in Russia by the mystical philosopher Vladimir Solovyev (1853-1900), who in *La Russie et L'Eglise universelle* – 1889, recognizes the authority of the pope and passes to Catholicism in 1896. Bulgakov exposes his theological opinions in the frame of a trilogy about *The Divine Wisdom and the Theanthropy*: The Embodied Word, The Paraclete, and the Bride of the Lamb. *Sophia*, or the wisdom, is synonymous to the divine essence, the feminine eternal principles, some sort of intermediary hypostasis between God and the world. In 1935, the Metropolitan Serge of Moscow condemns the teaching of Bulgakov as being a gnostic and Origenistic speculation, and the synod of the Metropolitan Anthony Krapovitzkii (The Synod from Karlovitz) declares him as heretic. Vladimir Lossky accuses him of not distinguishing between the essence and energies, from where the confusion between world and Church, between cataphatism and apophatism.

The Russian religious philosophy is represented later by Paul Florensky (1882-1934): *La Colonne et le fondement de la Verité* (1954), translated by C. Andronikof, Lausanne, 1975; N. Berdyaev (1874-1948): *Freedom and the Spirit*, 1935; *The Destiny of the Man*, 1937; *The Meaning of the Creative Act*, 1955; L. Karsavin (†

1952); V. Zenkovsky († 1963): *History of Russian Philosophy*, 2 volumes, 1952; N. Arseniev (1888-1977): *Ostkirche und Mystik*, 1925; *La piété russe*, 1963. With *The Orthodox Church* (1935), *Du Verbe Incarné* (1943) and *Le Paraclet* (1946), S. Bulgakov opens the series of the monographies and of the studies of the presentation of Orthodox theology in Occident, continued by Vladimir Lossky, professor at the Institute Saint denis (Paris), *Théologie mystique de l'Eglise d'Orient* (1944), *Vision de Dieu*, Paris, 1960; *A l'image et à la ressemblance*, 1967; Paul Evdokimov († 1976): *L'Orthodoxie* (1959); *L'art de l'icone. Théologie de la Beauté*, 1970; *Le Christ dans la pensée russe*, 1970; *Les ages de la vie spirituelle*, 1964; John Meyendorff: *L'Eglise Orthodoxe: hier et aujourd'hui* (1960); *Saint Grégoire Palamas et la mystique orthodoxe*, Paris, 1959; *Le Christ dans la théologie byzantine*, 1969.

Both for knowing the history of the Russian theology, and for the report of the Orthodoxy with the other Christian confession, are important the studies of G. Fedotov (*A treasury of Russian Spirituality*, 1950) and especially of N. Zernov, *The Russians and their Church*, 1954; *Orthodox Encounter and Eastern Christendom*, 1961) and Georges Florovsky († 1979; *The Ways of the Russian Theology* Paris, 1937, *The Orthodox Churches and the Ecumenical Movement prior to 1910*, in *A History of the Ecumenical Movement 1517-1948*, editors Ruth Rouse and Stephen Neil, London, 1954) and Leon Zander (*Vision and Action*, London, 1952).

Also in this chapter can be mentioned the names of the ones who attached themselves to the Russian centers from Occident, in France, England, Belgium, and The United States: B. Viselavtzev († 1954), A. Kartasov († 1960), N. Afanasief († 1966 – *L'Eglise du Saint Esprit*, Paris, 1975); C. Kern, *The Anthropology of Saint Gregory of Palamas*, 1950); Pierre Kovalevsky (*St. Serge et la spiritualité russe*, Paris, 1958); Metropolitan Anthony Bloom (*Living Prayer*, 1966; *Mediations*, 1971; *God and Man*, 1971); Metropolitan Basil Kryvoshein (*Les texts Symboliques dans l'Eglise Orthodoxe*, 1964-1965), with the translations and the studied about Saint Simeon the New Theologian); Bishop Pierre L'Huilier (*L'expérience politique de l'Orthodoxie*, 1967; *Le Concille Oecuménique comme autorité supreme dans l'Eglise*, 1975); Alexander Schmemmann (*Historical Road of Eastern Orthodoxy*, 1963; *For the life of the World: Sacraments and Orthodoxy*, 1965; *Introduction to Liturgical Theology*, 1966; *Ultimate Questions*, 1977); Myrrha Lot-Borodine, *La Déification de l'homme selon la doctrine des Pères Grecs*, 1970; and the writer Olivier Clément (*L'Eglise Orthodoxe*, 1965; *L'essor du christianisme oriental*, 1964; *Question sur l'homme*, Paris, 1972; *Dialogues avec le Patriarch Athénagoras*, 1969).

The Russian theology is known today through the studies of the professors from the two theological academies from Moscow and Petersburg; L. Parlisky – patristic; N. Uspekii – liturgics, V. Borovoy – churchly history, N. Zabolotzky –

social ethics, Al. Osipov –
ecumenism.

S

SACRIFICE [Greek: thisia, Latin: hostia = sacrifice, offering, immolation]: notion of the cultic vocabulary, from the biblical ritual (according to the *Leviticus* and to *Hebrews*), used in the liturgical and in the spiritual theology, thus:

1. For reestablishing the communion with God, the sin must be absolved. In the Old Testament, the means for removing the sin was the sacrifice at the Temple. Jesus Christ realizes that a new alliance between God and man it is not possible without the absolution of all the sins through His sacrifice, which represented the whole humanity. In this way was being accomplished also the promise made to Abraham (Acts: 3: 17-26), that in his descendant all nations will be blessed. Jesus accepts therefore to be called: "The Lamb of God which removes the sin of the world" (John: 1: 29; Isaiah: 53: 4-7), in His own body (Romans: 7: 4). He Himself announces repeatedly His death and resurrection (Luke: 9: 22 and 44; 18: 33; 24: 46; Acts: 17: 3). "The Son of Man" must be given in the hands of the sinners and to suffer (Mark: 14: 41), and then to resurrect. Only after that He accepts to be called Messiah, the Christ of God. Seen crucified on the cross, and then alive, in the morning of the resurrection, the Christians can say together with the Roman centurion, witness of the crucifixion: "This man is the Son of God" (Mark: 15: 39).

2. Jesus was judged and crucified on the cross with the occasion of an Easter pilgrimage to

Jerusalem, city believed to be the place where Messiah will appear (Luke: 19: 11). He suffered "like a lamb", cruelly, defenseless, abandoned by apostles and by the people. His *sacrifice* corresponds in time with the sacrifice of the lamb to the Temple (I Corinthians: 5: 7). In His death and resurrection it is accomplished the Passover of Israel (Luke: 24: 27; 44-47).

3. The life of Jesus, His person and His serving, so not only a particular moment from the history of the salvation, it is considered an act of consecration. From the perspective of the messianic prophecies of the Old Testament (Psalm: 53: 1-10), John the Baptist identifies Jesus with the "Lamb of God, the One Who takes away the sin of the world" (John: 1: 29). He is the image of the sacrificed Pascal lamb of the Old Testament (Exodus: 12: 1-14; I Peter: 1: 19): "For our Easter, Christ, sacrificed Himself for us" (I Corinthians: 5: 7). He bears the signs of the redeemer *sacrifice* even after His death (Apocalypse: 5: 6-14). He remains forever in a state of *sacrifice*. Jesus Christ is "Agnos tou Theou" – Agnus Dei (John: 1: 29, 36; Acts: 8: 32-33; I Peter: 2: 21-24), Who humbled Himself to death; the expression of a love which sacrifices itself, which sees its victory in sufferance. In this sense, the *Sacrifice* is synonymous to ascension, to the sanctification, to which the text from John: 17: 19 alludes: "An I sanctify (sacrifice) Myself for them, for they also be sanctified through the truth".

4. The acceptance of the passions, of the cross and of the death, as redemption price for the sin of the world: "He bore our sins,

in His body, on the wood, for us to die towards the sins, to live to the righteousness" (I Peter: 2: 24; Hebrews: 10: 18). The *sacrifice* of Jesus is an act of obedience and love (John: 15: 13), for he was not sent towards death but He gave Himself willingly: "He brought Himself as spotless *sacrifice* to God" (Hebrews: 9: 14; 4: 15; 7: 26). This is not only an immolation act, but of mediation, a unique and permanent one, of passing from death to life. His death has a voluntary character, being a free *sacrifice* an act of obedience: "Father loves Me, for I give my life, to take it back again. Nobody takes it from Me forcedly, but I give it from Me. Power I have to put it, and power I have to take it back again" (John: 10: 17-18).

Of course, the world killed Him in this way. The religious and the political powers took the initiative and plot to His death. They chose the punishment with death on cross, a humiliating execution, reserved to the slaves, and not to the Roman citizens. The cross shows the total contempt and the most horrible and cruel torture. Despite to all these, He offered Himself His life, and that's why His sacrifice is not a penal death or an immolation, but a free offering. He lives His death. He could avoid it, but He accepted it to destroy it definitively. Death was firstly destroyed in His body, through the direct fight against our sins, by **not** surrendering to the sin: "For He has made him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Corinthians: 5: 21; cf. John: 8: 46; I John: 3: 5). Thus,

"God was in Christ, reconciling the world with Himself" (I Corinthians: 5: 19).

5. The Eucharistic *sacrifice* – the center of the liturgical cult. The Eucharist is the Mystery which actualizes the unique *sacrifice* of Jesus on the cross. Through the prayer of the priest and of the liturgical community, Christ, Who is in the same time priest, altar and sacrifice, is the One Who imparts Himself and is eaten. (N. Cabasila, *The Explanation of the Godlike Liturgy* XXX, 9-15). N. Cabasila affirms that the liturgical *sacrifice* has two aspects: a Eucharistic one, of thanksgiving, and another of mediation, of asking (*Idem* LXII, 2-3; X, 4, 9-10), corresponding to the two parts of the Church. To him, the *sacrifice* (thisia) is identical with the consecration of the gifts (agiasmos), and not with their bringing (prosphora); that's why when the gifts are sanctified through their transformation (metabole) in the godlike body and blood, the Eucharistic *sacrifice* comes to an end (*Ibid* XXXII, 12: I: 6). For the *sacrifice* takes place not through the present sacrificing of the Lamb, but through the transformation of the bread into the *sacrificed* Lamb (*Ibid* XXXII, 15). Of course, the commemoration of the *sacrifice* is inseparable from the invocation of the Holy Ghost. In the Old Testament the blood and the fire are two elements necessary to the sacrifice (I Kings: 18: 25-39). The fire of the *sacrifice* is the prefiguring of Holy Ghost (Luke: 12: 49). Besides, the Ghost is partaker to the bringing of the *sacrifice* of Christ (Hebrews: 9: 14).

6. Apostle Paul places in opposition Adam and Jesus Christ, the condemnation and the grace (Romans: 5: 12-21). ON one hand, a humanity dependent on Adam, submitted to the corruption and to death, closed in the order of the sin; on the other hand, a humanity dependent on the last Adam, on Christ, destined to the eternal life, full of immortal glory (I Corinthians: 15: 21-22, 45-47). In the exchange done by Jesus, we have given to Him the humanity and He has given to us His Ghost. Truly, in His body there is accomplished the New Alliance. "He has brought Himself *sacrifice* to God"(Hebrews: 9: 14) and thus, He is the Mediator of a New Covenant (Hebrews: 8: 6). Our life is hidden in Christ (Colossians: 3: 3).

7. "Spiritual *sacrifices*" (I Peter: 2: 5). If the *sacrifice* is the essence of the liturgical cult and if the "altar sanctifies the gift" (Matthew: 23: 19), this does not mean that the Christian life is reduced to the ritual of the celebration of the Eucharist. Each believer brings to altar his own spiritual *sacrifice*, which he has consecrated it outside the altar, in the virtue of his priesthood. There is a report of reciprocity between the liturgical celebration and the personal consecration, between the priesthood of the believers from outside the altar and the priesthood of the servants at the altar. Although without sin, Jesus Christ remains the model of the spiritual consecration because, like the One tempted by everything, "Only Him knows how big is the weakness of our ghost and body and how powerful and cunning is

our enemy who walks as a lion, searching for whom to swallow".

Let every human body to do and to stay with fear and with tremble, and nothing earthly to think within himself; for the Emperor of the emperors and the Lord of the lords goes to stab Himself and to give Himself towards food to the believers. And before Him goes the angelic groups with all chieftains and the power, the cherubs with many eyes and the seraphim with six wings, covering their faces and singing the song: Halleluiah, Halleluiah, Halleluiah". (Cherubic from the Easter Sunday).

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Dogmatic Theology*, volume 2, p. 136-153; P. N. Trembelas, *Dogmatique de l'Eglise Orthodoxe*, volume 2, p. 176-206; P. L'Huillier, *Les Théologies du sacrifice eucharistique à la lumière de l'Ecriture Sainte et des Pères anciens*, in MEPREO, 61, 1968; Priest Constantin Galeriu, *Sacrifice and Redemption*, in "The Voice of the Church", XXXII (1973), no. 1-2, p. 3-164; Mircea Chialda, *The Sacrifices of the Old Testament*, Caransebes, 1941; Alexis van der Mensbrugghe, *The Theology of the Eucharistic Sacrifice in the Light of the Holy Scriptures and of the Holy Fathers*, in "The Metropolitan of Oltenia", XX (1968), no. 7-8, p. 573-579 (translation by Paraschiv V. Ion).

SALVATION [Greek: sotiria, Latin: salus-utis = salvation, liberation, healing]: the act in which God, through the embodiment, death and

resurrection of His Son, Jesus Christ, restores the man in the state of personal communion with Himself, giving to this one the germ of an eternal and new life: "God gave to us eternal life and this life is in His Son (I John: 5: 11). *Salvation* comes from God and not from humans, that's why He embodies Himself (John: 3: 13) "for us, the people, and for our *salvation*, as a eruption of His love towards the man: "For God loved the world so much, than He gave His only Begotten Son that everybody who believes in Him not to perish, but to have eternal life (John: 3: 16). The *salvation* was prepared in the Old Testament in "many ways and in many modes" (Exodus: 3: 7-8; Isaiah: 7: 14), the coming of Messiah-*the Savior* being announced at the "fulness of the time" (Maththew: 1: 21; Luke: 2: 11): "Being ordered from before, in His love, to adopt us, through Jesus Christ, according to the good pleasure of His will" (Ephesians: 1: 5). The soteriological vocabulary of the New Testament comprises a multitude of notions, parables and narrations, which indicate the diversity of aspects and sides of the *salvation*. All of these converge towards the central event of the history of the *salvation*: the sufferance, death and resurrection of Christ. The entire history of the *salvation* is concentrated in the Sacrifice of the Son: "In this is the love, not for we loved God, but for He loved us, and He sent His Son as expiation sacrifice for our sins" (I John: 4: 10). The Eastern Fathers emphasize the fact that the *salvation* is an act started form the divine 'philanthropy', which

consists not only in the healing of the human nature and in restoring it in its state of beginning, but also in overflowing into us of the life which is in God. Like event, the *salvation* corresponds to redemption: fallen into the slavery of the sin, adhering to the temptation of the enemy of God, the descendants of Adam have been redeemed, and the "charter" – the contract, or the "pact" with the devil – has been destroyed by Jesus, taking the sin on His account. Therefore one speaks about redemption like a plenary event in the post-Adam live. The payment for the sin being death, Christ unjustly suffered death and "with death on death he trampled", delivering His descendants from the duty contracted with the forces of the evil.

The *salvation* it is not only an act of repairing, of restoring, or only of redemption, but an eruption of God Himself in the life of the man. "The One Who loved us" (Romans: 8: 36), "Who did not spare even His Own Son, but gave Him to death, for all of us" He has given to us everything together with Him (Romans: 8: 32). The Fathers consider the *salvation* in terms of "pliroforia"³⁵, of irradiation of the plenitude of God into our life: "I do not live anymore, but Christ lives into me" (Galilean: 2: 20). They do not hesitate to put the equality mark between "soteria" and "theosis" (see DEIFICATION). The lately theology, by letting in a secondary plan the aspect of redemption and justification, it has concentrated its attention upon the

³⁵ Clarification, explanation (E. l. t.'s n.).

ontological aspect of the *salvation*, the one of deification. This doctrine comprises the following elements:

a) The *Oikonomia* of the *salvation* is according to the “good pleasure of His will” (Ephesians: 1: 5). Created through the pleasure” of God (Apocalypse: 4: 11), we have received the gift of the kingdom out of the “good pleasure” of our Father (Luke: 12: 32). The *salvation* is an expression of the intimacy of God (Romans: 5: 8), Who has not let the sin to defeat His mercy. Some Fathers of the Church hint that the Embodiment of the Son would have happened even without the man’s falling into the sin.

b) The *salvation* is accomplished inside our nature and together with us, according to the patristic dictum: “What Christ assumed, is what Christ healed”. Jesus Christ is not outside the man and does not work “in behalf of the man” from distance, but he places Himself inside the human nature and life. In His redeemer act, everybody was crucified together with Him (Colossian: 2: 20), everybody dies together with Him and thus everybody’s life is hidden with Christ, in God (Colossian: 3: 3).

c) The sacrifice of Christ has brought more than expiation of the sins and the redemption: “But it is not with the mistake like it is with the grace, because if through the mistake of someone the most people died, much more the grace of God and with His gift exceeded upon many, through the grace of a sole man, Jesus Christ” (Romans: 8: 15). The reconcilment and the betterment (Roman: 5: 10-18) are the fruits of the victory upon death. On the cross, Christ was in full

glory (John: 13: 31-32): “For even he was crucified from weakness, from the power of God He is though alive” (II Corinthians: 13: 4). It is therefore not only about a “restoration” but about a new composition of the image, about the turning back of the man to the “likeness” of God.

d) The humanity redeemed in Christ is a regenerated and deified nature, a “new creation”. Together with the transformation of the man in god, it takes place also the transfiguration of the creation. The embodiment and the creation are inseparable in the *oikonomia* of God, and that’s why the Oriental tradition insists upon the cosmic dimension of the *salvation*.

One of the soteriological doctrines which circulated in the middle age was the one formulated by Anselm of Canterbury (1033-1109), which accentuates the place of the “satisfaction”, or the juridical sense of the redemption. The sinner man must “satisfy”, namely to make an effort not so much for compensating the offense brought by Adam to God, through the transgression of the commandment, but especially to show the sincerity of the repentance and of his conversion. The man became incapable to present a *satisfaction* worthy of God. Only the man can “satisfy” in the name of the people, but only God is capable to bring a “satisfaction” worthy of God. It was necessary that God-the Man to commit this. Through His work, through His death, Jesus has repaired the sin of the people, and He has made through His love more than was necessary. The

theory of the “satisfaction” is not known in the oriental theology.

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Orthodox Teaching about Salvation and the Conclusions which Result from It For the Christian Ministration into the World*, in “The Orthodoxy”, XXIV (1972), no. 2, p. 195-212; Anca Manolache, *Considerations upon the Body of the Lord in the Redemption Work*, in “The Metropolitan of Banat”, XVIII (1968), no. 7-9, p. 402-413; Archimandrite Benedict Ghiuș, *The Deeds of the Redemption in the Cycle of the Embodiment*, in “Theological Studies”, no. 1-2 / 1970 and 3-4/1970;; Idem, *The Fact of the Redemption in the Cycle of the Holy Passions*, “Theological Studies”, no. 9-10/1970; Idem, *The Fact of the Redemption in the Cycle of the Resurrection*, “Theological Studies”, no. 3-4/ 1971; Constantin Galeriu, *Sacrifice and Redemption*, Bucharest, 1973.

SAVOT = army (host). The term refers to the multitude of the angels, organized like an army which executes the orders of God. “Lord *Savaot* is “The Lord of the armies (hosts), the Emperor “surrounded by the angelic groups” (Cherubic). The Seraphims shout one to another: “Holy, Holy, Holy is the Lord *Savaot*” (Isaiah: 6: 3).

SAVIOR, the [Greek: Soter, Latin: Salvator]: “This is a thing good and pleasant before God, our *Savior*, Who wants that all people to be saved” (I Timothy: 2: 3). The salvation means the passing from

the state of the sin and of death, into which the human kind was placed after the falling of Adam, to the state of grace and eternal life, gifted by God. This passing, Jesus Christ has done it for us in His own body. The name of Jesus (from Joshua) it means the One Who heals, Who liberates.

Just from the beginning and in an explicit manner, Jesus concentrates His mission in the salvation of the world: “For God did not send His Son into the world to judge the world, but for save the world through Him (John: 3: 17). Accused of entering in the house of Zacchaeus, Jesus answers: “The Son of Man has come to seek and save the lost one” (Luke: 19: 10). He is called “the *Savior* of the world” even by Samaritans.

Which the sense of the salvation is?: the bringing out from the condition of the sin and the passing in the state of grace. This changing has diverse forms and stages. In some cases the attitude of Jesus is in direct contradiction with the practice of the Law by His contemporaries. Let`s take the example of the sinner woman rightly blamed of adultery, whom the Jews followed to stone her to death, according to the Law (Leviticus: 20: 10; Deuteronomy: 22: 22). Spontaneously, Jesus defends her case, without juridical arguments, by asking her accusers: “Who is sinless among you?” (John: 8: 7). There was no answer. So the sin is a human condition common to everybody, from which nobody can escape without the divine help. For they did not condemn her, neither Jesus condemns her, but he asks

to the woman: "from now on do not sin anymore" (Luke: 8: 11).

This doesn't mean that Jesus doesn't denounce the adultery and that He would not be conscious about the gravity of this sin. But Jesus knows that this sin hasn't definitively closed the heart of this woman and that a coming back is still possible. Jesus knows that the conversion of the woman is possible. Jesus forgives her and shows the solution to her: to not be complacent anymore into this sin. Thus, the woman understands that she is neither better nor worse than the ones who were accusing her.

In the dialogue with Nicodemus, a Pharisee respected by everybody, Jesus unveils in which consists the essence of the salvation: "the birth from above". This birth from above is a divine work of the One Who comes from above, from heavens, namely of the Ghost "Who blows wherever he wants" (John: 3: 8). Everybody must pass through the act of the birth from above: "If somebody won't be born from water and from Ghost, he won't be able to enter in the kingdom of heavens" (John: 3: 5). The faith is the savior opening: "Anybody who believes in Him to not perish, but to have the eternal life" (John: 3: 15-16).

Jesus speaks to the Samaritan woman from the same to the same, He a Jew, and she a Samaritan, into a full personal intimacy. The woman heard that would come: "Messiah, Who is called Christ" (John: 4: 25). IN a moment into which the woman search for water to quench her thirst, Jesus speaks about the "living water" which He offers to everybody as the water of

the immortal life: "The one who will drink from the water that I give to him he will not be thirsty ever again, for the water which I will give to him will become into him spring of running water towards the eternal life (John: 4: 14).

Jesus draws the woman's attention upon His words: "If you would have known the gift of God" (John: 4: 10). This gift is the Holy Ghost Himself. For highlighting this thing, Jesus shouts in the temple: "If somebody becomes thirsty, let him come to Me and to drink. The one who believes in Me, like the Scripture said: rivers of living water will flow out from his belly. And this He said about the Holy Ghost Whom followed to receive the one who believe in Him. For the Ghost wasn't given yet, for Christ wasn't yet extolled" (John: 7: 37-39).

The theme of the *salvation* as a gift from above and of eternal life often comes back in the John's Gospel. Especially in the dialogue of Jesus with the woman from Samaria, whom He finds at Jacob's well, in Sychar, where Jesus was resting, being tired by trip. The Evangelist John's genius consists in that that he chose to present the case of a "sinner woman" to whom Jesus unveils the "Gift of God" (John: 4: 5-42).

Jesus continues the dialogue with the Samaritan woman about the "place where we ought to worship" the Father, about the being of God and His adoration: "God is Ghost and the ones who worship Him, they must worship Him in ghost and truth" (John: 4: 24).

The personal meeting with Jesus, from the same to the same,

it is decisive to the faith of the woman and to her mission: many Samaritans believed in Jesus due to her word (John: 4: 39), saying: "This One truly is Christ, the *Savior* of the world" (John: 4: 42). Jesus declares to the woman: "I am Messiah, Who is called Christ, the One Who speaks to you" (John: 4: 26). The intimacy and the fecundity of this dialogue make Jesus to compare the two interlocutors to the sower and to the reaper.

On the general plan, we can say that the salvation needs one who is the sower and one who is the reaper. The salvation is the fruit of this collaboration between the two ones, for thus "to rejoice together both the ones who sows and the one who reaps" (John: 4: 36). He, the Sower, has done His "work", according to the expectations announced even at His birth. The Angel of the birth says: "Today has been born to you a *Savior*, Who is Christ the Lord, in the city of David" (Luke: 2: 11). Ana the prophetess announces the same fact "to the ones who were expecting the salvation in Jerusalem" (Luke: 2: 38). Simeon receives the little child in his arms and says: "My eyes had seen Your salvation which You have prepared it before the face of all peoples" (Luke: 2: 30-31).

He, the Sower, has planted in this world the seed of the eternal life. In a way, our work, as necessary as the one of the sower, is that to reap: "Others worked, and you have entered into their work" (John: 4: 38). That's why any participation of the Christian in the history of the salvation it has the sense of thanksgiving, of

Eucharist, for "everything is the gift of God": "If you would have known the gift of God" (John: 4: 10).

The evangelists often give example men and women who are on the last stage of decay, at the point zero of their existence. This is for showing that before God nobody is lost, that the state of decay has something positive in the sense that in these cases Jesus showed the profoundness of His love and of His forgiveness. The forgiven one, in such a condition, enters more profoundly in the love of God. To which compares Him the forgiveness of God? In the parable of the lack of love, the forgiveness is compared to the resurrection: "he was dead, and he has resurrected, lost and he has been found" (Luke: 15: 15, 32). The forgiven one is like a dead coming out from tomb. Any work of God it compared to the resurrection: "Like the Father rises the dead and gives them life, likewise the Son gives life to whom He wants" (John: 5: 21).

Bibliography: Sabin Verzan, *The First Epistle towards Timothy*, in "Theological Studies", XL (1988), no. 3, chapter "The Unique Mediator", p. 82-95.

SERBIAN THEOLOGY. The beginning of the culture of the Serbian-Slavs churchly, as also of the Bulgarian-Slavs, it is tied to the translations made by the brother Cyril (Constantine) and Methodius (863/864), who composed the old Slavonic alphabet called *the glagolic* (from *glagolati* = to speak in the maternal language), an alphabet which was simplified by their disciples who called it *Cyrillic*.

At the end of the XII century, old Slavonic books are already translated in Serbian-Slavonic churchly language and circulate in manuscript, as for instance, *The Gospel of Miroslav* (1199). In 1219, the Metropolitan Sava III Dusan (1331-1355) declares the autocephaly and the statute of Patriarchy of the Serbian Church, with the center at Pecs. Saint Sava encouraged the development of the written literature, he himself writing *The Life of the Saint Simeon* (Nemania), and Stephan Lazarevici (1389-1427) creates the school from Resava Monastery (Manasija). In the XIV century are known the collections of biographies of saints, hierarchs and princes, written by the Serbian monks from Hilandar Monastery: Domitian, Theodosius, and Daniel. The Phanariots' domination ends in 1832, when Constantinople recognizes the archbishop of Belgrade as Metropolitan of Serbia. During this period are known some names of great scholars: Stephan Stratimirov († 1836), who open a seminary at Stensky – Karlovtsy, a renowned cultural and churchly center; Peter Iovanovici, who founds the seminary of Belgrade (1836) and prints *The Psaltery* and *The Ordinary*. The one who dominated the second half of the XIX century was Metropolitan Mihailo (†1898), who writes a series of historical books, among which, *The History of the Serbian Church* (1856). In 1879 the Serbian Church gains full autonomy, and in 1920 is founded the Serbian Patriarchate, through the union of the Karlovitz with Belgrade. In the year 1900 the Seminary from Karlovitz becomes Academy. In this transition époque,

the Serbian theological literature depends on translations from Russian language (especially *The Dogmatic Theology* of Malarios Bulgakov), although Nikodemus Milas, bishop of Zara, writes one of the most impressive Orthodox manuals of *Churchly Law*, and Serge Troiskii edits *Kormchaia Kniga* of Saint Sava.

In 1920 is founded the Faculty of Theology from Belgrade, the first dean of it being Stephan Dimitrievici, professor of history of the Serbian Church, who edits since 1926 the review "Bogoslovije". Other professors who made the fame of this faculty are: Alexandar Dobroklonsky, Dragutin Atanasievici, Atanasie Popovici, Iustin Popovici (*The Dogmatic of the Orthodox Church*, 3 volumes, in 1932, 1935 and 1938), Iordan Ilici, Filaret Granich, led by Stephan Dimitrievici, who represented the faculty at the Congress of Athens (1936). Today, the Faculty is known through the studies as professors as: Chedomir Drascovici, Blogaita Gardasevici, Emilian Carnici, Dimitrie Dimitrievici, Lazar Milin, and Athanasius Yevtici.

SCHISM [Greek: shisma, Latin: schism = separation, splitting, schism]: situation of canonical separation and of interruption of the liturgical communion between the chair from Rome and the one from Constantinople caused by the excommunication bulla from 16th of July 1054 which the cardinal Humbert deposited it on the altar of Holy Sophia, in the name of Pope Leon IX (dead three month before), against Patriarch Michael Cerularius. At his turn, the

ecumenical patriarch excommunicates the papal delegation present at Constantinople. Even in a strict sense the anathema from 1054 is a personal excommunication which concerns directly the two patriarchal chairs, though it affected profoundly the ulterior relations between the two great parts of the Christian Church.

There exist many interpretations and analyzes of the content and of the dimension of the *schism*. Yves Congar (see *Note sur le schism oriental*, in the volume "1054-1954). *L'Eglise et les Eglises*", I. p. 92-95) considers the *schism* as a long process of reciprocal "estrangement". Besides, today is better understood that in 1054 there is only one episode in this process of "estrangement" between West and East, process which was put in movement and hurries up not only by theological or churchly events, but also by political and cultural circumstances. The true separation take place during the period 1054-1204, but this period was preceded and followed by numerous acts of dispute and moments of tension, from which we note here:

- The Ecumenical Synod VII (451), in the 15th session (canon 28), recognizes to the Patriarchy of Constantinople, "the second Rome", the same privileges as to the Chair of Rome. At the last meeting, the papal legates protest against the Oriental bishops. The pope didn't subscribe the respective canon, and thus the rivalry between the "two Rome(s)" become public and official. The two "regimes" of churchly leadership –

the monarchy of the papacy in West and the synodial collegiality in East – start being contoured and to confront between them by now (see H. Alivizatos, *Les deux régimes dans l'Eglise unie avant le Schisme*, in the volume "1054-1954, L'Eglise et les Eglises", II, p. 106-116).

- The local Synod from Toledo (598) accepts to introduce the "Filioque" adding in the creed from Nicaea, despite that pope Leon III is against this insertion for observing the discipline of the ecumenical synods. At the beginning this alteration wasn't noticed, but later will become one of the theological causes of the division between West and East.

- The papal centralism, formulated by Pope Nicholas I (858-867) – the one who in 863 doesn't recognize Photius (820-897) as patriarch – and brought to an exaggerated form by Popes Gregory VII Hillenbrand (1073-1085), Innocent III and John XXII (1316-1334). Truly, the excommunication of Photius demonstrates the best the claiming attitude of the popes. On the basis of the letters of Nicholas I, the canonists from later will elaborate a Papal "Dictate" published by Pope Gregory VII (1073-1085) in which is proclaimed the supremacy of the papacy upon the synods and upon the temporal power.

- The so-called "Photius crisis" or "the *schism* of Photius" (867-879), provoked by the penetration of the Catholic missionaries in Bulgaria, which depended on Constantinople. Patriarch Photius (820-891) is against the latinization of Bulgaria and react in an encyclical addressed to the

Oriental patriarchs (867), in which he makes a list of the Orthodox claims against the Church of Rome. To Photius, "Filioque" is not a simple non-ecumenical alteration, but a doctrinal innovation which touches the Trinitarian dogma.

The *schism* begins in fact with the decision of the Synod from Constantinople, from 869, which condemns Photius (Photius also gathers himself a synod at Constantinople in 867, which deposes the pope and condemns the Rome's Church). It is true that the council from Constantinople, from 879-880, at which participate the legates of Pope John VIII, recognizes Photius as patriarch, condemns "Filioque" (Photius deposed Pope Nicholas I for supporting the "Filioque" adding, introduced by Catholic missionaries in Bulgaria), recognizes the equality between Rome and Constantinople, Rome having the *presbeia*. Many historians insist that this synod to be recognized as "ecumenical" for it contributed to the restoration of the communion between West and East. Its recognition as "ecumenical" it would be of a great practical value in healing the *schism*.

In 1052 Patriarch Michael Cerularius closes the Latin Churches from Constantinople on the motif that they use *azyme*, which is not a valid matter for Eucharist. In 1054, at the invitation of Emperor Constantine Monomachus, the papal legates arrive at Constantinople, but the Patriarch Cerularius refuses to receive them. In this situation, the leader of the delegation, the

cardinal Humbert – assigned by pope to answer to Leon of Ochrid, which prepared a list of the errors and innovations of the Latins – place the "sentence of excommunication" against the patriarch, on the altar of Saint Sophia Church. At his turn, Michael Cerularius condemns the act of the cardinal in the edicts of the local synod from Constantinople. After that, he writes to Patriarch Peter of Antioch for explaining his position towards Rome. To him, the rupture between Rome and Byzantium it has its origin in the Ecumenical Synod VI (680) and he wonders that the three old Oriental patriarchates (Alexandria, Antioch, and Jerusalem) maintain the communion with Rome, which is guilty of a series of dogmatic errors.

The fourth Crusade (1202-1204), which aimed among other purposes also the replacement of the Oriental patriarchs and bishops with Occidental appointees, it has contributed enormously to the aggravation of the antipathy of the Orientals towards Latins. With the defilement of the Orthodox Churches by Latins, during the Crusade, and with the installation of a Latin patriarch at Constantinople in 1204, the state of *Schism* was practically consumed. Pope Innocent III, which called himself "vicar of Christ", did nothing for impeding the Latin conquerors to commit this act of insult towards the center of the Eastern Church.

- After the occupation of the Constantinople by Latins (1204-1261), the Byzantine emperors, from political motives, desired the

reconciliation with the Rome's Church. Emperor Michael VIII Paleologus (1258-1282), who conquers back Constantinople in 1261, agrees with a "council of union" between Greeks and Latins. Convoked at 4th of May 1274 by Pope Gregory X (1271-1276), the Council of Lyon (the fourth General Synod held in Occident, the second from Lyon) enjoyed the contribution of some great Catholic theologians – Albert the Great, Thomas d'Aquino, and Bonaventura – who truly formed the "apogee of the medieval theological culture" (Pope Paul VI). The Greek delegated, for the first time at a Council in Occident, they accepted the dogmatic decree "Fideli" which sustained that the Holy Ghost proceeds from the Father and from the Son as from a sole principle, and not as from two distinct principles. Despite to the fact that Michael Paleologus († 1286) ratified the council of Lyon, and the Patriarch John XI Beccos (1275-1282) is favorable to the reconciliation, the Greek Church didn't accept the unification with the Latins. In addition, the emperor didn't receive the helps promised by the council. Moreover, his unionist religious politics is countered by an anti-Latin movement led by his follower, Andronicus II (1282-1328).

- Despite to the failure of the council from Lyon, the Byzantine emperors, from political reasons, they force the unionism. Besides, the unionist synods and the unionism in general as method of reconcilment and model of union aggravated the animosity between Orient and Occident. Thus is

foreseen a new council of union, convoked by Pope Eugene IV (1431-1447), first at Basel, and then transferred at 1th of January 1438 to Ferrara. At council participates the ecumenical Patriarch Joseph, representatives of the Oriental patriarchates and of the Eastern Churches, as also the Emperor John VIII (1422-1448) who hopes to obtain the help of a Latin Crusade against the Turks. In January 1439 the synod is transferred to Florence. "Filioque" gives birth to a fierce dispute between the Orthodox Bishop Mark of Ephesus and the Latin theologians (John of Montenegro and John of Torquemada), encouraged by the Metropolitan Bessarion of Nicaea. At 6th of July 1439 is signed the decree of union "Laetentur caeli", in which the Greeks accept Filioque, the purgatory, the Eucharist with azyme and the primate of the bishop of Rome. In November 1439, another decree of union is signed by the representatives of the Armenian Church. (One by one, the Coptic Church in 1442, the Syrian Church in 1445 and the Chaldean Church in 1445 are forced to conclude the union with Rome). The union concluded at Ferrara was short lasting. In fact, Mark of Ephesus organizes at Constantinople a movement of protest against the ones who signed the union. The "Unionists" was expelled also from the other Orthodox countries. Gennady Scholar, the fist patriarch after the falling of the Constantinople, succeeded to convoke a synod which denounced the union from Ferrara.

- The Greek-Latin polemical époque (XI—XV centuries), begun with the controversy around the Palamite doctrine about the uncreated nature of the grace. The reactions of the scholastic theologians towards Palamas-ism showed evidently that the separation between West and East touched seriously the dogmatic level. It isn't only, in the Western Church, about changing the conciliar authority with the pope's authority, neither of accepting traditions unknown in East, but is about a doctrinal development which doesn't unite the Christendom, but divides it.

It is true that the interpretations of the schism, the new attempts of union and proselytism, and especially the new dogmas from the second half of the XIX century, which stated the exclusive authority of the pope, will contribute to the fixation of the Catholicism in some sort of confessional system which the Orient doesn't "perceive". O series of popes force the unionism (to which already fell victims the Orthodox from Ukraine and the one from Transylvania in 1700): Pius IX in the encyclical "Litterae ad Orientales" (1848), Leon XIII, in "Praeclara Gratulationis" (1894, Pius XI in "Rerum Orientalis" (1928) and "Lux Veritas" (1931). In December 1854, Pius IX, the one who will publish in 1864 the "Syllabus", proclaims without consulting a synod, the bulla "Ineffabilis", about the dogma of the pure conception of Virgin Mary. The same pope convokes the first synod from Vatican (1869-1870), which promulgated the dogma of the universal jurisdiction and of

the infallible authority of the pope, despite all the protest movement organized inside and outside the council. The new dogma, put on behalf of the principle of the doctrine's "development", wasn't ever perceived by the Eastern Church, especially because of its repercussions upon the patristic ecclesiology.

In 1894, Pope Leon XIII resumes the theme of the unionism and repeats the appeal to come back to the Roman apostolic chair, and in November 1950, Pope Pius XII proclaims the dogma of ascension of Virgin Mary to heavens with the body, in the apostolic Constitution "Munificentissimus".

The Second Council from Vatican (October 1962 – December 1965) adopts at 21th of November 1964 the dogmatic constitution about the Church, "Lumen Gentium", in which is repeated the doctrine of the Vatican Council I, formulated in "Pastor aeternus", about the supremacy of the Roman pontiff, the successor of Peter, the visible head of the entire Church no. 18 and 25) and the decree about ecumenism, "Unitas Redintegration", which declares that the only true Church is the Roman-Catholic one, the other Churches and ecclesial communities separated from the apostolic chair from Rome being situated on diverse lateral concentric circles.

In January 1964, Pope Paul VI visits Jerusalem, where he meets the Ecumenical Patriarch Athenagoras I. In the autumn of the same year, the pan-Orthodox conference from Rhodes decides to begin the necessary preparations

for reopening the theological dialogue "on an equal footing" with the Roman Church.

In the eve of the conclusion of the Vatican Council II, at 7th of December 1965, Pope Paul VI, in the Saint Peter Cathedral from Rome, and Patriarch Athenagoras, in the Patriarchal Cathedral from Istanbul, remove in the same time the anathema which lasted for nine centuries between the two Churches. The two chiefs of the Church realize though that "this gesture of justice and reciprocal forgiveness isn't enough to put an end to the differences, the old ones and the more recent ones, between the Roman-Catholic Church and the Orthodox Church" (About the canonical sense of the schism, see HERESIES).

Bibliography: Martin Jugie, *Le schism byzantine, aperçu historique et doctrinal*, Paris, 1941; François Dvornik, *Le schism de Photius: histoire et legend*, Editions du Cerf, Paris, 1950; Idem, *Photian and Byzantine Ecclesiastical Studies*, London (Variorum Reprints), 1974; Steven Runciman, *The Eastern Schism: A Study of the Papacy and the Eastern Churches during the XI-th and XII-th Centuries*, Oxford, Clarendon Press, 1956; Idem, *A History of the Crusades*, volume 2-3, University Press, Cambridge, 1954-1955; Henri Grégoire, "The Byzantine Church", in the volume "Byzantium: An Introduction to East Roman Civilization", edited by N. Baynes and H. Moss, Oxford, 1961, p. 86-135; Deno John Geanakoplos, *Byzantine East and Latin West: Two Worlds of Christendom in Middle Ages and*

Renaissance, Oxford, Blackwell, 1966; Y. Congar, 1274-1974: *Structures ecclésiale et conciles dans la relation entre Orient et Occident*, in "Revue de Droit Canonique" XXV (1975), March-December, p. 168-198; Vlassios Pheidas, *Présupposées fondamentaux pour un dialogue théologique officiel entre l'Eglise orthodoxe et l'Eglise catholique romaine*, in "P.O.C.", XXVI (1976), p. 220-229; Paul Gautier, *Un second traité contres l'ke Latins attribue à Théophylacte de Bulgarie*, in "The Theology", 48 (1977), no. 2-3, p. 546-562; Pierre L'Huillier, *Les diverses modes de reception des catholiques-romaines dans l'Orthodoxie*, in "Le Messager Orthodoxe", 1979, no. 82, p. 15-23; T. M. Popescu, *The Genesis and the Evolution of the Schism*, in "The Orthodoxy", VI (1954), no. 2-3, p. 163-217; the articles published in "The Orthodoxy" Review, VI (1954), no. 2-3; M. Şesan, *Photius the Patriarch and Rome*, in "The Metropolitan of Transylvania", V (1960), no. 7-8, p. 535-559; M. Şesan, I Rămureanu, T. Bodogae, *The Universal Churchly History volume I. Bucharest, 1975, p. 411-429*; T. M. Popescu, *The Encyclical of Patriarch Photius towards the Oriental patriarchs (867)*, in "Theological Studies", 1930, no. 2, p. 56-76; Idem, *The Excommunication Sentence from 16th of July 1054*, in "Theological Studies", 1931, no. 1, p. 49-68; O. Clément, *Byzance et le concile de Lyon*, in "Unité Chrétienne", 1975, no. 37, p. 59-74; Constantin Rus, *The Schism and Its Consequences to the Unity of the Church*, in

"Theological Studies", no. 9-10/1985, p. 724-736.

SIN: The most usual interpretation of the *sin*, in the Orthodox ascesis, it is that which compares it with the "disease which attracts death" of the soul. That's why also the salvation is understood as *healing-restoration* of the person in its totality. Besides, one of the activities of Jesus Christ was that of healer, activity which is inseparable from the forgiveness of the sins. For "do not need doctor the healthy ones, but the sick ones" (Matthew: 9: 12). The *sin* is, then, understood as "slavery": "Rightly, rightly I say to you, anyone who commits a sin he is slave" (John: 8: 34). The *sins* is perceived also as shame for the own person, as degradation of the human dignity: "We all have committed sin and are deprived of the glory of God" (Romans: 3: 23). Through *sin* the man creates an *environment* of which he cannot get rid: "The *sins* of some people are evident, going before them to judgment, but of others though come behind them" (I Timothy: 5: 24).

The *sins* can be: *towards death* or *heavy*, namely committed and actualized with so much gravity, so that the repentance and the betterment are impossible; for these sins, even the prayer of a saint won't be heard; and *light*, which don't lead to death (I John: 5: 16-17), which suppose the consent to evilness, but not its actualization. The *sins* against the Holy Ghost are those ones which explicitly raise themselves up against the truth and the holiness of God, putting the good in the

place of bad, death in the place of life (Matthew: 12: 32). The shouting to heavens *sins* are those ones against life and family in human communities, through physical and moral suppression of the fellow human being, through economical and political oppression and social injustice, through exploiting the ones who work and by doing injustice to them. These are: the man killing, perverting the nature or the sodomy, the incest (the *sin* which doesn't deserve to be named – I Corinthians: 5; 1), the oppression of the widows, of the orphans and of the poor ones, the retaining of the payment of the workers, the lack of honoring of the parents.

SIN – Adam`s [ancestral or original – (Latin: peccatum originale, originatum)]: the act of rupture of the communion from the beginning, between man and God, and the consequence of this act. It is known by biblical revelation from the Book of Genesis, chapter 3, as an event of confrontation and disobedience of Adam towards God, fact that affected the state of the entire human kind and to which contributed several factors: the snake or the tempter, the symbol of the lie and of the envy (Wisdom of Solomon: 2: 24), identified with the devil or satan (Apocalypse: 12: 9); the tree of the knowledge of good and evil, namely the knowledge of God through and from the concrete realities of the world, knowledge which will be perverted; Eva, or Adam`s woman, who is together-responsible in the disobedience act through devil`s temptation (Proverbs: 7: 1-27).

From the biblical reference of the Genesis comes out the fact that the evil doesn't come from God and neither existed from the beginning. The *sin* doesn't begin its existence together with the man, but with Lucifer and his evil angels, which in the biblical symbolism is represented by the snake (Apocalypse: 12: 5). The evil is before the man and outside him, but is committed through the man's will. Despite all these, the *sin* is not an ontological principle as in the Manichean dualism, which sustains that the man encountered at the beginning a decayed spiritual world. The *sin* is initiated by the man's will under the devil's temptation, but isn't congenital to the man.

In connection with the causes, the consequences and the mode of transmission of the *sin*, numerous doctrines, conception and speculations have been emitted.

According to Apostle Paul, in the classical text from Romans: 5: 12-21, the Adam's *sin* is an act of disobedience, an man's abuse of liberty towards God, which attracts the damnation of death. At the origin of the *sin* stays the man's unnatural desire of being "like God", as the snake convinces them: "But God knows that in the day in which you will eat from it your eyes will be opened and you will be like God, knowing the good and the bad" (Genesis: 3: 5). The *sin* starts from this denial, full of pride, of the transcendence of God, of the difference between Him and man, by diverting the spirit from the contemplation of the Logos and by falling into idolatry. This denial of the transcendence of God is

followed by the sensitive perversion, namely by the egotist affection towards the exterior world. The soul cedes to body's voluptuousness, which becomes congenital to the man who entered in the order of a life of pleasure sensations. The *sin* isn't only an act of rupture of the communion with God, of disorder of the body-soul unity, but also a distortion of the man's relation with the creation. The perverted interiority reflects upon the exteriority of his life. The man closes himself in the chaos the creation, of whose natural elements keep him in captivity: "Because also the creature was submitted to nothingness – not by its will, but due to that one who submitted it – with hope, for the creature itself will be saved from the slavery of the nothingness, for enjoying the liberty of the glory of the sons of God" (Romans: 8: 20-21).

In the symbolic language from the biblical reference, the state of the *sin* is expressed in shame towards the physical nakedness (Genesis: 3: 7) and in fear at encountering God (Genesis: 3: 10). The man has the conscience of the life's meaningless and the nothingness` sensation. The interdiction of tasting from the tree of life and the exclusion from Paradise (Genesis: 3: 22-24) it means that the man has lost the state of grace so that the participation to the divine life is excluded. The Church's Fathers will say that the man has lost the likeness, whilst the image has been darkened and sickened. The disintegration between "image" and "likeness" can be explained thus:

the grace of the image was sufficient to the man for knowing God; but the image did not follow its normal course, namely it did not raise itself to the order of a supernatural life, towards likeness. The *sin* hasn't destroyed the image in what the image has as its own; but the man's intelligence and liberty are so badly wounded, than the man cannot pass anymore from an order to the other one. The man doesn't remain, according to his own will, in the natural ones, but he falls into the unnatural ones. The punishment consists in that that the man moves himself into a state which suspends his access to the supernatural life. Because the immortality was depending on tasting from the "tree of life", after the sin the body will decompose itself, following the destiny of each biological being. Despite to the fact that the man is deprived of the communion with God, losing the sanctifying grace, he is though responsible for his life – proof being the "righteous ones" from the Old Testament – and he has the conscience that he is the subject of a redemption plan in which is engaged God Himself: "Enmity I will put between you and woman, between your seed and her seed; this one will crash your head, and you will pierce her heel" (Genesis: 3: 15).

Through the disobedience of a man, we all have become "*sinner*s" (Romans: 5: 19), namely, after John Chrysostom's explanation, "condemned to punishments and death" (*Homily 10 to Romans*, chapters 2 and 3; G.P. 60, 477). According to Paul's expression, until Christ all the people are "the sons of anger" (Ephesians: 2: 3),

what it means that each individual is marked by the mistake of the human kind's ancestors. Everyone is guilty of the Adam's mistake, because, though the mistake was of Adam, in the Adam's nature all people committed *sin*, who received this nature through the birth according to the nature from the first pair of people. Therefore the state of *sin* is transmitted to our nature by collaborating into Adam's will and act. Saint Cyprian, speaking about children's baptism (*Letter 59*), he calls the original *sin* as "foreign *sin*", which is received by transmission. Potentially, all the bodies are comprised in Adam, the parent and the root of everybody; that's why Adam's disobedience becomes through this ontological solidarity, the human kind's disobedience. In addition, all the souls are created by God in a creator and unmediated mode. The body comes to existence from the sexual love, in which the voluptuousness is the main mobile: "In *sin* my mother gave birth to me" (Psalm: 50).

In what regards the way of transmission, some people sustain that the human nature is not affected by *sin* (Carpocratians, Albigenses, Anabaptists, etc.); others are teaching that only the children born from Christians don't have *sin* (Calvin, Ducer, Beza); others confound the *sin*'s origin with its effects, by saying that the sin consists in ignoring the truth and in inclining the will towards sin (Spangenberg and Illiyracus); finally, others sustain that the *sin* is the essence of the human being itself. Pelagius sustains that the *sin* is transmitted through imitation and association.

The practice of baptizing the children is based on the teaching that the *sin*, though was foreigner to human's nature, once it has sneaked into our nature through the falling of the first man, each individual receives it within himself through birth.

"96.1. With this word is untied also the question asked to us by heretics: Which one of two? Adam was created perfect or imperfect? If he was created imperfect, how can be imperfect something created by the perfect God and especially the man? If he was created perfect, how comes that he transgressed the commandments? 2. Let those ones hear from us that Adam was not perfect in what regards his structure, but able to impropriate the virtue. For there is a difference between being able of virtue and possessing the virtue. God, though, wants us to be saved on the ground of our own decision. So is the soul's nature: to move itself from its own initiative" (Clement the Alexandrine, *Stromata* VI, chapter XII, 96. 1).

Bibliography:

Hristu Andrutsos, *The Dogmatic*, translation by Priest Professor PhD Academician Dumitru Stăniloae, Sibiu, 1930, p. 158-178; John Meyendorff, *Byzantine Theology*, cited edition, p. 143-150; Paul Evdokimov, *L'Orthodoxie*, cited edition, p. 88-92; Saint Cyril of Jerusalem, *The Catechesis II*, 1-20, translation by D. Fecioru, edition from 1943, p. 65-85; Vasile Răducă, *Le chute et la restauration de l'homme selon St. Grégoire de Nysse*, Imprimerie Saint-Paul, Freiburg, 1985.

SOTERIA (see SALVATION) (May be within the missing texts) (E. l. t.'s n.)

SOTERIOLOGY [Greek: O Soter = the Savior]: The Christian doctrine about salvation (see SALVATION). The affirmation "for us, the people, and for our salvation" it is explained as so: on one hand, all the people know that they are lost without God and that they need salvation, and on the other hand, that God initiates the salvation. God is the One Who sends His Son, Jesus Christ, to save the ones who welcome Him. The salvation is the restoration of the fallen man in his rights of son of God, his bringing out from hell and his placing in the Kingdom of God.

With His embodiment, Jesus represents the definitive reality of the messianic promises made to the people Israel: "As I promised to your ancestors..." The Apostles preach: "We announce to you that the promise made to the ancestors, God has now fulfilled it for us, to their children" (Acts: 13: 32-33). The embodiment shows also that the Law, even is observed, isn't a means of salvation. The salvation comes from God. The salvation is a gift.

The embodiment of the Son of God and the salvation of the man are inseparable. By taking our humanity, the Son made to Himself a direct way towards people, reestablishing thus the community with God. The cause of the embodiment, which is an act of mercy and of humbleness, is the love of God for the lost ones. He

came to seek and to save the lost ones (Luke: 19: 10). Truly, He loves the sick ones, the poor ones, and the oppressed ones. To the poor ones He says: "Blessed are the poor in spirit for theirs is the Kingdom of Heavens". He assures the sinful ones: "I haven't come to call the righteous ones. I have come to call the sinful ones."

What shall I do to inherit the eternal life? (Luke: 10: 25). The salvation it is the man's action or the action of God? Jesus places Himself always on the plan of the mercy and of the love, and not on the one of the legalist justice. The salvation is a gift from God, for which it is due to Him gratefulness and thanksgiving. But this gift cannot be realized without the answer, the liberty and the collaboration of the man. In the parable of the two sons, the Father respects the liberty of the son, and that's why He couldn't hold him back (Luke: 15: 12). The Father waits for, rejoices of the return of the departed son, to whom he gives generously back the place as son. The salvation implies the actual presence of Jesus and the actual obedience of the man, like in the case of Zacchaeus from Jericho (Luke: 19: 10). The main aspect is the changing of the life, of the report with God (the older son calls his brother "your son", but the Father calls him "your brother") and of the report with the neighbor. Zacchaeus decides to repair the injustices committed: "Half of my wealth I will share it to the poor ones, and if I did wrong to somebody, I will give back to him fourfold" (Luke: 19: 8).

Who can be saved? - All the ones who accept Jesus and follow

Him. In the act of the salvation the greatest commandment is: "Love God, love your neighbor as on yourself (Matthew: 22: 36-40; Luke: 10: 25-28; Romans: 7: 1-6; 13: 8-10; Galatians: 5: 1-5). How? What's impossible to men, is possible to God (Luke: 18: 26-27).

In the *Passion* – the sufferance, the crucifixion, and death of Jesus Christ – there is comprised the fundamental drama of the humanity. Recapitulated in the Person of Christ, our humanity walks with Him the road of the cross. All of us suffered together with Him. He took upon Himself everybody's sins, the sin of the world, which He erased and defeated in His crucified body. The Jews were waiting for a savior-king, Messiah, promised by prophets and by their holy books (Tora), which to restore the people Israel in his historical rights. But Jesus refers Himself to the whole humanity, to its capital problem: the sin; and He wants to introduce into the world the Kingdom of God. Jesus comes thus to realize "the whole righteousness", namely the *oikonomia* of the salvation of the world, and not that one of the survival of a people, in all its extension, as He declares in the moment of the Baptism and of the Anointment with the Holy Ghost (Matthew: 3; 15). The way of Jesus is the way of the fight with the sin in our behalf, through the sufferance in body on the cross and through descending to hell. His disciples are called to imitate Him; to bear the cross (Luke: 9: 23). He didn't see His messianic work fulfilled but in the moment of the sufferance on the cross, when he shouted: "All is fulfilled now"

(John: 19: 28). Many were expecting a glorious king without the experience of the cross and of the sufferance. That's why, the cross of Jesus becomes a scandal to the Jews, insanity to Greeks and Gentiles (I Corinthians: 1; 23). Paul says that just in this stays the mystery of the embodied Son of God. Without cross and resurrection, the Christians' faith would be in vain (I Corinthians; 15: 14, 17).

Bibliography: N. Chițescu, *The Redemption in the Writings of the Holy Fathers*, Bucharest, 1937.

Soul (may be within the missing texts) (E. l. t.'s n.)

SPIRITUAL - SPIRITUALITY

[Latin: spiritualis, spiritualitas]: the conscious feeling or experiencing of the grace of God, which is manifested in a way of knowledge and of life, in which the *spirit* regains – or is reconsidered in – its liberty and nobility. It is the existential process towards deification, towards personal repossession of the Holy Ghost, through the “unseen fights”, for gaining the sensibility towards God. The great spiritual fathers see this process under diverse aspects. To Evagrius Pontius (346-399), the object of the *spiritual* effort is the contemplation of God through prayer, because the war of the demons is to impede us of knowing the truth. To Gregory of Nyssa (ca. 331 – ca. 395), the *spirituality* presupposes a continuous progress (epektasis) in the infinite community with God. To John Climacus († 680), the *spiritual* life

is an ascension is stages, surpassing the “traps” which impede us to know God. Simeon the New Theologian (949-1022) and his disciple, Nikita Stithatos, they see in the obscurity of the *spirit* and in the insensibility towards God a shadow of the sin, and that's why the believer must regain consciously the feeling of the presence of the grace, under the form of light and joy. To Nicodemus the Hagiorite (1748-1809), the Christian is engaged in an “unseen war” (ἀόρατος Πόλεμος), with the purpose of mastering his own ethics, through discernment and tranquility. All the great ascetics consider the “life into Christ” as an actualization of the grace of the Baptism, as a continuous impulse towards God through the power of the Holy Ghost. To them, the *spirituality* mustn't be confounded with the monastic mystique, for it is an experiencing of each Christian.

The fathers who occupied themselves with the doctrine of the *spirituality*, they speak about stairs of the *spiritual* life or of the progress towards sanctification, some kind of order in existence, which are connected one to another. These are:

1) The cleaning of the passions and gaining the virtues. The passions are only an expression of the egotism, because they show the incapacity of the will to detach itself from affections and the lack of humbleness, and also an expression of the irrationality, because it changes the sense (the rationality) of the things, by using them contrary to their nature. The opening towards God is possible

only if the will liberates itself from these passionate relations. The passions weakened the *spirit*, and that's why only the dispassion regenerates the force of the *spirit* and creates to the liberty the impulse towards virtues.

2) The contemplation of the divine "rationalities" of the things, or the concentration of the sight of the *spirit* towards God, rationalities which have been working since the creation. The stopping of the passionate imagination which was limiting the knowledge to the pure material structure of the world and of the body, it already means a progress. Through contemplation, namely through the penetration of the *spirit* beyond the material surface of the world, the presence of God becomes more evident and more active.

3) The unmediated union or the immediate experiencing of God, the ultimate stage of the deification, in which God is more active than the human subject. It is the superior state in the knowledge of God, He being "the Unique and the Ultimate rationality" of the existence.

"To us all the life is holyday, for we are convinced that God is next to us always and anywhere. We work the land, praising God; we travel on sea, raising praises to God; and we live also the other living with the thought to God. The gnostic is in the closest friendship with God, for the gnostic is, in all the circumstances of his life, in the same time, both saint and glad; he is saint for his coming back to godhead; it is glad for the thought to the good things which God gave to us" (Clement the Alexandrine *Stromata* 7, chapter Vii, 35, 6-7).

Bibliography: Nicolae V. Stănescu, *Theology and Life to Saint Gregory of Nazianzus*, in "The Metropolitan of Oltenia", XIV (1962), no. 1-2, p. 3-12; I Zăgrean, *The Moral Personality According to the Christian Teaching*, in "The Metropolitan of Transylvania", II (1957), no. 3-4, p. 230-241; N. Corneanu, *The Ladder and Its Stairs in the Spiritual Life*, in "The Metropolitan of Moldavia and Suceava", XXXIV (1958), no. 5-6, p. 453-459; Constantin Pavel, *The Theological Aspect of the Human Solidarity*, in "The Orthodoxy", XIV (1967), no. 2, p. 182-190; Priest Professor PhD Academician Dumitru Stăniloae, *The Signification of the Godlike Light in the Spirituality and in the Cult of the Orthodox Church*, in "The Orthodoxy" XXVIII (1967), no. 3-4, p. 433-446; Dan Ilie Ciobotea³⁶, *Réflexion et vie chrétiennes aujourd'hui. Essai sur le rapport entre la théologie et la spiritualité*, Strassbourg, 1979.

SUPPER – the evening meal. The last meal of Christ, together with the Apostles, in Jerusalem, when He institutes the Mystery of the Eucharist (Luke: 22, 19-20). In the memory of the *Supper* the Church celebrates the Eucharist each Sunday, Mystery at which the Christians are imparted with the "bread of life" towards the forgiveness of the sins and towards the eternal life (John: 6: 54).

SYNAGOGUE = place of assembly for Jews, for cult in the day of Sabbath (day of resting and

³⁶ Is about today's His Beatitude Patriarch Daniel of the Romanian Orthodox Church.

holyday). Unlike the *synagogue*, which exists in each city, the Temple is only at Jerusalem, for all the Jews. Jesus entered and taught in *synagogue* and in the Temple (John: 18: 20). The Temple from Jerusalem was built by King Solomon (I Kings: 6: 2) for replacing the tent, which was serving as altar and on which the people carried during Exodus, in which was held the Ark of the Alliance (the Ark of the Covenant) with the Tables of the Law.

SYNAXARIA (may be within the missing texts) (E. l. t. s n.)

SYNERGY [Greek: synergeia = collaboration]: the answer of the believer to the calling from the Holy Ghost, the free and mysterious cooperation between the grace of God and the man's will. The salvation is a synergetic act "For no profit comes from the work of the man, without the influence from above. But neither the influence from above comes over the one who doesn't receive it freely. We need both of them: the godlike work and the human one" (Peter Damascene, *Spiritual teachings*, I, in *The Romanian Philokalia*, volume V, p. 141), as of a pair of wings.

On one hand, God is free in His relation with the man; his grace isn't submitted to the relation, and cannot become the possession of the man; on the other hand, the will of the natural power of the man, isn't capable through itself to achieve the grace, but it has in itself the aspiration towards God capable of cooperating with the grace. "God stays against to the

proud ones, and to the humble ones He gives them grace" (I Peter: 5: 5).

The principle which puts the *synergy* in movement is the godlike grace, which is not a merit, but is given as a gift. But the Holy Ghost doesn't forcedly conquer the inclination of the man's will. "For the Ghost doesn't give birth to an inclination of the will, unwillingly, but he shapes a willing one to the deification" (Maxim the Confessor, *Answers towards Thalassius*, 6, *The Romanian Philokalia*, III, p. 32). On the opposite, the synergy presupposes the exercising of the personal will and the power of deciding by ourselves, but he only give to us the freedom, for not being us forcedly and unwillingly by the devil. That's why, after baptism, it falls to us, either to insist willingly in the commandments of Christ, our Lord, into Who was have been baptized, and to walk on the way of the ones ordered by Him, or to deviate from this straight way, turning us back through evil deeds to our adversary and enemy, the devil" (Simeon the New Theologian, *The 225 Heads*, 89, in *The Romanian Philokalia*, volume VI, p. 92).

Great Fathers of the spirituality highlighted that, in fact, the collaboration with the Holy Ghost isn't a simple ethics, but a total attachment to God, the unmediated participation to the divine life, the putting on of the image of the Christ: "The one who hasn't put up the image of our Lord Jesus Christ, of the heavenly Man and God, on top of the rational and mental man, with

good sense and into knowledge, he still is only blood and flesh. He can't receive the feeling of the spiritual glory through word (rationality), as also the blind from birth can't know only through word (rationality) the sunlight" (Simeon the New Theologian, *The 225 Heads*, 53, in *The Romanian Philokalia*, volume VI, p. 31).

On historical plan there exists the apostolic model which demonstrates that a new world is possible through the synergy between the Holy Ghost and the people who believe. Everything is done here through the collaboration between Apostles and the power of the Holy Ghost (I Thessalonians: 1: 5). The Apostles speak about "us the Holy Ghost" (Acts: 5: 32); they make decisions following to the Holy Ghost: "It seemed to the Holy Ghost and to us" (Acts: 15: 28; 16: 4). Peter, in behalf of the Apostles, confirms that the Holy Ghost work together with them. Paul and Timothy are stopped by the Holy Ghost to preach in Asia. The Ghost of Jesus didn't let them go to Bithynia, but He calls them to work in Macedonia (Acts: 16: 7). The Ghost says to Philipp to come close to the Ethiopian (Acts: 8: 29). The successors of the Apostles are "descendants of ours and of the Holy Ghost" (I Thessalonians; 1: 6).

But the most impressive fact is the way of living of the apostolic communities. All the Christians from Jerusalem form a single heart, a single soul. It is like a new human existence, a brotherly one, at social scale, for they don't occupy themselves only with preaching the word and prayer, but also by serving the poor ones and

the justice. Also, Jesus didn't allow to be said that God hasn't compassion on men. God love the people like His own children: "I loved them with parental love, with limitless love. I was to them like One Who removes the yoke from their necks; I bow towards them and fed them" (Hosea: 11: 4).

"Neither our free will can work without the (fore)science of God, but nor the (fore)science of God can force us to become better, if we don't collaborate to the good. But neither our free will lacked of the (fore) science of God and of the capacity to use properly the liberty can't make somebody worthy of honor or damnation; but, never the less, neither the power of God to dispose alone can't make the man "honorable vessel" or "dishonorable" if doesn't have, to say so, as ground for pronouncing the decision, our moral decision, which inclines either towards evil, or towards good" (Origen, *The Philokalia*, XXI, 23, Romanian translation, p. 442).

Bibliography: Syméon le Nouveau Théologien, *Traité théologiques et étiques*, tome II, translation and notes by Jean Darrouzès Les Editions du Cerf, Paris, 1967; *Etique* X, p. 271-327; Ion Bria, *The Synergy in the Orthodox Theology*, in "The Orthodoxy", VIII (1956), no. 1, p. 29-43.

SYNOD – SYNODALITY [Greek: sinodos, Latin: concilium, sinod]: the assembly of the bishops of a local Church (local synod), or of the bishops of the universal Church (ecumenical synod) which has the authority of making decisions

regarding the teaching, the moral, the discipline and the mission of the Church. Some canonists issued the opinion that the ecumenical synod isn't an institution which regards the nature of the Church and therefore hasn't a permanent and mandatory character.

In fact, the report between the Church and the ecumenical *synod* is restricted to some essential issues, as would be: whether the *synod* is an institution which has canonical authority in itself, and so its dogmatic decisions are valid per se; in this case the reception is only an act in which the Church assimilates, interprets and develops the *synodial* decisions. If the synod is dependent on the acceptance of the Church, then its decisions will become valid after being verified by the Church, because the infallibility of the synod depends on the infallibility of the Church, and not vice-versa. Related to these problems, today is made a difference, sometimes too sharp, between the Greek theology (P. Trembelas), which would recognize the authority of the ecumenical *synods* and of the dogmatic decisions in themselves, and the so-called Slavophile theology (S. Bulgakov, N. Afanasieff), which, under the influence of A. Homiacov, it would have exaggerated the importance of the reception of the *synod* by the Church. Some people sustain, for the modern Greek theology, that the authority of a council wouldn't depend on the reception of the Church, for the *synod* represents an office of teaching, a magisterium which possesses "charisma veritatis". By analyzing the process

through which the *synods* of the first Christian millennium received an ecumenical character, these ones show that in some cases the *synods* pretended absolute authority even before the acceptance of the Church, and in other cases, only after the reception by the universal Church the decisions of the *synod* become norms for faith.

In general, the ecumenical *synods* interpreted themselves as the legit voice of the Church, without their formal reception by the Church, and that's why who didn't accepted the decisions of a *synod* wasn't considered Orthodox. Some Catholic historians (De Vries) sustain that it wouldn't be possible to demonstrate that an ecumenical *synod* was corrected by the Church or by another *synod*, and that's why the Catholic theology sustains that a *synod* is ecumenical even before being accepted by the Church and in this sense was quoted as example the ecumenical *Synod IV* from Chalcedon (451). Also, some theologians exaggerated the not-permanent and the not-mandatory character of the ecumenical *synods*, character which has been highlighted lately by some Orthodox canonists (L. Stan). From here was drawn the conclusion by the Roman-Catholic theologians that the doctrine of the Church didn't depend on theologians that the doctrine of the Church didn't depend on *synods*, that the *synod* is only one of the modalities through which the Church expresses itself, this one being able to exist without *synods*.

Even through from a historical point of view this opinion could be

accepted, though in the faith of the Church the ecumenical the ecumenical *synod* wasn't a simple institution taken from the lay authorities, and which wouldn't have corresponded to its being itself. The Church worked in a *synodial* manner from the beginning and this fact corresponds to the beings itself of the Church as communion of faith. In this sense, the *synod* is not only an expression of the Church, but an institution which corresponds to the Church's structure, of conciliar organism. On the other hand, the universal Church has a *synodial* structure, namely it is constituted as a communion of local communities. The place of the *synod* in the structure of the Church becomes evident only if it is had in mind the sacramental basis of the principle of the synodality. If the *synod* is considered only from a canonical point of view, then one can speak about the not-permanent and not-mandatory character of it. But the *synod* must be considered in connection with the sacramental character of the Church and that's why it must be considered as an authentic and permanent institution of the Church. The *synodial* structure of the Church it is observed especially in the act of episcopal ordination, when the new bishop does the confession of faith before a congregation of bishops and he is consecrated in office by many bishops who share themselves from the same chalice.

The ecumenical *synods* have authority in matter of faith and this comes from the fact that the bishopric possesses the authority to teach aspects of doctrine, and

the *synod* exercise this charisma in accord with the conscience of the Church. In this sense, one can observe a convergence between *synod* and Church, in the sense of a conditioning of the authority and of the *synodial* decisions on the *infallibility* and on the consensus of the Church.

On one hand, the authority of teaching into the Church has been received by the bishop from Christ, through the act of ordination. The function of teaching, so the power of making doctrinal decisions, have a sacramental origin. Of course the episcopate exercises this ministration in a collegial manner. Like the unity of the body consists in the unity of its limbs – for the specific function of a limb is in the same time the function of the entire body -, in the same way the unity of the congregational Church stays in the communion of faith and in the sacramental communion of the local Churches. Thus the ecumenical *synod* has the power and the right of formulating with authority the faith of the Church and it represents an expression not only of the sacramental nature of the episcopate, but also of the episcopal and ecclesial collegiality.

On the other hand, the ecumenical *synod* isn't an outside the Church authority, but it constitutes the Church's voice, and therefore decides "ex consensus ecclesiae". In *synod* the bishop represents not only Christ, but also his local Church, or, in other words, he represents Christ on the measure in which he remains faithful to His mysterious body, manifested in the local Church to

which he is sent to serve as apostles' "descendant".

The ecumenical *synod* is a moment of affirmation of Church's universality, of its unity in diversity. The congregational spirit of the *synod* comes from the fact that each local Church confirms the universal unity in its diverse manner of interpretation and experience. The *synod* constitutes also a confrontation of all the ways of expressing the revelation, with the purpose of establishing the unitary character of this one. And for this motif the *synod* needs that its decisions to be perceived by the entire body of the Church.

Through perceiving it is understood the process through which the body of the congregational Church ascertains that the ecumenical *synod* has confessed the faith transmitted by the Apostles. In fact, the Church is consulted both before holding the *synod*, and during the *synod*, and the *synodial* bishops signed the *synod's* decisions with the conscience that these decisions express the faith of the Church from always and from everywhere.

The decisions of the ecumenical *synods* need the perceiving of the entire Church, for the object of the doctrinal definitions preoccupies the entire conscience of the Church, being about its confession of faith.

In a concrete manner, the criterion of perceiving a *synod* as ecumenical was the new *synod's* continuity with the anterior's continuity with the anterior *synods*. Namely the Church ascertained that the decisions of the new *synod* are in accord with

the apostolic Tradition, like this one is preserved by the conscience of the Church, and like it was expressed by the anterior ecumenical *synods*. An ecumenical *synod*, before deciding upon the doctrinal matters put in discussion, confirms the decisions of the anterior *synods*, placing itself in this way in continuity with those ones.

An ecumenical *synod* was not a simple repeating of the anterior *synods*, but also a development of them. An ecumenical *synod* doesn't change the definitions of the old *synods*, but it brings something new, something that betters these definitions. Moreover, the anterior *synods* can be understood in a new sense, in a new light, through the decisions of the new *synod*. For instance, the Christological formula of the *synod* IV is better understood if one takes in account the decisions concerning the Christological dogma of the *synods* V and VI.

Thus, an ecumenical *synod* brings also a new understanding of the anterior *synods*, with which it is in continuity of faith.

In connection with the possibility of a new ecumenical *synod*, some Orthodox theologians (John Meyendorff) opinion that it should be avoided the use of the word "ecumenical" with its past sense. One must come back to the ecclesiological sense of the term, according to which the Orthodox Church can express the true faith in a *synod* without being necessary the express participation of the Western Church at this *synod*. According to the opinion of this theologians, today the thesis that

an ecumenical *synod* possesses an automatic legal infallibility cannot be sustained anymore, because there aren't criteria which to automatically assure the infallibility of the *synods*. The ecumenicity of the *synods* was for a long time understood in a geographical sense, namely it was dependent on representing all the Churches from the entire Roman "empire" within the *synod*. According to this conception, a *synod* was considered "ecumenical" for it represented the Church of the empire. But today this criterion cannot be applied anymore. On the other hand, the ecumenical *synod* isn't the only source of the Church's magisterium, because the Church can express itself also in other ways. Being given the fact that there existed an indentify between the Church and the empire, the perceiving of a *synod* by the Rome's Church constituted a decisive criterion of the ecumenicity of a *synod*. Is the geographical, "imperial" sense of the Church is kept, then is necessary also the consensus of the Western Church. But from ecclesiological point of view, the confirmation of the Western Church is not necessary anymore because the Orthodoxy pretends that it is the true Church.

Consequently, the perceiving by the Western Church constituted a criterion for all the ecumenical *synods*, but this comes from the fact that any *synod* must be accepted by all the parts of the universal Church, including the Rome's Church. But in East, it has a greater importance the authority of the formulated truth than the institution's authority which

formulates it. The problem of the ecumenical *synods* is therefore the ones of the content of the revealed and expressed in the dogmas truth.

The known point of view of the Roman-Catholic theology is that the approval of a *synod* by the pope constitutes the decisive criterion of the ecumenicity of that *synod*. If the pope doesn't accept it, the *synod* is not ecumenical.

Bibliography: Panagiotis N. Trembelas, *Dogmatique de l'Eglise Orthodoxe catholique*, volume 2, Editions de Chevetogne et Desclé de Brouwer, Bruges, 1957, p. 391-397; Priest Professor L. Stan, *About Perceiving by the Church of the Decisions of the Ecumenical Synods*, in "Theological Studies", XVII (1965), no. 7-8, p. 395-401; Pierre Duprey, *The Synodial Structure of the Church in Eastern Theology*, in "One in Christ", volume VII, no. 2-3, 1971, p. 152-182; Carnegie Samuel Callan, *Nicaea to Vatican II?*, in "The Greek Orthodox Theological Review", volume XIV, no. 2, Fall, 1969, p. 181-197; John Meyendorff, *What is an Ecumenical Council?*, in the volume "Councils and the Ecumenical Movement", World Council of Churches Studies, Geneva, 1968; Priest Professor PhD Academician Dumitru Stăniloae, *The Nature of the Synodality*, in "Theological Studies" XXIX (1977), no. 9-10, p. 605-615; Ioan G. Coman, *The Ecumenical Synods as Expression of the Universality of the Church*, in "Theological Studies", XIX (1967), no. 1-2, p. 3-23; Hamilcar S. Alivisatos, *Les Conciles Oecuméniques V-e, VI-e, VII-e et VIII-e*, in the volume "Le Concile et les conciles", Editions de

Chevetogne et du Cerf, 1960, p. 111-123; Ioan I. Rămureanu, *The Ecumenical Synod II from Constantinople (381). The Teaching about the Holy Ghost and Church. The Constantinopolitan Symbol*, in "Theological Studies", XXI (1969), no. 5-6, p. 327-386; Dănut Manu, *The Importance of the Eastern Synods from the XVII century for the Unity of the Orthodoxy*, in "The Orthodoxy", no. 3/1987, p. 75-104; Daniel Ciobotea³⁷, *The Meanings of the Orthodox Conciliarity*, in "The Orthodoxy", no. 4 / 1988, p. 113-125.

³⁷ Nowadays Daniel Ciobotea is His Beatitude Daniel, the Patriarch of the Romanian Orthodox Church.

T

TERTULLIAN (ca. 160 – ca. 240) Christian writer of Latin language, the one who put in circulation the technical terms of the Christian theology (Trinitas, persona, etc.). He spent his life in Carthage, a Roman province of Africa. In the year 207 becomes the follower of the Montanists, who were pretending that they have particular visions of the Holy Ghost.

The subjects treated by Tertullian are: the attitude of the Christians towards the Roman State; the defending of the Orthodoxy against heresies; the critic dialogue with the philosophy. He affirms that “the blood of the Christians is the seed of the Christendom” for defending the Orthodox believers and he asks himself: “What has in common Athens with Jerusalem?”, a formula which keeps the philosophy at its place.

His basic work is *The Apologetic*. In *Against Marcion* he defends the using of the Old Testament by Christians and highlights the uniqueness of God. In *Against Praxeas* he speaks about the doctrine of the trinity. He wrote also *The Prescription against Heretics*, in which he demonstrates that the Scripture is the exclusive property and asset of the Church; *About the Confession of the Soul*, against the Gnostics; *About Baptism*, in which he criticizes the baptism of the children; *About Repentance*, and *About the*

Resurrection of the Dead. Tertullian pronounces himself for a severe Christian discipline. The preserved books of him are from 196-212.

Bibliography: Ioan G. Coman, *Patrology*, volume 2, Publishing House of the Biblical Institute, Bucharest, 1984, p. 394-513; *Latin Language Apologists*, collection “Churchly Fathers and Writers”, Publishing House of the Biblical Institute, Bucharest, 1981; *The Apologetic*, p. 31-112; *Against Heretics*, p. 127-176; *About the Soul*, p. 250-340.

(THE) WAY: (or the AWE): The first exposition on the Christian life, *The Didache*, speaks about two ways: “There are two ways: one of the life and another of the death; and there is a great difference between the two ways” (1, 1). “Everyone stays at the middle of these two ways, namely of the righteousness and of the sin; and chooses which one he wants, and on this one he advances” (Peter Damascene, *Spiritual Teachings*, in The Romanian Philokalia, volume 5, p. 34). The Christian living or moral, called in the apostolic writings the *way* (Acts: 9: 2; 16: 17; 18: 25-26), and the *way of life* (*Didache*: 1: 1-2), and in the patristic literature *awe* (evsebia) (Basil the Great, *About the Holy Ghost*, I, 2; Peter Damascene, *cited work*, The Romanian Philokalia, volume 5, p. 60), it has at its basis certain doctrines of faith and theological affirmations.

The law “has been given”, but also the grace and the truth “have come” (John: 1: 17). This it means that the Giver Himself has come with His gift. In His sermon on the

mountain, The Lord-God describes the way of the life not like a teacher of commandments, but like the One Who is in Himself the Way, the Truth and the Life. He is, as the ascetics say: *place* of the ones who run towards Him and the way of the running. The moral is fixed into the Son Who gives personal witness before men on the love of God. From here is also the internal beauty of the evangelical commandments; from here is the impossibility to separate the fight from the crown, because both of them are Christ, the leader of the fight of the ones who fight and the crown of the ones who are victorious.

The Gospel of Christ is the fulfillment of the law (Matthew: 5: 17). Jesus doesn't make only another exposition and an authentic interpretation of the law, but he unveils the new values of the Kingdom of God (Matthew: 13: 52), unknown in the Old Testament. The Blessings are not another version of the Decalogue. The novelty of the Gospel stays in the fact that it is not limited to the rejection of the sins, but it takes in consideration, like exclusive motif of the deeds, the love for God and for the neighbor. But this it does it not in a general sense, but in particular. That's why the moral does not talk about deeds in general, but specifically: "Blessed are the merciful ones".

The life in the name of the Gospel (I Corinthians: 9: 23) it has its integrity and coherence, which do not allow either to be kept together attitudes which exclude one another, as would be the idolatry and the love for God (I

Corinthians: 10: 20-21), or to be separated the interiority from the exteriority. As there is a "chaining" of the passions which must be untied, likewise there is advancement on the stairs of the virtues, which develops like a ladder (Peter Damascene, *Spiritual Teachings*, The Romanian Philokalia, volume 5, p. 51). The virtues are alike Job's ladder, not in the sense that they are committed one *after* another, but for they stay all of them together.

Then, the old law forbade the injustice manifested through evil deeds ("You shall not kill!"). The new law forbids not only the evil deed but even the thought that stays at the origin of the deed. It demands that the sin itself to be removed from the *will* itself of doing it: for instance, the anger against the fellow human being. "If somebody wants it, let him follow Me" (Mark: 8: 34-35)³⁸. And to *follow* it means to not look against God. The Gospel insists on the unity in good, between the interior and the exterior, between the hidden part and the shown part.

The law did not create the sin which it shewed it. The sin did not come to existence through the law. The sin is made known by the law; that's why the law had the role of a "pedagogue". But the law was guide while waiting for Christ. After the

³⁸ King James Bible: "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. // For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

coming of the faith, the Christians are not subjected anymore to the "pedagogue" (Galileans: 3: 29-35).

"The one who has My commandments and keeps them... If somebody loves Me, he will keep My word" (John: 14: 21 and 23). These texts of the Gospel according to John highlight the best the constitutive element, the proper element, of the Christian moral, namely the connection between the evangelical commandments and the love of God. On one hand, the formal respecting of the commandments, a legalist moral limited to not do evil to the neighbor is exceeded by the Gospel of love. God saved us *due to* His love for us; the Christian keeps the commandments due to his love for God. The Christian deeds are deeds of the love. God rewards on the measure of the love and of the humbleness (Mark: 9: 35). On the other hand, no spiritualized piety, without the concrete doing of the commandments, it is not an evangelical piety. The deeds are the instruments of the love. In fact, not the deed per se is searched for, but the one who does it and through what he does it, and for what he does it. Just because of that the deeds gain a personal aspect, so positive than the identity of the Christian cannot be define without his manifestations and his actions. His deeds, will accompany him, as part of his personality, in the life to come.

For the Eastern Fathers (for instance: Maxim the Confessor, *Heads about Love*, I, 3) love is the peak in which are concentrated all the evangelical virtues. It is the cause of the piety. It is present and active in all the virtues. Love is the

highest but also the most accessible "reason" of the living God. The divine Oikonomia and pedagogy are led and entailed by love. The holiness is called "the kingly way" (cf. Numbers: 20: 17).

Bibliography: *Teaching of the Twelve Apostles*, in "The Writing of the Apostolic Fathers" (translation by D. Fecioru), Publishing House of the Biblical Institute, Bucharest, 1979, p. 25-45; Ilie Moldovan, *The Orthodox teaching about Righteousness and Its Role in Establishing the World Order*, in "The Orthodoxy", XLI (1989), no. 2, p. 57-86.

THEOS-KYRIOS (see GOD)

THEOTOKOS (see MOTHER OF THE LORD)

TORAH (see LAW)

TRADITION [Latin: tradition, Greek: paradosis = teaching, transmitting]: The Church has given a capital importance to the *Tradition* in its double meaning:

a) The entire work of Jesus Christ, in time, namely the message of the apostles transmitted to the Church: "For we have received from the Lord what we have given to you" (I Corinthians: 11; 23), or "the faith, which was given to the saints once for all" (Judah: 3);

b) The way of transmitting the godlike revelation, during the history of the Church (I Timothy: 6: 20), which isn't a simple passing from generation to generation of an inheritance or a chronology, but a succession in which the Church, in the same time, continues and renews the faith from the beginning

(John: 16: 13). In this sense, the *Tradition* is not another source of the Revelation, alongside with the Holy Scripture, but its permanent principle, criterion and environment. The Bible and the *Tradition* form a tissue, or two veins of a strong rope, and not two links of a chain.

A few main aspects of the teaching about *Tradition*:

1) Like confesses the Evangelist John (20: 30; 21: 25), the oral preaching preceded the written Gospel. Apostle Paul confirms that the oral *Tradition* and the writings of the New Testament became something objective in the bosom of the early Christian communities: "Therefore, brothers, remain strong and respect the traditions – *paradoseis* – *traditiones* – which you have received orally, other through our epistle" (II Thessalonians: 2: 15). The oral Tradition precedes the Scripture, from where, its importance; that's why, according to Basil the Great, the principle of the "oldness" must be observed with the greatest strictness. At the bottom, the context of the *Tradition* is the context of the history of the salvation, namely the apostles, their disciples and their successors are placed in the frame of the work of the Holy Ghost into the Church. The Orthodox Church has given a special importance to the role of transmitting the *Tradition* and to the factors which work together: the apostles, the preachers, the bishops, the fathers, and the community.

2) Paradosis, the initial apostolic *Tradition* is confirmed in the New Testament. Once fixed in writing, the Church pronounced

upon it establishing its contour of Holy Scripture, which becomes thus decisive to the following centuries. Irenaeus speaks about *tradition* as hypothesis of the Scriptures, namely the factor which gives the sense and the unity of the written message. All the fathers of the Church and the ecumenical synods agree with the normative character of the *Tradition* of the New Testament, in which is comprised the synthesis of the experience of the early apostolic communities. The New Testament has an irreversible character, but it doesn't exhaust the initial apostolic *tradition*, which is inexhaustible. In this sense, Athanasius says that "The Holy and by God inspired Scriptures are insufficient for confessing the truth" (*Against Hellenes* I, 3; G. P. XXV, 4).

3) The Orthodox, dynamic and creator character of the *Tradition* comes not only from the capacity and the necessity of the Church of interpreting the Holy Scripture in a continuous manner, but especially from the fact that the Holy Ghost unveils in each time a ray of the truth. Without formulating a theory of developing the doctrine, which has at its basis an organicist conception about the Revelation, the Orthodoxy recognized that there is a thoroughgoing study and an creator applying of the *Tradition*, from where also the new enlightenments of the old dogmas; the manifestation of the Holy Ghost, the uncreated divine energies, the ontological aspect of the salvation, the cult of the Mother of the Lord, the cult of the

saints, the importance of the repentance and of the fasting.

4) The confluence between *Tradition* and the history of the salvation – for the Church must introduce the message of the Gospel in diverse cultural and social situations. The forms of the *Tradition* are related to the Church's life: the “apostolic form” through which it is assured the permanent continuity of the creation from the beginning: “You are Peter, and on this rock I will build My Church” (Matthew: 16: 18); the “historical” form, through which is assured the cultural contextualization and the theological diversity of the message of the Gospel.

5) The Church is infallible for it confesses the “truth”, which is the revelation of the Holy Ghost. The doctrine is Orthodox not because is proposed by an episcopate, but because is guaranteed by the conscience of the Church, in which is expressed the witness of the Holy Ghost. The apostolic succession isn't infallible automatically; there are bishops who don't stay in the context of the *Tradition*. Or for instance, not every detail is Orthodox in the “Confessions” of faith from the century XVII. That's why, a Saint as Maximos the Confessor refused to be imparted with the bishops who signed the accord with the Monothelite: “If everybody will impart themselves with the heresy, I won't impart myself”. In this sense, The *Tradition* remains a reference criterion for any instance with magisterial character and for any dogmatic text.

6) The synodial decisions of the episcopate, namely the dogmas of

the seven ecumenical synods, doesn't constitute an external criterion, namely the doctrinal authority doesn't play a role if they aren't admitted or “accepted” by the conscience of the Church. But mustn't be confounded the dogmatic development with the process of formulation or of doctrinal articulation. The Eastern Church has given a great importance to the liturgical *Tradition* and to the experience of the saints, in which are preserved many teachings which don't receive an express conciliar formulation, as it is the case of the doctrine about Mysteries or about the transformation of the Eucharistic gifts. Speaking about the cultic *traditions*, Saint Basil says: “Among the dogmas and the preaching preserved into the Church, some of them we have from the written teaching, and some other we have received from the *Tradition* of the apostles, mysteriously transmitted; but, both of them have the same power” (*About the Holy Ghost*, chapter XVIII).

*

The Protestant confessions sustain the conception about the sufficiency of the Holy Scripture, affirming that only the Holy Scripture has the authority of the word of God and that's why, for identifying the godlike truth, there isn't other criterion than the Bible. In this context are being made the following affirmations: the Church doesn't receive teaching from outside the Bible, because this one is an exhaustive source of the Revelation, exhausting the

apostolic *Tradition*. Only what is explicitly affirmed and recorded into the Bible is reliable to the faith. The *Tradition* is only a secondary spring for the faith. The Bible is sufficient for the salvation, because it doesn't have only the authority of the word of God, but it is also a means for transmitting the grace; it is now the environment through which Christ is now speaking to the believer.

The Holy Scripture doesn't offer a reason for the theory of the sufficiency of the written word of God. Really, the Holy Scripture has mandatory authority, a normative one for the Church and for the *Tradition*, but the Church is the one which has chosen the biblical books and which interprets infallibly the Holy Scripture. Of course, in the same time, the Holy Scripture is the one which confesses that the Church is infallible.

In the older Catholic theology, the *Tradition* appears as a principle in itself, as independent norm of the Revelation, which comprises truths which are not found in the Holy Scripture. That's why, for the new dogmas, which the infallible magisterium of the pope can formulate, isn't necessary the explicit conformation of the Holy Scripture. The theology postulates the apostolic origin of the doctrines, which don't explicitly have a revealed basis in the Holy Scripture.

But the critic part of this position consists in the fact that the Holy *Tradition* cannot receive those not-biblical teachings, which weren't in seed in the truths revealed and preserved by it, by the

Tradition, and which aren't in the Holy Scripture at least in a "whit, or a tittle". A teaching of faith there is not exclusively in the Holy Scripture, or exclusively into *Tradition*. Any dogmatic teaching must have its reason both into the Holy Scripture and into the Holy *Tradition*.

Of course, between the Christian Churches there are common elements, which can constitute a solid basis for the future discussions referring to this theme. For instance, the authority of the Holy Scripture is accepted by all Churches. All the confessions teach that the Holy Scripture is the word of God, that God unveils Himself into the Bible, which comprises the inspired witness of the savior deeds, done by Jesus Christ. Then, the Churches, in the form of the three great "traditions", they accept that the Holy Scripture must be understood in the context of the Church's faith, of the *Tradition* in general. Consequently, they recognize that the Bible has been transmitted through the Church and in this transmitting the *Tradition* has a function of interpretation.

Finally, the Churches of any confessional *tradition* recognize the ecumenical value of the Nicaea-Constantinopolitan symbol of faith, in which they don't see a new faith, but the confession which ascertained, in a short and full form, the faith of the old Church.

In the late ecumenical discussions, some aspects of the *Tradition* were revealed, as needing a clarification of the content and of its expressing. Behold a few themes which are proposed:

- A new evaluation of the continuity and of the diversity into *Tradition*. Some Churches have unified too much the diversity of the New Testament; others have diversified too much the unity of the New Testament;

- The hermeneutical approach, historical or contextual, of the dogma, in the sense that, the contextualization forces to be made a distinction between the study of the dogmas' evolution and the texts of the faith as such;

- The evaluation of some new functions of the *Tradition* – as “*traditions*” – in the sense that in the bosom of the same community there have appeared a plurality of positions and social options, starting from the same biblical ground; the prophetic role of the Holy Ghost in the life of the Church and the character of event of the *Tradition*.

“From the dogmas preserved into the Church, some of them we have from the written teaching, while we have received others from the *tradition* of the apostles. Both of them (the transmitting forms) have the same power for the faith. And anyone who has no matter how little initiation into the churchly questions will not raise objections (against this affirmation). For, if he would try to let the customs aside (which don't have a written basis), as it wouldn't have too big meaning, we would err, prejudicing the Gospel in the essential ones. For instance, to mention here the first and the most common one: what reason have the ones who hope in the name of our Lord Jesus Christ to sign themselves with the sign of the cross? From what writing have

we learnt to turn ourselves with the face toward East during the prayer? Who from the saints has left to us the words of the holy epiclesis, (which are uttered) in the time of sanctifying the bread (of the holy) Eucharist and of the chalice of the blessing? Aren't we satisfied with those (words) which are mentioned by the Apostle or the Gospel (and that's why) before and after Eucharist we say also other words, for we know from the unwritten teaching that they have a great power in committing the mystery. In the virtue of what writings we bless the water of the Baptism, the oil of the anointment and the one who baptizes? Not in the virtue of the *tradition* (transmitted) mysteriously? In what writing have we a basis for the anointing with oil? The custom of deepening for three times the man (the one who is baptized) where from do we have it? And the other customs related to the Baptism, as it would be the rejection of satan and of his fallen angels, in what writing (have their basis)? Don't (come all of these) from our fathers' teaching left preserved in hidden?” (Basil the Great, *About the Holy Ghost*, chapter 27, cited edition and translation, p. 79).

Bibliography: Hippolyte of Rome, *La tradition apostolique*, translation by B. Botte, second edition, Editions du Cerf, Paris, 1968; Irénée de Lyon, *La predication des apôtre*, Desclée de Brouwer, Paris, 1977; I. Bria, *Scripture and Tradition*, in “Theological Studies”, XXII (1970), no. 5-6, p. 384-408; Priest Professor PhD Academician Dumitru Stăniloae, *The Holy*

Tradition. The Definition of the Notion and Its Extent, in "The Orthodoxy", XVI (1964), no. 1, p. 47-109; N. Chițescu, *Scripture, Tradition, Traditions*, in "The Orthodoxy", XV (1963), no. 3-4; Ilie Cleopa, *About the Orthodox Faith*, Publishing House of the Biblical Institute, Bucharest, 1980; Ioan Mihăițan, *Tradition, Scripture, church*, in "The Orthodoxy", no. 4/1988, p. 59-74.

TRANSFIGURATION [Greek: metamorphosis]: One of the most important experiences of Jesus was His transfiguration (Matthew: 17: 1-9).

Jesus is there for praying, surrounded by Peter, James and John, on the Mount Hermon. During the prayer, Jesus is transfigured, His face shining like the sun and His clothes like the light (Luke: 9: 28-29). Luke writes that Moses and Elias were speaking to Jesus Who appeared in glory. The disciples saw the *glory* and the two men standing next to Jesus (Luke: 9: 30-32). From the cloud which overshadowed them the voice was heard: "This is My chosen Son, listen to Him" (Luke: 9: 34-35). Jesus is confirmed as One from the Trinity; He received the honor from the Father (II Peter: 1: 16-17).

Apostle Peter, eyewitness, remembers thus the transfiguration of Jesus on the Mount Tabor (II Peter: 1: 16-18):

"For we brought to your knowledge the power of our Lord Jesus Christ and His coming, not being driven by crafty fairytales, but because we have seen His glory with our own eyes.

For He received from God-the Father honor and glory when, from the height of the glory, a voice like this came toward Him: "This is My beloved Son, into Whom I am well pleased".

And this voice we have heard it, descending from heavens when we were with the Lord in the holy mountain".

In the biblical language the glory, the extolling – *doxa* – is the visible manifestation of the divinity of Jesus. He does this experience of the glory in several occasions. At His birth, the glory of God shone around Him (Luke: 2: 9). At the Baptism, the heavens descend on earth for thus the whole creation to see the salvation – the glory of God (Luke: 3: 6). A voice from heavens confirms that Jesus is Messiah, the Son of Man, Who didn't come to be served but to serve (Matthew: 20: 28). He stays amid them as One Who serves (Luke: 22: 27).

The apostles don't understand well what's happening. Jesus starts, little by little, to reveal Himself and to contour His personality. As also at the Baptism, He wants to introduce the ones from around Him in the mystery of the divine existence and in the anticipated experience of the kingdom. The Apostles start now seeing the Son of God in Jesus. He doesn't cease to be human, so consequently nobody can see God but through His Son.

The transfiguration is an anticipation of the Passion (Luke: 9: 30-31) and of the Resurrection. Truly, after Resurrection Jesus has another form; His humanity is full of divine fire, clothed in the great Glory, which blinds the disciples

(Luke: 24: 16), which *transfigures* His face (John: 20: 14), which makes Him unrecognizable (John: 21: 4). It can mean also the liberation of the human from the present condition, as also the will of God for placing the humanity at its ultimate place. "Our bodies will be transformed according to the image of His full of glory body" (Philippians: 3: 21).

TRINITY [Greek: Trias, Latin: Trinitas = Trinity]: the basic doctrine specific to the New Testament and so also to the Christendom, according to which the godhead or the essence of God subsists like *Trinity* of persons or hypostases. The dogma about the *Trinity* of the godhead or of the threefold hypostatical unity is a cardinal dogma for it has implications upon the entire Christian teaching. There have been preserved two methods for presenting the mystery of the *Trinity*: the Western tradition starts from the unity of the godlike nature towards the identity of the persons; the Eastern tradition starts from the reality of the hypostases in which God manifests Himself towards their consubstantiality, following the principle that the identity of the work proves the uniqueness of the nature.

The faith in a sole personal God (the Monotheism) is the main teaching which was unveiled in the Old Testament (Exodus: 20: 2-3; Deuteronomy: 6: 4; Isaiah: 43: 10-11) and which has been preserved also in the New Testament (Mark: 12: 29; John: 17: 3).

The personal unveiling of God was expressed in the history of the Old Testament, especially, through

the "covenants" which God made with the people Israel (Genesis: 17: 2). Thus the God of everybody becomes the father of a people: "I will accept you to be My people, and I to be your God" (Exodus: 6: 7). IN the New Testament, God of one people reveals Himself again like God of all peoples.

During the period of the Old Testament, God unveiled Himself also like "*Trinity* of persons", but indirectly and unclearly, because this was the period of the preparation of the salvation. Although, there are some witnesses which refer to the Persons of the Holy *Trinity*, like would be for instance: the expression: "Let's make a man in our image and in our likeness" (Genesis: 1: 26); the threefold song: "Saint, Saint, Saint is Lord Savaot" (Isaiah: 6: 3; Apocalypse: 4: 8); the apparition of the three young men, at the Mamvri oak, to whom Abraham brought gifts and worshipping (Genesis: 18: 1-2). Also, there are some references to the Word of God (Psalms: 106: 20; 118: 89) and to the Ghost of God (Psalms: 32: 6; 103: 30-31; Job: 33: 4).

In the New Testament, the faith in a sole God in three Persons is fully unveiled by the Son of God Himself, in Whose the life and the ministration we knew the mystery of the Holy *Trinity*. For instance, at the baptism of Jesus in River Jordan, there are really present all three Persons: the Father, Who highlights through His voice from heavens that: "This is My beloved Son, in Who I have deigned"; the Holy Ghost, Who, in the image of a dove, descended upon Jesus; and the Son, Who, though without sin, he accepts to be baptized from

John “to be fulfilled all the righteousness” (Matthew: 3: 16-17).

The Gospels have preserved numerous texts which speak about the three Persons of God, either individually, or united. The Father and the Son are specially mentioned in the verse: “Nobody has ever seen God. The only begotten Son Who is in the bosom of the Father, that One made Him known” (John: 1: 18). About the Holy Ghost, Jesus says: “And when the Comforter will come, Whom I will send to you from the Father, the Ghost of the truth, Who from the Father proceeds. That One will confess about Me” (John: 15: 26). Before His ascension, Jesus Christ commands to His disciples to go preaching and to baptize in the name of the Holy *Trinity*, on the ones who will believe: “Going, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost” (Matthew: 28: 19).

In the preaching of the apostles, the faith in God – the Holy *Trinity* is, also, confessed clearly. In his preaching, from the day of the Pentecost, Peter says: “God resurrected this Jesus, to Who all of us are witnesses. So, ascending by the right hand of God and receiving from the Father the promise of the Holy Ghost, he poured Him, like you see and you here right now” (Deeds: 2: 32-33). Saint Apostle Paul addresses to the Corinthians a salutation in the name of the Holy *Trinity*: “The grace of our Lord Jesus Christ, and the love of God-the Father, and the partaking of the Holy Ghost to be with you all” (II Corinthians: 13: 13).

The same God, Who spoke in the Old Testament, unveiled Himself as *Trinity* in the New Testament. For “there is only One God” (Acts: 3: 30) and God Whom the Christians adore, “the Father of our Lord Jesus Christ” (Ephesians: 3: 14; I Corinthians: 1; 3), is God of Abraham, and of Isaac and of James, “God of the fathers of people Israel” (Acts: 3; 30; 7: 32; Exodus: 3: 6).

The teaching about God, unique in being and threefold in Persons come together early enough and appears in the symbols of faith from the second century (Theophilus of Antioch). And, because there emerged some unclear aspects and misunderstandings in what concerns the mystery of the persons of the Holy *Trinity*, the Oriental Church, either of the way of the ecumenical synods, or on the one of the local ones, has pronounced itself authoritatively in what concerns the teaching about the one-being-ness (consubstantiality) and about the equality of the three Persons in the unique God. A very important role in clarifying the dogma of the Holy *Trinity* had Athanasius the Great, Cyril of Alexandria, Gregory of Nazianzus, Basil the Great, Maxim the Confessor, John Damascene, Gregory Palamas, and others.

The teaching about the Holy *Trinity* can be synthesized like this:

1. God is One in three Persons, one unique nature, one power, one work, one common energy to all three Hypostases. There is therefore an identity of nature, of will and work, perfect and real, in God. The three Persons share the

sane nature, equally and perfectly, and that's why the *Trinity* doesn't mean three-theism, namely three godlike distinct natures, but three consubstantial hypostases. The same nature is fully and equally possessed, and fully and equally used by the Three Ones, but in a personal and own manner. : Like the one who doesn't admit the communion of the being falls into polytheism, likewise the one who doesn't admit the difference of the hypostases falls into Judaism" (Basil the Great, Epistle 210, see the Romanian translation, p. 434).

2. God or the unique nature cannot be conceived, in itself, outside the hypostases of the *Trinity*. No one of the three is cogitated, is named, without or outside the other ones, but each Person exists in a true hypostasis. Gregory of Nazianzus says that the "monad" moves itself towards "dyad" and stops itself in "triad". In this movement of the unity or of the monad towards *Trinity*, there can be made the following distinctions: the Father is the spring of the godhead (arche) unborn and uncaused, of the work; the Son has His existence from the Father by "birth" from eternity, and through the Ghost He takes human body and manifests Himself into the world; the Ghost receives His existence from the Father through "proceeding", but is given, sent and manifested through the Son. "We must piously confess the lack of birth, the birth and the proceeding, the three personal characteristics, unmoved and unchanged of the Most Holy *Trinity*: the Father, like unborn and without beginning; the Son, like born and together without beginning; the Holy Ghost, like

proceeded from the Father, given through the Son (like Damascene says) and together eternal" (Gregory the Sinaite, *Heads in Acrostic*, 27, in The Romanian Philokalia, volume 7, p. 100).

3. The-same-being-ness (consubstantiality) it also means a unique will and a unique work of the *Trinity*. This doesn't mean that only One from the three Persons works, but the three Hypostases work unanimously, but each One in His own manner. One of Them wants and works as God-the Father, another like Son of God, and another like Ghost of God. The Orthodox theologians use diverse formulas for expressing this *Trinitarian* work: Cyril of Alexandria says that any gift comes from above, "from" the Father, "through" the Son, "into" the Holy Ghost; Gregory Palamas takes a traditional expression: "from" the Father, "through" the Son, "into" the Holy Ghost. The "outward" activity of God, namely the creation, the salvation and the sanctification are the common work of the *Trinity*, but it has been divided by among the three Persons: the creation is attributed to the Father, Who created from His will, through the Son, into the Holy Ghost; the redemption falls to the Son, Who embodied Himself through the Holy Ghost, listening to the Father; the sanctification, falls to the Ghost, Who comes from the Father, at the request of the Son. In the act of creation, the Father is the spring, the Son is the limit and the Ghost is the becoming. According to Basil the Great, "there is only one source of everything that exists, Who created through the Son and brings to

consummation through the Ghost” (*About the Holy Ghost*, XVI, 38, in the cited translation, p. 378). God is “the supporter and the care taker of everybody, through the Son, into the Holy Ghost” (Gregory of Sinai, *Heads in Acrostic*, 30, in *The Romanian Philokalia*, volume 7, p. 100).

4. In the bosom of the *Trinity* there is an interpersonal movement, of “perichoresis”, namely of absolute communion and of perfect interpenetration, having a sole principle. The Three Persons aren’t three principles of the godlike substance but this doesn’t mean that the nature of the work of the Son and of the Ghost are incomplete. For the Son “is the image of the unseen God” (Colossians: 1: 15). “It is impossible to look at the face of the unseen God, without the illumination of the Ghost.” (Basil the Great, *About the Holy Ghost*, XXVIII, 69; cited translation, p. 404). To Gregory Palamas the hypostasis of the Holy Ghost has a relational personal character, for the love of the Father towards the Son, as personal relation, is hypostasized into the Holy Ghost. To Gregory the Sinaite, “the threefold in hypostases God has totally unmixed the perichoresis of Those Ones between themselves”(their interpenetration) – (*Ibid*).

5. The Trinitarian dogma was the subject of the first ecumenical synods, and the *Trinitarian* terminology was crystallized during the same period through the special contribution of the Cappadocian fathers, who ascertained that: the godhead (ousia is the common substance of

the *Trinity*, which exists in itself; the nature (physis) is the reality which constitutes a being; the person of the hypostasis is the subject which possesses and assumes individually the same nature; the hypostatical idioms (idiomata) are the characteristics or the personal features of the hypostasis.

6. The mystery of the *Trinity* remains unfathomable, because we conceive some sort of united separation and a divided union (Saint Basil the Great). Many tried to use images with which to exceed the so-called logical contradictions which are comprised into the affirmation: a sole God in three persons, or to find out rational explanations. For instance, to Blessed Augustine, a solution for affirming the *Trinity* into God, without denying the numerical unity, is the one of considering the three Persons as relations within the divine life. This *Trinitarian* relation would correspond to the relations of the *self* with *himself*, namely to remember, to know, to love. The man himself who know as a unity the life, the spirit and his nature, experiences an image of the identity of substance and of the distinction of the *threefold* relations.

The teaching about the Holy *Trinity* has a special importance for the spiritual life of the believers. For like the persons of the Holy *Trinity* exist on into another, into an existential perichoretic unity, in the same way also the Christians form a spiritual communion of faith, hope and love into God. The Church is the unity of being and a communion of life according to the

image of the Holy Trinity (John: 17).

When the Lord says: I and the Father are one”(John: 10: 30), He shows the identity of the being. And when he says: I am into the Father, and the Father into Me” (John: 10: 38), he shows the indivision (not-separation) of the hypostases. Consequently, the three-theists, separating the Son from the Father, fall both sides into the precipice. Because, either they say that the Son is co-eternal with the Father, but by separating Him from the Father they are forced to say that the Son wasn’t born from the Father and to sustain thus that there are three gods and three principles, or they say that the Son was born from the Father, but by separating the Son they are forced to say that the Son isn’t co-eternal with the Father and making thus submitted to the time the One Who is the Master of the times. So we must keep also the One God, but also to confess the three hypostases, according to great Gregory; and each of Them with His own personal property. For is “divided”but undivided”, and is united” but “being different”, according to the same saint father. That’s why, both the division and the union are not-understood. But where it would be the lack of understanding if the union and the separation of the Son and of the Father would be as the union and the separation between man and man are, and it wouldn’t consist in anything else?”(Maximos the Confessor, Heads about Love, II, 29, in The Romanian Philokalia, volume 2, p. 60-61).

Bibliography: Priest Professor PhD Academician Dumitru Stăniloae, *The Being and the Hypostases in the Holy Trinity according to Saint Basil the Great*, in “The Orthodoxy”, XXXI (1978), no. 1, p. 53-74; Ion Bria, *The Teaching about God – the Holy Trinity*, in “The Voice of the Church”, XXXII (1973), no. 1-2.

TRIODE: the period of the triode (it is called Triode because the canons of the Vespers are composed from three odes) is mobile, depending on the date of the Easter. According to the rule established by the ecumenical Synod from Nicaea (325), the Christians celebrate the Easter on the first Sunday of full moon, after the spring equinox. In the years when this Sunday coincides with the Jew Passover (always on 14th of Nissan), the Christian Easter is postponed on the next Sunday. According to this rule, the date of the Easter can vary from year to year, on a interval of 35 days, between 22th of March (the earliest date) and 25th of April (the latest date). All the Orthodox Christians were celebrating the Easter according to the not-modified old calendar (of Julian). The Romanian Orthodox church has introduced the new style (of the Gregorian calendar), by correcting the old calendar with 13 days, at 1th of October 1924, which became 14th of October 1924. That’s why, according to the new style, the Easter can vary between 4th of April and 8th of May. Only the Russian and the Serbian Churches, the Patriarchy of Jerusalem and the monks from Mount Athos remained even today on the old calendar, the

not-corrected one. According to the canonical tradition, the date of the Easter must be publically announced, through a pastoral letter, signed by the members of the local synod.

The period of the *Triode* can be divided in several periods:

- The beginning of the *Triode*, which comprises: The Sunday of the Publican and of the Pharisee, the Sunday of the Profligate Son, the Sunday of the Fearsome Judgment (of the beginning of abstaining from meat), The Sunday of Adam's banishing from Paradise (of the beginning of abstaining from cheese). On the preceding Sunday is made the remembrance of dead ones.

- The period of the Great Fasting, which comprises: the Sunday of the Orthodoxy (the Liturgy of Saint Basil the Great), the Sunday of Saint Gregory Palamas, the Archbishop of Thessaloniki (the Liturgy of Saint Basil); the Sunday of the Holy Cross (the Liturgy of Saint Basil); the Sunday of the Most Pious Father John Climacus, the author of the work "The Ladder of the Virtues" (the Liturgy of Saint Basil); on Thursday, in the fifth week, is sung the great canon of repentance of Saint Andrew Krithinus (c. 720): "My soul, my soul wake up, what are you sleeping for? The end comes close and you want to be troubled. Awake yourself, therefore, for Christ God to have mercy on you, the One Who is everywhere and fill up everything". And on Saturday, in the same week, is sung the Akatistos of Mother of the Lord. On the fifth Sunday of the Great Fasting Period is done the

remembrance of our Most Pious Mother Mary the Egyptian (the Liturgy of Saint Basil); The Sunday of Entering of the Lord into Jerusalem, or of the Palms (the Liturgy of Saint John Chrysostom). On Saturday, in the seventh week, is done the remembrance of the Righteous Lazarus.

- The Holy and the Great Week. The fasting days of this period are considered as *non-liturgical* days, as a sign of repentance. Although, for imparting the believers during these days, the sanctified gifts were preserved after the liturgy from the preceding Sunday and were given to the believers of evening, in the fasting days, at the end of the Vespers, during the Liturgy which has the name "The Liturgy of the gifts sanctified before". This liturgy isn't anything else but Vespers followed by impartation, without the Eucharistic canon. It is done on Wednesday and on Friday, in the first six weeks of the Easter's fasting period; on Thursday from the fourth week; on Monday, Tuesday and Wednesday from the Holy Week.

During the evening of the first four days from the Holy Week, during the evening religious service is sung the troparion: "Behold the Bridegroom comes in the middle of the night and blessed is the servant who will find watching, and again, unworthy is the one who He will find lazy. Take care, therefore, my soul, do not get yourself heavy with the sleep, to not give yourself to death and to not lock yourself outside the Kingdom, but awake yourself and shout out: Holy, Holy, Holy are You, God". On the Holy and Great Thursday it is celebrated

the Liturgy of Saint Basil and is sanctified the Saint Chrism. At Vespers, are read the twelve Gospels of the Passions. At bringing out of the Holy Cross, it is song an antiphon (the fifteenth one), in which is summarized the theme of the evening services from the Holy Week: "Today has been hanged on the wood the One Who hanged the earth on the waters. With a crown of thorns has been crowned the emperor of the angels. With liar porphyry has been dressed the One Who dressed the sky with clouds. Hitting upon cheek has taken the One Who freed Adam into Jordan River. With nails has been nailed the Bridegroom of the Church. With the spear has been pricked the Son of the Virgin. We are worshipping Your passions, Christ. Show to us also Your glorious Resurrection". The Holy and the Great Friday is a non-liturgical day. At Vespers is song the burial service and the procession go around the Church with the Holy Epitaph, on which is represented the laying of Christ into the tomb. During the Holy and Great Saturday, instead of Cherubic, at the Liturgy of the Saint Basil, it is song the troparion: "Let all body keep silence and stay with fear and with tremble and nothing earthly to think into himself; for the Emperor of the emperors and the Lord of the lords is going to be stabbed and to give Himself towards the salvation of the believers. And before Him are going the heavenly groups with the whole chieftain and the power, the *cherubims* with many eyes and the *seraphims* with six wings each, covering their faces and singing the

song: Halleluiah, Halleluiah, Halleluiah".

TRUTH [Latin: ad-de-verum, Greek: aletheia = the real / the reality]: religious notion which expresses the ultimate divine reality, namely the personality of God, of Whose presence is evident in creation (Romans: 1: 19) and communicated in revelation (see REVELATION). «*The Truth of God*» (Romans: 1: 18, 25) is equivalent with the manifestation of His ineffable personal Being, which is the object of the faith (II Thessalonians: 2: 10-12), the salvation being the effective communion with the mystery of revealed God (II Thessalonians: 2: 10). The lie is a distortion and a choking of the real (Romans: 1: 18), because it has its root in «Antichrist», the father of the lie, the impostor who falsifies the personal reality, who masks and deforms the personality (I John: 2: 22 and 4: 6). As religious notion the truth has multiple meanings:

a) Attribute of God «the Holy and the True One» (Apocalypse: 3: 7), namely the absolute and transcendent personality of God, His eternal substance, that cannot be neither changed nor justified, but only affirmed: «You are God and Your words are unchanged» (II Kings: 7: 28 (in King James Bible we have II Samuel: 7: 28 / E. l. t.'s n.)). *The truth* is the faithfulness (Psalms: 145: 6), the religious act of knowing that God is *true* (Romans: 3: 4). *The truth* is a discovery of the personality of God: «*Truly*, this One was the Son of God» (Matthew: 27: 54).

b) The Christian truth is revelation, the work of revelation of

God and the content of this discovery. In this sense, His will, His commandments (Psalms: 110: 7) and His words are «laws of the *truth*, wonderful teachings and ordinances» (Nehemiah: 9: 13). The law of the Old Testament contains «the guide of the knowledge and of the *truth*» (Romans: 2: 20). *The truth* is the content of the religion of Jesus, «the Man Who told you *the truth* which I heard from God» (John: 8: 40).

c) *The truth* isn't a divine impersonal substance, or a content of religious speculations, but a personal existence which enters in history and becomes accessible to people. «The Word made Himself body and dwelled among us, full of grace and of truth» (John: 1: 14). To the Pilate's question: «What the truth is?» (John: 18: 38), Jesus does not answer, because He affirmed before: «I am the path, the *true* and the life» (John: 17: 17). For the Apostle John, Jesus Christ is *The Truth* in person (John: 1: 18). He is *the true* light (John: 1: 9) and *the true* life (John: 14: 6). In Him, the plenitude of the *Truth* is integrally manifested (John: 1: 14, 17). That's why the only way to access the knowledge of God is the person of Christ (John: 8: 40, 45). *The truth* becomes «epiphanic» in Jesus (Ephesians: 4: 21). The apostles insist to see the real, namely the mystery which transcends the Person of Jesus: «Show us the Father» (John: 14: 8).

d) The life and the ministration of Jesus represent the true «epiphany» of the *Truth*; though He will ask to the Father to send «another comforter», «the Ghost of the Truth, Which the world cannot

receive, because the world doesn't see Him and doesn't know Him, but you know Him, because He remains with you and will be in you» (John: 14: 16-17). «Paraclete» is the One Who confirms Christ and gives certitude to the *Truth* (John: 15: 26; 16: 13). The Holy Ghost makes the Church: «the pillar and the foundation of the *Truth*» (I Timothy: 3: 15) and gives to the Church the charisma of the discernment, that capacity of separating the ghost of the *truth* from the ghost of the straying (I John: 4: 6), real from imaginary (II Timothy: 4: 4), the mystery from myth.

The Apostles speak about the Truth of the Gospel (Galatians: 2: 4), about the words of the *truth* (II Corinthians: 6: 7), in their position of «witnesses» of the Word (Acts: 1: 8), as ones who spoke from God instilled by the Holy Ghost (II Peter: 1: 21). To them the Christendom is «the path of the *truth*» (II Peter: 2: 2) because God wants all the people to come to the knowledge of the *truth* (I Timothy: 2: 4; II Timothy: 2: 25). The whole Christian life has a «dogmatic» character, because all its aspects – doctrine, cult, ethics, and mission – are determined by the *Truth*. The faith is «dogmatic» and it means before anything else «obedience» towards the *truth* (Romans: 2: 8; 15: 8), namely towards the «healthy doctrine», towards the normative apostolic teachings (II Corinthians: 13: 8). The adoration of God is made «in ghost and in truth» (John: 4: 23) by recognizing Him and by possessing Him into heart (Psalms: 14: 2). The preaching of the Gospel equates with announcing and

manifesting the *truth*. The calling of the apostles is that of not keeping the Gospel hidden or covered (II Corinthians: 4: 2-6), because they have no power against *the truth* but for *the truth* (II Corinthians: 13: 8).

The truth (alétheia) has also an ethic meaning and it means holiness (agiasmós), justice (Tobit: 3: 2 (this book is not present in King James Bible / E. l. t.'s n.)), namely it refers to a mode of being in the communion of God, of living into light (I John: 1: 8, 24), of possessing the light. That's why the opposite of the *Truth* are not only the lie and the heresy (II Timothy: 2: 18; Titus: 1: 13), but also the imposture and the iniquity (Daniel: 8: 12). «Love does not enjoy the iniquity, but enjoys the truth» (I Corinthians: 13: 6). The knowing of the *Truth* is the source of the liberty of the spirit, because «the *truth* will set you free» (John: 8: 32). The knowing of the *truth* is an integrant part of the soteriological act. The *Truth* is the embodied Word, and not a written Law. The *Truth* appears like being the completing and the exceeding of the Law (John: 1: 17). The *Truth* puts a distance between the Christians and the Law, setting them free. Therefore the Christian ethics begins with the freedom given by the knowing of the *Truth* and not with the Law. This *truth* is a principle for deciphering the reality (John: 1: 15): «Into Your light we will see light». The Christian life isn't a simple ethics, reduced to the accomplishing of the commandments, but presupposes an «illumination», a personal revelation. The faith has an essential cognitive character. The faith presupposes the

«contemplation» of the real, but not the idolizing of this one, neither its mystification.

The Christian *truth* is the revelation of God, unveiled in the Person, the words and the deeds of Jesus Christ. This revelation forms the Apostolic *teaching* that was transmitted from the beginning (Polycarp of Smyrna, *Letter towards Philippians* VII, 2). Although the early church preserved the godlike unveiling in the New Testament and in the Tradition, *The Truth* remains a mystery and it is not confounded with the biblical texts or with the dogmatic creeds. Maximos the Confessor (580-666) affirms that God remains unrevealed even in His Revelation. In this sense the truth equates with the transcendence of the revealed mystery. *Διδασκαλία* (chapter 16) mentions «the signs of the truth» which he identifies with the great eschatological events (the opening of the skies, the annunciation of the Lord's coming, the resurrection of the dead) which precede the second coming of the Son of God. The hesychastic Fathers say that the *Truth*, namely God Himself, it is One and simple, but approaching to Him through contemplation is done in a composite mode, being given the fact that the man is a twofold nature.

«Three are the ones which bear witness to the *truth*: the creation, the Scripture and the Ghost. Because through the Scripture and creation, spiritually regarded, is contemplated the One and simple *Truth*, as also the composed one which comes out of Him. And through these three witnesses, reaching the mind at, and stopping

in the two truths, the mind has found out, with the grace of Christ, its path. Because, through the simple *Truth* it has found to itself the height and the depth, thought with the mind (intelligible), as also the endless width, which, putting the mind in state of amazement makes it full of fear to extol God. And through the composed one the mind has found out, besides the mentioned ones from before, also the peace of the heart, the love and the joy, which make the mind to sing with love overwhelmed by wonder». (Kallistos the Kataphygiote, *About the Contemplative Life*, p. 80, in *The Romanian Philokalia*, volume VIII, p. 494-495).

Bibliography: Paul Florensky, *La colonne et le fondement de la Vérité*, translation by Constantin Andronikof, Publishing House l'Age the l'Homme, Laussane, 1975.

U

UNIONISM [or Unia, the union with Rome]: at its origin, the “union with Rome” is a political concept – and also a political failure – resulted from the combination between the religious politics of the Byzantine Empire and the political mission of the Roman papacy, under the pretext of defending the Christendom. Forced by circumstances, the emperor Michael Paleologus was proposing to Pope Gregory X, at the council from Lyon from 1274, an accord through which he was recognizing that the Roman Church has the supremacy upon the universal Church. When the “latinophoron” emperor wanted to impose to his Church the union with Rome, with the help of the Patriarch Ioan Bekkos, the Greek population turned against them. The Rome’s pretentions, accepted by the emperor, weren’t been taken into consideration by the people.

Two centuries later, under the threat of the Ottomans, Emperor Ioan VIII consents to recognize to the pope “the plenitude of the power”, with the hope of obtaining help against the Turks. The Council from Florence, in 1439, in the presence of the emperor, of Pope Eugen IV and of the cardinal Bessarion, proclaims *the decree of union* between the two parts of the Church: the Eastern one and the Western one, a decree in the favor of the Romans. As also after the council from Lyon, the Orthodox people and clergy, forced to choose between turban and miter, upraised against the papacy. These

“unions” haven’t left any trace, especially because it was seen that the popes were rather preoccupied to extend their political power eastward, then to offer protection to the Christians against the Turks.

Although they were called as “schismatics”, the Orthodox believers are always in the objective of this papal policy. Through the mediation of some Polish Catholics takes place the *union from Brest*, in 1596, against the Orthodox believers from Byelorussia and Ukraine. With this has been created a precedent and a model to which Rome will refer itself later.

The Unionism from Transylvania.

Through union it is understood here the forced passing of a part from the autochthonous Orthodox Church of Transylvania under the rule of Catholic Bishop of Rome, at the beginning of the VIII century, under the pretext that the Orthodox Church is schismatic and deficient and struggles in political difficulties. The Jesuits, in their race for imposing the political authority of the Roman pontiff, nor succeeding to establish Latin missions in Orthodox terrain, employed this intercalated form of “unite” Church, which on one hand keeps the “oriental rite”, and on the other hand, it loses the Orthodox teaching about the local Church and about the authority into the universal Church. The “union” is imposed between the years 1699-1701, unde4r the Metropolitan Athanasius Anghel, in difficult political conditions for the Romanians from Transylvania. The Orthodox Romanian couldn’t resist

because there was about a coalition between the Habsburg Empire and Catholicism, with the purpose of extending into Transylvania. Besides, the bishops united with Rome become councilors of the Austrian government.

The promoters of the "union" created their own historical and political argumentation. It is firstly about a mystification of the Christendom at Romanians, by affirming that Rome stays at the origin of Romanian's Christianization, and Rome would have had initial jurisdiction in these areas. The passing of the Romanians to the Byzantine-Slavic Orthodoxy it would be a later work, from the centuries 9-14. Therefore the union will be a way of coming back to the original Christendom.

It is well understood that the Orthodox believers don't accept this interpretation of the Christendom's history at Romanians, a Christendom which took roots here since the first centuries A. D., under the inspiration, the mission and the jurisdiction of the Oriental Church. Rome didn't create the Christendom in the Romanian Countries with the accord of this Church. Neither the beginning, nor the autonomy, or the autocephaly of the Romanian Church weren't decided by Rome. The Romanian church didn't come to existence with the Rome's confirmation.

But also the character of the Romanian Christendom is mystified, through the fact that the "united ones" don't want to admit that there is an Orthodox Church of Latin language and Roman

culture. The Orthodoxy is to them exclusively Greek and Slavic, therefore Oriental, and therefore anti-Occidental. The Catholicism would be the sole occidental, European confession. Or, just this is the genius of the Romanian Orthodoxy, namely of being a Church of Latin language and culture in the Eastern Christendom. The Romanians have their faith in common with the Greeks and the Slavs, but through language and culture they have direct access to the occidental and European spirit. They cannot be anti-Occidentals. There is no need of *unionism* for reaching at the Occident's culture. The accusation of anti-Occidentalism is superfluous.

Liberation or ethnical and religious submission of the Romanian Orthodox through union? One of the arguments of the union is that that it would have been serving to the social, political and cultural emancipation of the Orthodox people. Or, the union is the result of a double proselytism: political and confessional, because the Catholicism from Transylvania identified itself with the political power of the Habsburgs (Traian Vedinaş, *The Imperial Disunion*, in "The Romanian Telegraph", no. 15-16, 1991, p. 2). Through the union with Rome wasn't obtained the unconditioned national liberation of the Romanians. Gheorghe Şincai (1754-1816) disapproves the union just because of this. Since the year 1700n to 1760 the Romanians from Transylvania didn't have an Orthodox bishop. In the year 1700 the Metropolitan from Sibiu was abolished. If after that, the

Romanian bishops were tolerant, they were forced to not oppose themselves to the passing of the Romanians to another confession and to interrupt the ties with the Church from the Romanian Country. Meanwhile also, the Orthodox monasteries from Transylvania were almost all of them destroyed. The fear of union in Romanian doesn't have anything suspect, because it has in view the fact that, besides the privileges of the united hierarchy, it wasn't a efficient remedy against the confessional and political disequilibrium from Transylvania.

After 250 years of "formal separation", at 21th of October 1948, the General Assembly from Alba Iulia, formed from Greek-Catholic believers and clergy, decided to abolish the act of the union from 1698 and the turning back to the Romanian Orthodox Church. This "united" Church, which was abolished in 1948, has resumed its activity in 1989.

In Romanian the "unionism" doesn't have any more historical basis in the act of the union because the act of the union was abolished in 1948. This doesn't mean that the "official" united Church doesn't have a legal and sociological basis to freely exist and function. The *unionism* doesn't have ecumenical and ecclesiological basis either, for it is known that the restoration of the visible unity of the Christians by "passing to Rome" of the Orthodox believers, is an unacceptable method. Besides, the *unionism* as form of proselytism was condemned by both churches, Catholic and Orthodox. "*Unia*", says Professor Yves Congar, appears as

being the caricature and the contradiction itself of unity" (Y. Congar, 1054-1954. *L'Eglise et les Eglises. Neuf Siècles de douloureuse separation entre l'Orient et l'Occident*, Irénikon, tome I, p. 42).

Bibliography: Priest Professor Ph.D Academician Dumitru Stăniloae, *The Unionism from Romania. A Trying of Dismantling the Romanian People*, Bucharest, 1973; Mircea Păcuraru, *Pages de l'histoire de l'Eglise Roumaine. Considération au sujet de l'uniatism on Transylvanie*, Publishing House of the Biblical Institute, Bucharest, 1991; Ștefan Alexe, *The Synod from Ferrara – Florence (1438-1439) and the Participation of the Romanian Church*, in "The Orthodoxy", XLI (1989), no. 4, p. 19-36.

UNITARIANISM: a doctrine which sustains the uniqueness of God, rejects the teaching about Trinity, and it doubts about the divinity of Jesus Christ and of the Holy Ghost. The Monarchianism sustained the same idea.

The Unitarian movement appears at the beginning of the sixteenth century. Among protagonists are Martin Cerularius, Michael Servetus and Bernard Ochino. For this heresy, Servetus was condemned to death by Calvin in 1553. The movement spread in Poland and Hungary. In 1565 the movement was organized under the name "The Polish Brothers". Starting with the year 1565, one of the representatives of the Unitarianism is Faustus Socinus, who established his headquarters at Racow, abolished in 1638. In 1605 appears the *Racowian*

catechism. In 1654, the Unitarians emigrated in Holland, Hungary and England. In Transylvania, Blandrata, an exiled from Poland, gains the friendship of Francis David (1510-1579), a Reformed Bishop (from 1564) and preacher at the court of king Ioan Sigismund (1540-1571). The king accepts at the Diet from Turda (1568) the *Unitarianism* as "tolerated". In the year 1571, the *Unitarianism*, the Catholicism and the Lutheranism are declared "recognized religions".

The *Unitarianism* from England, founded by John Biddle (1615-1662), attracted Presbyterian and Baptist denominations, which accepted Arian, Sabellians and Socian ideas. It was recognized in 1689 (Toleration Act) and legalized in 1813. One of the most influent preachers is Dr. Joseph Priestley (1733-1804) who interprets the Scripture in a rationalist manner, and rejects the doctrine of the redemption and of the falling into the sin and of the Trinity.

The *Unitarianism* spread in Ireland (in 1830 was formed Remonstrant Synod of Ulster) and in North America (where Priestley established himself since 1794). The first *Unitarian* Church comes to existence at Boston in 1785 under the leadership of James Ficeman, and Episcopalian. The Faculty of Theology of Harvard University, founded in 1816, becomes the intellectual *Unitarian* center. In 1825 is founded the American *Unitarian* Association with the headquarters at Boston.

V

VENERATION (of the *martyrs* and of the *saints*): in the New Testament, all the baptized ones are called, in a broad sense, saints: "You are together citizens with the saints and household of God" (Ephesians: 2: 19). In a narrow sense, the saints are close friends of God (John: 4: 14; James: 2: 23); they are the righteous ones for whose prayer God will spare the people (Genesis: 18: 23-32), for much power have the insisting prayers of the righteous one (James: 5: 16). These ones form, together with the angels, the heavenly Church of the ones who are together with Christ (Philippians; 1: 23). The Church not only proposes the saints as models of holiness, but it believes also in their role of mediators, together with Virgin Mary. In the *Acts of the Apostles* is preserved the example of Ste4phan, who prays for the ones who were lapidating him (Acts: 7: 55-60). The Apocalypse compares the prayers of the saints to the incense which arises to God (Apocalypse: 5: 8; 8: 3). The Apostle Paul says that the saints are associated by Christ to the judgment of the world (I Corinthians: 6: 2).

Among its saints, the Church has recognized firstly the *martyrs*, the ones who resisted against the sin to the blood, and the ones who paid their confession of Christ with the sacrifice of their life, during the persecutions. "The more the Christians were pressed down, the more their number was increasing and the blood of the martyrs

plentifully fed the more numerous athletes of the right faith, for the ones who were next in line they were entering into fight strengthened by the example of the first ones" (Basil the Great, *Epistle* 64, Romanian translation, Publishing House of the Biblical Institute, 1988, p. 356). From the beginning, The Church brought Eucharist – namely the sacrifice of thanksgiving – in the day of the death of the martyrs and of the saints, even on their tombs. Liturgical altars were erected on their tombs, the bodies of the martyrs and of the saints being recognized as "temples of the Holy Ghost". Besides, the foundation of many local Churches, during the first centuries, was made in connection with the martyr death or the exemplary character of the life of a local saint. The pall is not else but a memory of the practice of celebrating the liturgy on the tombs of the martyrs and of the saints.

There are a few specific elements through which the Christian cult of the martyrs and of the saints radically differs from the pagan cult of the dead ones. Firstly, the Church has chosen as date for commemorating the martyrs and the saints their "birthday" towards the eternal life, and not the one according to the body. Then, the Church practices the burial of the dead and forbids their incineration, because this contradicts the faith in the resurrection of the bodies. The body is an integral part of the person. Through burial, the body enters in an organic process of disappearance, as a seed (John: 12: 24; I Corinthians: 15: 35-49),

who must die for being reborn. Finally, the Church *venerated* the bodies of some saints, which are preserved intact – the *relics* –, as being animated by the Holy Ghost. The relics are honored by the Christians, as source of purification, of healing and of sanctification (in the Old Testament, the one who touched a dead was considered unclean). About honoring the relics was preserved to us an authentic document from the second century, which describes how the believers from Smyrna gathered the relics of Saint Polycarp, the disciple of Saint John, dead around the year 165: “We have gathered his bones, rarer than the gold and of more value than the precious stones. We have placed them in the place which they deserved. Be the Lord helping us to pray there, when we will be able, with joy and calm, for celebrating the day of his martyrdom and day of his birth, both for the memory of the ones who committed the fight, and also for habituating and preparing the ones who will follow behind” (*The Martyr Acts*, Publishing House of the Biblical Institute, Bucharest, 1982, p. 33).

“Because we worship Christ for He is the Son of God, and we love the martyrs according to their worthiness like the disciples and the imitators of the Lord, for their unmatched love for their Emperor and Teacher; be it to us to become partakers and together disciples with them” (*Martyr Acts*, cited edition, p. 33).

“If Tiber River overflows over the banks, if the Nile inundates the fields, if the sky doesn't send rains

to us, is the earth trembles, if there is famine, if there emerges some pest, immediately one shouts out: To the lion with the Christians!” (Tertullian, *The Apologetic*, chapter XL, 2, Romanian translation, Publishing House of the Biblical Institute, Bucharest, 1981, p. 95).

Bibliography: Liviu Stan, *The Canonization of the Romanian Saints*, in “The Romanian Orthodox Church, 86 (1968), no. 6; Ene Braniște, *About Honoring the Saints in the Orthodox Church*, in “The Orthodoxy”, no. 1/1980, p. 44-67; Teodor Popescu, *The Doctrine of the Orthodox Church about the Cult of the Saints*, in “Theological Studies”, no. 5-6/1951.

VIRGINITY: the *cleanness* (*purity*) of the body, the *chastity* or the *virginity* is the total restraint from sexual relations proper to the spouses, but also a lack of movement towards the sinful passions of the body. The purity as feature of the bodiless nature keeps on the order of the angels; that's why the monk, through his victory over the body, imitates the state of the angels (Matthew: 23: 30; 19: 12; I Corinthians: 7: 8). The *virginity* is an earnest of the future incorruptibility. This promise presupposes a certain teaching about the material body and certain attitude towards sexuality. The body is not bad *per se*, that's why the marriage and the sexuality are natural-sinless gifts. The body is destined to be the “temple of the Holy Ghost” (I Corinthians: 6: 19). The monk struggles to transform his own body in a throne of the Ghost.

The unity between soul and body was shaken through the Adam's sin in such a measure, than the body plays now an ambiguous role, becoming in the same time both enemy and friend, sustainer and adversary (*The Ladder*, word XV, 81). The soul had not anymore trust in the body with which he coexists from the beginning and from which the soul cannot liberate itself anymore (I Peter: 2: 1). "Who will deliver me from the body of this death?" (Romans: 7: 24). Saint Apostle Paul combated the fornication, as being the greatest sin committed by man with the body: "Run away from fornication! Any sin which the man will commit it is outside the body. But who indulge himself to the fornication commits sin in his body itself (I Corinthians: 6: 18).

In the ascetic practice, the *virginity* is the monastic virtue by excellence. And this is, firstly, from the understanding that without body one cannot gain the virtues. Consequently, it is not about the mortification of the body, in the physical sense, but of its radical healing of any corruptness. Only by living in a vigorous body, in a pure one, the soul can advance on the road of the high virtues. Only melted with the fasting, the body loses some of the helplessness and becomes healthy. The Eastern asceticism does not know the flagellation, because the body is partaker to the working of the virtues. And then, it is sure that the ascetic theology from East, has inspired itself from the tradition of those Fathers who consider the *falling*, or the breaking of the original communion between God and man, in direct report with the

breaking of the natural communion between Adam and Eva, having as consequence the passionate use of the body. "The fire starts when the devil wants to tie one with another with an ugly connection, to try both parts" (*The Ladder*, word XV, 41). IN addition, the fornication is the only sin from which nobody can turn himself back on the same way on which he has defiled himself. Commenting the text from *I Corinthians: 6: 14*, Saint John Climacus says: "This one he says it wrongly, because the through the leaking it defiles the being itself of the body, fact that is impossible to happen in another sin. And I am asking why at any other sin we have habituated ourselves to say that only the people do wrong, but when we hear that somebody committed adultery, we say, painfully, that this one has fallen" (*The Ladder* XV, 39).

The same one says that this care for the cleanness of the body determines the Church to be extremely severe toward the ones who commit the sin of the fornication, which the Church does not reckon it as a simple "mistake", but a real falling: "A knower man addressed me a fearsome question: "Which is, besides the killing and denial, the heaviest sin of all?" he said. And I said that to fall in heresy. "And why, that one said, the universal Church, receiving the heretics, after their sincere anathematization, makes them worthy of impartation with the Mysteries, but on the one who has committed adultery, receiving after he has confessed and he has stopped to commit the sin, the apostolic canons command to be kept far from the Most Pure

Mysteries for many years?" And I, becoming scarred by my incapability to answer, the mystery has remained unsolved (*The Ladder* XV, 43). (see MARRIAGE).

VIRTUE [Greek: areti, Latin: virtus = mewrit, vigor, value]: a faculty of the will and of the liberty of transforming the faith in a style of life, in a moral discipline, by actualizing the grace of the baptism. Unlike the sensitive order, which is submitted to the movement and to the physical laws, the spiritual order depends on the man and it is based on his liberty of cooperating with the godlike grace. On the ladder of the spiritual life the achieving of the *virtues* is the first stair 9the second ones is the mysterious contemplation, and the third one, the state of deification) and it is conditioned by the liberation from passions, these ones forming the negative identity of the man. The first stair has at its turn three stages: the running away from passions, the not-working of the passions and the achievement of the *virtues*. The state of dispassion, in which the body is above matter and the spirit above the body, constitute the first form of actualization of the faith and of the grace received at baptism. The energy of the *virtue* is the power of renewal hidden into the Mystery of the baptism. It is also called the stair of the toiling, because it concentrates on working the commandments, on the ascesis, as an exercise of passions` elimination. The stability in *virtue* or discipline forms a small portion of the way which leads to

consummation, but the fixing into good is decisive for the process of deification (I Corinthians: 15: 58). The progress into *virtue* is analogical and concomitant to the progress in the knowledge of God. Christ, Who from the baptism stays hidden into the soul in a kenotic form, unveils His presence and power on the measure of the increasing into the feeling of the grace, to His apparition on Tabor, eschatological form (see ASCESIS and DEIFICATION).

"Each one stays at the middle of these two ways, namely of the righteousness and of the sin; and he chooses which one he wants and on this one he advances... And nobody is the cause of his perdition, but only his won will. And the cause of the salvation is God, Who gifted after existence also the happy existence, the knowledge and the power which the man cannot have outside the grace of God. Neither the devil can anything towards the perdition of the man for instance to plant in him some enemy decision, or helplessness, or nescience without will, or anything else, to force the man, but he sneaks in only the memory of the evil. Therefore the one who works the good must give thanks to God, or to the One Who has gifted to us everything according to existence. And the one, who chooses the enemy ones, let him blame only on himself, because nobody can pull him forcedly, since God has made him free, to become worthy of praise before Him, by seeing him choosing the good willingly and not from the necessity of the nature, like the speechless ones and the lifeless ones are imparted of good, but as it is due to

a rational being, like God honored the man to be. But we choose willingly and by own reckoning to do the evil, learning this from the contriver of the sin. Doesn't force us God, the One exceedingly good, (towards good), lest being forced and not obeying, to have an even greater condemnation. Neither He takes from us the liberty which he has gifted to us with kindness" (Peter Damascene, Spiritual Teachings, in The Romanian Philokalia, volume V, p. 34-35).

W

WOMAN [Latin: femina]. From the reference of the creation it is known the name of the first woman, Eva, which it means "life", because out of her was born the human kind (Genesis: 3: 20; Tobit³⁹: 8: 6), created directly by God with the purpose of being "a help alike man" (Genesis: 2: 20-30). Together with Adam (see ADAM), they form the ancestral pair, called to constitute an ensemble without which the act of the creation is inconceivable (Genesis: 2: 24; I Corinthians: 11: 9-9); Matthew: 19: 5). Involved in the act of the falling into the sin through the seduction of the devil (Genesis: 3: 4-12; The Wisdom of Sirach⁴⁰: 25: 27), suffering the consequences of this falling (I Timothy: 2: 13-15), the *woman* also receives one of the great messianic promises from the history of the salvation, because the seed – its posterity, will destroy the devil: "I will put enmity between you and the *woman*, between your seed and her seed; this one will crush your head, and you will sting her heel" (Genesis: 3: 15). The equality of the *woman* with the man in the act of the procreation, her specific contribution in transmitting the life and especially the benediction of her posterity are ideas vigorously highlighted in the Book of Genesis.

Under the influence of the later Jewish legislation, this biblical

conception about the unity and the equality of the *woman* was enormously modified: despite to her state of inferiority, the *woman* was participating to religious celebrations (Deuteronomy: 12: 12), to the ritual dance (Judges: 21: 21), to the dinner of the sacrifices (I Chronicles: 1: 4), and to services in altar (Exodus: 38: 8). Sara, the Abraham's wife, receives the blessing of God: "And I will bless her and I will give to you out of her a son; I will bless her and she will be mother of peoples" (Genesis: 17: 16; Romans: 9: 9). The *woman* has a role in maintaining the people of Israel; for instance, Ruth, the Moabite (Ruth: 4: 5, 11). There are also known a few names of prophetesses: Huldah (II Chronicles: 34: 22), Miriam, the sister of Moses and of Aaron (Exodus: 15: 20), Deborah, which was elected judge (Judges: 4: 4) and Anna (Luke: 2: 36-38).

According to the New Testament the *woman* is called to have a main role both in the history of the salvation, and in the life of the Church. Thus:

a) The *woman* directly and separated from the man participates to the embodiment of the Son of God. In this sense, the "magnificat" (Luke: 1: 46-48) can be considered a creed of the Christian theology about the *woman*. In the full of joy answer of Mary commence to be realized the promise made by God to Eva. The seed – the posterity – of the *woman* is Jesus Christ (Galatians: 3: 18). Out of *woman*, the Son of God makes to Himself His body.

b) *Women* are accepted also as disciples of Christ – but not as

³⁹ This book is not present in King James Bible, but only in the Romanian Orthodox Bible.

⁴⁰ Idem to the previous footnote.

apostles – which symbolized the tribes of Israel; *women* accompany Him, they listen to Him and they participate to His mission (Mark: 15: 40-41; Luke: 8: 1-3; Luke: 23: 49-55). Jesus speaks to the Samaritan *woman* (John: 4: 7-26) and to Martha and Mary (Luke: 10: 38-42). Together with Virgin Mary, who stood at the basis of the Cross (John: 19: 25), a multitude of *women* “who followed from Galilee to Jesus” take part to the sufferance from Golgotha.

c) *Women* were elected as the first witnesses and heralds of the resurrection of Christ (Matthew: 28: 1-10); Mark: 16: 1-11; Luke: 24: 1-2 and John: 20: 11-18). They announce the apostles and the other disciples (Luke: 24: 9) and are convoked together with the apostles to welcome the resurrected Christ, in Galilee: “Go and announce to My brothers, to go in Galilee and there they will see Me” (Matthew: 28: 10).

d) Although it is not widely known what role the *women* had in the early Church, we still know that their presence and their activity are very important. The “*women* are always in the company of the apostles (Acts: 1: 14), what it means that the apostolic circle was opened. Apostle Paul considers as “comrades of work” on Priscilla, as also on Evdokia and Sintihi, in whose house a church is organized (I Corinthians: 16: 19; Acts: 12: 12) fact for which “all the Churches from among the Gentiles are grateful (Romans: 16: 4). He cites a multitude of *women*’s names who participates to the life of the Church (Romans: 16: 6, 12; Philippians: 4: 2-3).

e) *Women* have diverse ministrations, charismas and roles in the Church from the beginning. For instance: the charisma of prophesying (I Corinthians: 11: 5), the responsibility of the prayer (Acts: 1: 14; 12: 12; I Timothy: 5: 5), of instruction (Titus: 2: 3-5), of organizing the cult in their homes (I Corinthians: 16: 19; Colossians: 4: 15), of preaching the Gospel and the Didache (Romans: 16: 3; Acts: 18: 24-26; Philippians: 4: 3). Two categories are mentioned separately: the female deacons (Phebe – Romans: 16: 1; and I Timothy: 3: 11) and the widows, who have a very précised role (I Timothy: 5: 9, 12) and who must fulfill some special conditions (I Timothy: 3: 1-13; 5: 9-10).

From the point of view of the anthropology, the theology has recognized the specificity of the *feminine* gender, under physiological, anatomical, hormonal and psychological aspect. The Christian theology has combated the inferiority and the inequality of the *woman* with the man, being against the acts of *feminist* discrimination. The contribution of the *woman* in the act of the procreation, it is at least equal with the one of the man. The man and the *woman* have a natural interdependence and complementarity; they form a unity without which the human cannot be understood in its totality and integrality.

From the ecclesiological point of view, the Church has recognized the place and the nature of *woman*’s ministration, according to her natural specificity, but has not done out of *women* a special category into the churchly body.

The sense itself of the organic integrity of the notion of "laos" has not allowed discriminations of sex and age. In this ensemble, all the members – *women* and men – they have a general priesthood (I Peter: 2: 4-5), through the Mystery of the Baptism, each of them having his own charisma, through the Mystery of the Anointment. The Church is a community of charismas, within which the *women* have an essential role. For instance, texts like I Corinthians: 14: 34 and I Timothy 2: 10-12, do not exclude *women* from the mission of teaching the faith. The structure of the Church, as a historical and social community, is comparable with the structure of the family, which has at its basis the marriage, the conjugal couple (Ephesians: 5: 20-35). But the Tradition does not mention about the *women*'s access to priesthood and ordination. Some theologians speak about the typology or the ecclesiological symbolism of the *woman* for the man represents Christ, the head of the Church, and the *woman* is the "image" of the Church, the bride of Christ (Origen says that Eva is a symbol of the Church – *Philokalia*, I, 23, Romanian translation, p. 324). The bishop (or the priest) always represents the "image" of Christ, and only in this way he has a ministration that structures the Church. This equilibrium, man – Christ – the Head of the Church, *woman* – Church – the body of Christ, which is the image of the Church, would be broken in the case in which the *woman*, which is the image of the Church, would take the place of the bishop, the

"icon" of Christ. Others say that the priesthood is not a matter of "representation" or of "typology", namely of sex, but of form of ministration within the Church. Namely, the Church should not take heed to the principle of the "representation", but to the object of the priesthood. Or, from this perspective, there are not roles and ministrations which to be, by their nature, masculine or *feminine*. To the question if the *woman* can be "delegated" by the bishop to preside the Eucharist, some canonists' answer is not, because the bishop, the symbol of the "paternity, cannot be represented by a *woman*. The Tradition mentions about *female-deacons*, who were liturgically "ordained", as part of the instituted ministrants. In any case, the accusation that the rejection of the *women* from priesthood, through ordination, it would be the most patented proof of discrimination against *women*, which is practiced within the Church, must be rejected.

In the New Testament, the *woman* it is not compared anymore with Eva, the Adam's *woman*, but with Virgin Mary, the new Eva, the Mother of the Lord, through whose obedience and motherhood the Son of God embodied Himself. Mary is the image of the *woman* not only as model of virtue and maternal love, but also as "Birth Giver of God". In this sense, to the *woman* bears the spiritual and savior role of "giving birth" into God to her own husband and children.

But is must though be recognized that the canonical dispositions and some rites concerning the situation of the

woman within the Church have been influenced not only by Judaism and by the oriental mentality, but also by the civil law, Roman or Byzantine, according to which the woman was a tutored person and in permanent subordination, civil and social. Such a discrimination and subordination is contrary to the Christocentric principle of the Church, in which there is no male or female part (Galileans: 3: 28). The woman has therefore her own rank and her right in the life of the Church.

Bibliography: *Orthodox Women: Their Role and Participation in the Orthodox Church*, World Council of Churches, Geneva, 1977 (The Report of the Consultation from Agapia, September, 1977); A de Souzaenele, *Mission de la Femme dans la perspective de l'Ancien au Nouveau Testament*, in "Cahiers St. Irénée", no. 44, January/February, 1964, p. 9-18; Kerin J. Coyle, *The Fathers on Woman and Women's Ordination*, in "Eglise et Théologie", 9 (1978), 1, p. 51-101; Elisabeth Behr-Siegel, *The Participation of Women in the Life of the Church*, in "Sobornost", no. 6, 1978, p. 480-482; Idem, *La femme dans l'Eglise Orthodoxe: vision et histoire*, in "Unité Chrétienne", no. 53-54, 1979, p. 7-43; Idem, *La place de la femme dans l'Eglise*, in "Irénikon", no. 1/1983, p. 46-53; Methodios, the Metropolitan of Axum, *Facing the Problem of the Ordination of Women to the Priesthood*, in "Ekklesiastikos Pharos", 61 (1979), no. 1-4, p. 247-256; Paul Evdokimov, *La femme et le salut du monde*, Desclée de Brouwer Publishing House, Paris (collection

Theophanie), 1978; Idem, *Sacrement de l'amour. Le mystère conjugal à la lumière de la Tradition orthodoxe*, Epi Editions, Paris, 1977; Mgr. Emilianos Timiadis, *The Concern for Women in the Orthodox Tradition*, in "Diakonia" 12 (1977), no. 1, p. 8-23; N. Chitescu, *In connection with the Woman's Priesthood*, in "The Orthodoxy", XXXI (1979), no. 2, p. 349-370; Anca Manolache, *From the Present Feminine Problematic*, in "The Metropolitan of Banat", no. 7-8 / 1985, p. 430-441.

WORD [Greek: o Logos, Latin: verbum = the word, the verb]: both the word "which comes out from the mouth of God" (Isaiah: 55: 11), namely the teaching of God (Isaiah: 1: 10; Jeremiah: 1: 4), and the personal reality, the Subject, the Hypostasis, into Whom the godhead is manifested (John: 1: 11) in history. Thus one can speak about the hypostatical Word, the person of the divine Logos, Who unveils Himself in a personal way and is communicated into the words, the acts and the events of the Revelation: "I am the way, the truth and the path. Nobody comes to My Father, but through Me" (John: 14: 6); the revealing word or the "word of the faith" (Romans: 10: 8), namely the message into which the hypostatical Word communicates Himself and which forms the object of the preaching. In the spoken or written word the divine person unveils Himself and in the same time hides Himself. The words which form the revealed message are only some ways towards the central mystery of the salvation, towards the Person of the Son; that's why Maximus the

Confessor makes difference between "voice" and *word*. The spoken or written *word* constitutes the voice or the forerunner which announces the appearance of the hypostatical *Word*.

The *words* in general do not have support in themselves, but they communicate the person, the reality and the sense of the subject who expresses himself. So the Scripture's *words* have a function of precursor or of guide of the hypostatical *Word*. In this sense, the revealed sense of the Scripture is only a precursor of His hypostatical unveiling, the voice of His kenotic appearance in the world and of His eschatological appearance, full of glory. In His *words* we notice the personal presence of God, albeit we do not have the full sense and the clear sight of the reality of this presence. Although he manifests Himself through *words* expressed through signs and wonders, which contain His thinking, the Person remains a shrouded reality. But the more the hypostatical *Word* takes a visible shape in the Christian's life, the more this reality unveils itself. As the spoken *word* can't be communicated without breath or sound, as so the *Word* of God, the "Logos", cannot be imparted without the Ghost "Pneuma" (Acts: 4: 25; 28: 25; II Peter: 1: 21). That's why the *Word* it means the power (logos-dynamis), the action, the deed of the person into and through the Ghost. The world has been created through the energy of the *Word* of God (Hebrews: 11: 3).

"To the ones who occupy themselves with more diligence with the godlike Scriptures, the Word of

God appears in two forms: in a common and simpler one, which is seen by the most ones, according to what was written: "I saw His and He had neither image nor beauty" (Isaiah: 53: 2); and another, more hidden and known only by few, by the ones who have become as the saint apostles Peter, Jacob and John, before whom the Lord transfigured Himself, putting on the glory into which He overcame the senses. After this He is "more beautiful to countenance than the sons of the men" (Psalms: 44; 3). From these two forms, the first one is fits to the beginners; the second one is on the measure of the consummated in knowledge ones, as much as it is possible to the humans. The first one is the icon of the first coming of the Lord, to which the letter of the Gospel it refers, and which cleans through sufferings the ones from the stage of doing; the second one is the pre-imagining of the second coming into glory, to which the Ghost of the Gospel refers, and which transforms the ones from the stage of the knowledge, through wisdom, elevating them to the deification state. Those ones, on the basis of the transfiguration of the Word, mirror with the unveiled face the glory of God" (Maximos the Confessor, Theological Heads (Gnostic), I, 97, in The Romanian Philokalia, volume II, p. 162-163).

WORLD [Greek: kosmos, Latin: mundus]: the creation of God, the environment into which the man exercises his creator, sacerdotal and prophetic role. It is very interesting the fact that Jesus Christ speaks about the *world* in

His priestly prayer, in which He makes distinction between being *into the world* and to be *of the world*: “They are not *of the world*, like neither I am *of the world*” (John: 17: 16). Thus, the Church stays at the frontier of the *world*: on one hand one can speak about the presence and the world of the Church into the world: “I do not pray You to take them *from the world*, but to guard them against the cunning one” (John: 17: 15); On the other hand, one can speak about the exteriority of about the independence of the Church from the *world* which refuses or stays outside the alliance with God. The attitude of the Church for the *world* comes from its sacramental character. The Church is objectively inside the communion with God. “I have chosen you from the *world*” (John: 15: 19), whilst the *world* resists under the influence of the “master of this *world*” (John: 14: 30) against accepting this communion. The Church cannot therefore to legitimate or to consecrate the *world* as such, which organizes itself according to its autonomous laws, but invites the *world* to enter in the sphere of the grace. By taking upon Himself the “*sin of the world*” (John: 1: 23), Jesus Christ is “the Savior of the *world*” (John: 4: 42), His redemptory work having a cosmic irradiation: “He believed into the *world*” (I Timothy: 3: 16).

In the ascetic vocabulary, the *world* it means the egotist and irrational attachment towards the pure carnal reality of the body and pure material of the creation. The *world* equals to the bodily love for the self, namely to the “*tunics of skin*” or to the passions which are

not only an expression of the egotism, because they show the helplessness to detach from the matter, but also an expression of the irrationality, because they change the meaning of the things, by using them against their natural purpose.

In the eschatological perspective, the *world*, called to take the form of the Church in the Mystery of the Baptism, it will be transfigured in the Kingdom of God. That's why, the Christian, knowing the destiny and the dynamic of the *world*, he prays himself: “Let the grace come and this world to pass” (*Didache*: 10: 5).

Bibliography:

Antonie Plămădeală, *The Celebrant Church in the Holy Scripture, in the Holy Tradition and in the Contemporary Theology* (doctoral thesis), in “Theological Studies”, XXIV (1972), no. 5-8, p. 325; Priest Professor PhD Academician Dumitru Stăniloae, *The Dynamic of the Creation into the Church*, in “The Orthodoxy”, XXIX (1977), no. 3-4, p. 281-291.

GLOSSARY OF NOTIONS

ACCURACY (EXACTINGNESS)
 ADAM
 ADORATION
 AFFECTS
 AGAPE
 AGE
 AGGIORNAMENTO
 AKATISTOS
 ALEXANDRIA
 ALLIANCE
 ALPHA AND OMEGA
 AMBROSIA
 AMEN
 ANALOGY
 ANAMNESIS
 ANAPHORA
 ANATHEMA
 ANTHROPOLOGY
 ANTICHRIST
 ANTINOMY
 ANTIOCH
 APOCALYPSE
 APOCATASTASIS
 APOLOGETICS
 APOLOGISTS
 APOPHATISM
 APOSTOLIC FATHERS
 APOSTOLIC SUCCESSION
 APOSTOLICITY
 APPEARANCE (SHOWING,
 APPARITION)
 ARYANISM
 ASCENT
 ASCESIS
 ATTRIBUTES
 AUGUSTINE
 AUTHORITY
 AUTHORITY, PUBLIC
 AUTOCEPHALY
 AXIOS
 AZYME
 BAD
 BAPTISM
 BELIEVE

BIBLE
 BISHOP
 BLASPHEMY
 BLESSING
 BLESSINGS
 BODY
 BOGOMILISM
 "BORN, NOT MADE" (SEE
 CHRISTOLOGY)
 BRINGING FORTH
 BROTHERS OF THE LORD
 BULGARIAN THEOLOGY
 BURIAL SERVICE
 CANON
 CAPPADOCIAN FATHERS
 CATHOLIC-CATHOLICITY
 CATHOLICISM
 CHALCEDON
 CHARISMA
 CHRISM-ANOINTMENT
 CHRISM-UNCTION
 CHRISTIAN-CHRISTENDOM
 CHRISTOLOGY
 CHURCH
 CHURCH - ANGLICAN
 CHURCH - ATTRIBUTES
 CHURCH - PLACE OF CULT
 CLERGY
 COMMUNION
 COMMUNION WITH THE HOLY
 MYSTERIES
 COMMUNION OF THE SAINTS
 CONFESSION
 CONSTANTINE
 CONTEMPLATION
 CONTROVERSIES
 CREATION
 CREATOR
 CREATOR SPIRITUS (SEE
 HOLY GHOST)
 CREED
 CROSS
 CULT
 CYPRIAN
 DEACON
 DEACONSHIP (SEE
 ORTHOPRAXY)

DEATH	HALLELUIAH
DECALOGUE	HELL
DEIFICATION	HERESIES
DEVIL	HESYCHASM
DISCERNMENT	HIERARCHY
DIVINE UNCREATED	HIERONYMUS
ENERGIES	HOMOUSIOS
DIVORCE-SEPARATION	(CONSUBSTANTIAL)
DO THIS	HOLIDAYS
DOGMA	HOLINESS
DOGMA FROM NICAIA	HOLY GHOST
DOXOLOGY	HOLY GHOST, THE
EASTER	HOLY SCRIPTURES
ECCLESIOLOGY (SEE	HOLY WATER (THE GREAT)
CHURCH)	HYPOSTATICAL-UNION
ECUMENICAL MOVEMENT	I BELIEVE
ECUMENICAL SYNOD	ICON
EMBODIMENT	ICONOGRAPHY
EN-HYPOSTATIZING	IMAGE
ENLIGHTENMENT	IMMACULATE CONCEPTION
EPEKTASIS	IMPARTATION
EPICLESIS	INDELIBLE
EPIPHANY	INFALLIBILITY
ESCHATOLOGY	INSPIRATION
ETERNITY	IRENAEUS
EUCARIST	JESUS CHRIST
EUCCHARISTIC	JUDGMENT
TRANSFORMATION	LIGHTING
EUSEBIUS	KENOSIS
EX NIHILO (SEE CREATION)	KINGDOM OF GOD
EXEGESIS	KNOWLEDGE
EXISTENCE	KOINONIA (SEE COMMUNION)
EXTRA ECCLESIAM NULLA	KYRION (SEE JESUS CHRIST)
SALUS	LAW
FAITH	LAYMEN
FALLING	LEON THE GREAT
FAMILY	LITHIA
FASTING	LITURGY
FILIOQUE	LITURGY-SYMBOLISM
FLAVIUS	LOGOS
GENEALOGY	LORD`S DAY
GIFTS (OF THE HOLY GHOST)	LORD`S PRAYER
GLORY	MAN
GNOSTICISM	MAN-HUMAN
GOD-GODHEAD	MARANA THA
GOOD	MARRIAGE-WEDDING
GOSPEL	MESSIANISM
GOSPELS	

MILLENNIUM	(SEE	RELIGIOUS SERVICES	
PROTESTANTISM II)		RESEMBLANCE	
MISSION		RESURRECTION (I)	
MONASTICISM		RESURRECTION (II)	
MOTHER OF THE LORD		REVELATION	
MYSTERY		ROMANIAN THEOLOGY	
NOT-SACRAMENTAL		RUSSIAN THEOLOGY	
RELIGIOUS SERVICES		SACRIFICE	
NOUS		SALVATION	
OIKONOMIA		SAVOT	
OIKOUMENE	(SEE	SAVIOR	
ECUMENICAL MOVEMENT)		SERBIAN THEOLOGY	
OLD-TESTAMENT		SCHISM	
OLD-CATHOLICS		SIN	
ORDINATION		SIN-ADAMIC	
ORTHODOX CHURCHES		SOTERIA (SEE SALVATION)	
ORTHODOX THEOLOGY		SOTERIOLOGY	
ORTHODOXY		SOUL	
ORTHOPRAXY		SPIRITUAL-SPIRITUALITY	
PALAMAS-ISM		SUPPER	
PALL		SYNAGOGUE	
PANTOCRATOR	(SEE	SYNAXARIA	
CREATOR)		SYNERGY	
PAPAL PRIOMATE (PRIMACY)		SYNOD-SYNODALITY	
PARADISE		TERTULLIAN	
PATRISTIC-PATROLOGY		THE WAY – THE AWE	
PAUL (SAUL)		THEOS-KYRIOS (SEE GOD)	
PENTARCHY		THEOTOKOS (SEE MOTHER	
PENTECOST		OF THE LORD)	
PENTECOSTALISM		TORAH (SEE LAW)	
PENTECOSTARION		TRADITION	
PERICHORESIS		TRANSFIGURATION	
PERSON		TRINITY	
PETER		TRIODE	
PHILOKALIA		TRUTH	
POVERTY		UNIONISM	
PRAISING		UNITARIANISM	
PRAYER		VENERATION	(OF THE
PRESBYTER		MARTYRS	AND OF THE
PRIEST		SAINTS)	
PRIESTHOOD		VIRGINITY	
PROCEEDING		VIRTUE	
PROPHETS		WOMAN	
PROTESTANTISM (I)		WORD	
PROTESTANTISM (II)		WORLD	
PROVIDENCE			
REDEMPTION			

Editor: Priest CONSTANTIN DRĂGUȘIN

Designer: Priest Valentin Bogdan

PUBLISHING HOUSE OF THE BIBLICAL AND MISSIONARY INSTITUTE OF
THE ROMANIAN ORTHODOX CHURCH